



# ***THE NEW TESTAMENT***

***GOD'S MESSAGE OF GOODNESS,  
EASE AND WELL-BEING  
WHICH BRINGS  
GOD'S GIFTS OF HIS SPIRIT, HIS LIFE,  
HIS GRACE, HIS POWER,  
HIS FAIRNESS, HIS PEACE AND HIS LOVE***

**EXPANDED  
AMPLIFIED  
MULTIPLE RENDERINGS**

***JONATHAN MITCHELL***

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*GOD'S MESSAGE OF GOODNESS, EASE AND WELL-BEING  
WHICH BRINGS  
GOD'S GIFTS OF HIS SPIRIT, HIS LIFE, HIS GRACE, HIS  
POWER, HIS FAIRNESS, HIS PEACE AND HIS LOVE*

AN EXPANDED AND AMPLIFIED TRANSLATION  
CONTAINING MULTIPLE RENDERINGS,  
ALTERNATE DEFINITIONS OF GREEK WORDS,  
CONTRASTING MANUSCRIPT READINGS,  
AND OCCASIONAL  
NOTES AND COMMENTS

BY

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# INTRODUCTION

Throughout this version, I have adopted the philosophy of Kenneth Wuest, who said that in his translation he would use as many English words as it takes to give the Greek meaning.

This work:

- features expanded and amplified meanings of many of the words in the Greek New Testament;
- provides multiple renderings of some phrases and sentences, where these are viable;
- includes readings from different eclectic Greek texts, as well as from early individual manuscripts that present a significant change in the meaning of the text;
- supplies optional functioning of noun and adjective cases, where the context supports these options;
- expands the renderings of the Greek verbs to show the meanings of their individual tense characteristics.

On one occasion of multiplying “the loaves and the fishes,” after the meal Jesus told His disciples to “gather up the fragments, so that nothing will be lost.” This version presents to you many “fragments” of meaning of the Greek text that have often been lost to the reader of the common translations.

This is a work that seeks to give the reader some involvement in the process of translating by presenting a range of semantic meanings of significant Greek words in the midst of the text. Expansions and amplifications are placed in parentheses. Other optional renderings of either phrases or sentences are made parenthetical and come after the word “or,” followed by a colon. 1 Corinthians 7:19 provides an example:

**The circumcision is nothing, and the uncircumcision is nothing – but to the contrary [what matters is the] observing and keeping of the goals implanted from God** (or: of the impartation of the finished product within, which is God; or: God’s inward directives to [His] end).

Readings from other manuscripts (MSS) that differ from the eclectic texts (texts that are a compilation of what are considered by textual scholars to be the best readings from the many available manuscripts) are normally enclosed in brackets, but are sometimes conflated (i.e., joined together) into my version. Also enclosed in brackets are words that I have added to make the English rendering sensible (see above example), as well as occasional notes, comments and suggested possible meanings of the text.

May I suggest that in reading a passage, read each verse first without the additional meanings or alternate readings. Then read it with those other word

meanings, or in the alternate rendering. Prayerfully consider the possible meanings of the verse, and let the Holy Spirit (or: set-apart Breath-effect) give you understanding and revelation.

Koine Greek is an inflected language. The functions of nouns, adjectives, etc., are indicated by their spelling – which also determines the case for each. However, the cases – especially the genitive and the dative – have a variety of functions. The translator must determine which function the author intended. This is normally determined by the sense of the context in which the word is used. Sometimes the function is clear, but many times it is not. To allow the reader to have some freedom from the translator's bias or personal choice, I have parenthetically included the other options. While reading the text, be aware that these other options exist. A classic example, presented in W.E. Chamberlain's *An Exegetical Grammar of the Greek New Testament*, is Romans 8:24. Here is a prepositional phrase with no expressed preposition, but only the word "expectation (or: hope)" in the dative case. The question is, which function of the dative is appropriate to the context: the instrumental, the locative or other? The following rendering of this verse is my solution (showing the optional prepositions underlined, for this example):

24. **For in the expectation** (and: with hope) **we are suddenly made whole and healthy**

(or: You see, by the expectation we are delivered and saved; For, to expectation we were at one point rescued; To be sure, we were kept safe for the expectation)! **Now expectation** (or: hope) **being continuously seen** (or: observed) **is not expectation** (or: hope), **for who continues hoping in expectation for what he also constantly sees** (or: observes)?

Often all the options can be used, thus amplifying and expanding the understanding of a particular phrase. This verse also gives the different meanings of the Greek word *sodzo*, which can mean "made whole and healthy, delivered, saved or rescued," as given in the alternate renderings above, as well as "to keep safe; to restore to the original condition."

The function of the genitive case can be to show possession, indicate source, describe qualities or characteristics, state relationship, give reference or concern, or presents definition or identity (also called "apposition"). I have often presented this last function using the construction "which is," rather than "of." An example of this is found in John 2:21:

**Yet That One** (= He) **had been speaking about the Sanctuary** (or: inner Temple) **which is His body.**

This gives the correct meaning of what John said. I have also put this as a possible translation of the genitive in such cases as John 1:29:

**God's Lamb** (or: the Lamb from God; the Lamb having the character and qualities of God; or, in apposition: the Lamb which is God).

As well as giving expanded meanings, in places I have also conflated my text by simply giving more than one meaning of a Greek word, joined by the word "and."

For example, the Greek word *dunamis* means equally “power” and “ability.” To aid in readability I often render this word “power and ability.”

When an individual manuscript (MS), or a group of manuscripts (MSS), has a reading that is different from the eclectic texts which I am using, at times I conflate the readings, since this is a practice found in some of the manuscripts.

The Greek texts that I have used are: Nestle-Aland, 27<sup>th</sup> Ed.; Westcott and Hort; Tasker; Panin; Griesbach; and the Concordant Greek Text. My understanding of koine Greek has been influenced by many scholars, beyond my initial course of study at Arizona State College, Flagstaff, in 1962. Especially influential have been A.T. Robertson, Kenneth Wuest, William Barclay, Marvin Vincent, and the scholars of the Concordant Publishing Concern. The lexicons which I used were those by Liddell and Scott; J.H. Thayer; E.W. Bullinger; Baur, Arnt and Gingrich; and by Timothy Friberg, Barbara Friberg and Neva Miller. The works of James Strong, Robert Young, Ray Summers, Dana and Mantey, W.D. Chamberlain, Ronald Ward, and R.C. Trench should also be mentioned. Some words I researched through their usage in the LXX. Others I have rendered based upon the meanings of their Greek elements.

It is impossible to translate without some amount of interpretation and latent personal bias. I have endeavored to produce what I believe is an honest translation, and have tried to overcome any personal bias via the use of multiple renderings. Where possible, I have stayed close to the literal side of the translating spectrum. I have occasionally moved to the paraphrase side, but I put these in parentheses, following an “=” sign. Such are only one suggested possible idiomatic rendering, and by their very nature include a certain amount of interpretation. They should be considered only as a potentially viable idea.

An example of my use of auxiliary words is to insert “continuously, keep on, habitually, repeatedly, normally, presently, constantly or progressively” with the Greek present tense, which describes continued or lineal action. The reader will thus know what the writer meant when choosing the present tense rather than the aorist.

There are divided opinions among scholars regarding the aorist tense, which is not really a verb “tense” at all, e.g., in comparison to English verbs. This is a “fact” tense which gives no indication of the type of action of the verb. Many translate this as a simple past tense; others as a simple present tense. I have presented both options, e.g., “do (or: did).” In some cases I have also followed scholars who greatly emphasized the punctiliar (or: point) aspect of this tense by adding such descriptive words as “at once,” or “suddenly,” or “at some point,” according to what I perceive the context calls.

This work has been a labor of love... a love for the Word, for the Truth and for people. It began as a quest to better know the Scriptures, but it has become a

journey into the heart of our Father. What started as a personal challenge grew into a desire to share the wonders I found in this inexhaustible Word. This is by no means a finished work, but continues to be an ongoing and unfolding revelation. My prayer is that the One who makes all things real, the “set-apart Breath-effect,” will breathe these words into each and every heart that reads them. May God use this work to bring blessings to each reader, and to bring His reign into every heart.

To God be the glory,  
Jonathan P. Mitchell  
Flagstaff, AZ  
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I wish to acknowledge certain scholars who, over the years, have enriched, guided and empowered me through their works. I pay tribute to Kenneth Wuest, and to The Amplified Bible by describing my version as “Expanded and Amplified,” for these had a lasting impact on my life and my study of the Greek New Testament. The works of A.T. Robertson, Robert Young, William Barclay, R.C. Trench, and the scholars who produced the Concordant Literal New Testament are high on my list of those who have taught me *Koine Greek*, since I took Beginning NT Greek at Arizona State College, Flagstaff AZ, in 1962.

I want to acknowledge Rudolf Bultmann for the idea to re-introduce the Old English word “rightwised” (turned in the right direction) for the Greek *dikaiosune*, and to acknowledge William Douglass Chamberlain (*An Exegetical Grammar of the Greek New Testament*) for the inspiration to expand my rendering of this word as “in accord with the Way pointed out.” The suggested dating at the end of each book and letter is based upon John A.T. Robertson’s *Redating the New Testament*.

I want to thank my friend Don Luther, who was the first one to type my early translations and who introduced me to the computer, for the years of encouragement, technical support and most recently for his help in the final production.

I want to thank my friend Eddie Browne, a Greek scholar and a fellow translator, for helping me to think outside the theological “box” when approaching a text, or a Greek word. This version contains many instances of his influence. I also want to thank my sister, Rebecca Mitchell, for her encouragement and proof reading of this work, as well as my son Joshua Mitchell for his feedback on my renderings, and for his technical support in the final phases of this production. I further want to thank my friend Kenneth Greatorex for his proof reading of my first draft and for his feedback and support in this project, and my friend the theologian and teacher John Gavazzoni for his insightful input into this work.

Jonathan Mitchell

# TEXTUAL APPARATUS

## ABBREVIATIONS:

MS: manuscript

MSS: manuscripts

LXX: The Septuagint – Greek version of the Old Testament

Gen., Ex., Matt., Rom., etc.: commonly accepted indicators of the books of the Bible

Aleph, A, B, C, D, etc., indicate an individual codex or MS

*p* signifies that the MS is a papyrus MS

## APPARATUS:

Brackets, [ ]'s, have been used for the following situations:

- to give a reading based upon other MSS.

- to insert notes or comments into the text

- to insert words to aid in the reading of the English version

Parentheses, ( )'s, have been used for the following situations:

- to give other possible meanings of a Greek word

- to give alternate renderings of phrases or verses

- to give a potential idiomatic translations

“=” signifies that the following is a potential idiomatic translation

# MATTHEW

## CHAPTER 1

1. **A scroll of a lineage and birth** (or: genesis; origin; genealogy) **of Jesus Christ** (or: Jesus [the] Anointed One; = Jesus [the] Messiah) – **son of David; son of Abraham**. [note: the term "son" can mean "a descendant," or, "one having the qualities and characteristics of"]
2. **Abraham generated and became the father of Isaac; then Isaac produces Jacob, and then Jacob produced Judah and his brothers.**
3. **Now Judah produced Perez and Zerah from out of Tamar, then Perez produced Hezron, and Hezron begat Aram (= Ram).**
4. **Then Aram (Ram) produced Amminadab, Amminadab sired Nahshon, and Nahshon effected Salmon's birth.**
5. **Later Salmon generated Boaz from out of Rahab, then Boaz produced Obed from out of Ruth and Obed begat Jesse.**
6. **Now [it was] Jesse [who] effected the birth of David, the king.**
- And then David caused the birth of Solomon from out of the woman (= wife) [that had] belonged to Uriah.**
7. **Later Solomon fathered Rehoboam, next Rehoboam begat Abijah, and Abijah generated Asa.**
8. **Now Asa effected the birth of Jehoshaphat (or: Joshaphat), then Jehoshaphat produced Jehoram and Jehoram caused the birth of Uzziah.**
9. **Later Uzziah produced Jotham, next Jotham begat Ahaz, then Ahaz generated Hezekiah.**
10. **Now Hezekiah produced Manasseh, Manasseh produced Amos (or: Amon), and Amos (Amon) begat Josiah.**
11. **Then Josiah generated Jechoniah and his brothers upon the [occasion of] the change of abode (= deportation and exile) to Babylon.**
12. **Now after the change of abode (deportation; exile) to Babylon, Jechoniah begat Shealtiel, then Shealtiel produced Zerubbabel,**
13. **Zerubbabel generated Abiud (or: Abihud), Abiud produced Eliakim, and Eliakim sired Azor.**
14. **Then Azor begets Zadok, Zadok produces Achim, and Achim fathers Eliud.**
15. **Later Eliud causes the birth of Eleazar, then Eleazar generates Matthan, and Matthan produces Jacob.**
16. **Now [it was] Jacob [who] fathered Joseph, the husband of Mary – from out of whom Jesus, the One being normally called (or: termed) Christ, was given birth.**

17. **Consequently, all the generation from Abraham until David [were] fourteen generations, and from David until the change of abode (the deportation and exile) to Babylon [were] fourteen generations, and from the change of abode to Babylon until the Christ [were] fourteen generations.**

18. **Now the birth (genesis; origin) of Jesus Christ was in this way: During her being engaged and pledged (espoused) in marriage to Joseph, before the [situation for] them to come together, Mary – His mother – was found continuing in holding One (as presently having [Him]) within [her] womb (= was discovered to be pregnant) from out of a Set-apart Breath-effect (or: from out of the midst of [the] Holy Spirit; or: from a Sacred Breath).**

19. **However Joseph, her husband, continuing in being a fair person (a just and righteous man who lived in accord with the Way pointed out, with fairness, equity and in right relationship with God and mankind), and not purposing, intending or wanting (or: being unwilling) to make a public show, exhibit or example of her, was disposed with a desire and a resolve to secretly (covertly; i.e., without witnesses or need of giving proof) loose her away (or: release and dismiss her; divorce her).**

20. **Yet during his inward passion about these things (his reflection on his emotions and in heated pondering of the situation with violent breathing) – note and consider this! – an agent of [the] Lord [= Yahweh's messenger], down from (or: in accord with; in correspondence to; = in) a dream, was set in clear light and made to appear to him, then saying, "Joseph, son of David (= descendent of, or one with the qualities of, David), you should not be afraid (or: caused to fear) to at once take to your side, accept and receive Mary, your wife! You see, the One within the midst of her, being generated and produced from out of Breath-effect (or: [the] Spirit) exists being (or: is) Set-apart and Holy (or: the One being brought to birth within her continues being forth from out of the midst of a Sacred Breath as His origin).**

21. **"Now she will give birth to (or: will be bringing forth) a Son, and you will call His name Jesus [= Yoshua, in Hebrew: the Savior is Yahweh], for he will restore His people to health and wholeness (will rescue, save and deliver His people and return them to their original state and condition), away from their failures to hit the target (from their mistakes, errors and sins)."**

22. **Now this whole [occurrence; situation] has happened and has come into existence to the end that the thing being spoken by [the] Lord [= Yahweh] through the prophet would (could) be fulfilled, [he] continually saying,**

23. **"Look and consider! The Virgin will be holding (having) one within the womb (= The young woman of marriageable age will become pregnant) and will give birth to a Son, and they will call His name 'Emmanuel,'" [Isa. 7:14]**

**which is normally being translated and interpreted, "God [is] with us." (or: "God Himself {literally: The God} [is present] with us.")**

24. **Then Joseph, upon being awakened from sound sleep, did as the Lord's agent** (= the messenger of Yahweh) **had directed** (or: arranged toward) **him: he took his wife to his side** (or: he accepted and received his wife; = married her and took her home),

25. **and yet he continued having no intimate experience [with] or [sexual] knowing [of] her until [the situation] where she gave birth to a Son, and he called His name Jesus** [= Joshua: Yahweh is the Deliverer; the Healer-Restorer-Savior is Yahweh].

## CHAPTER 2

1. **Now pertaining to Jesus – being born within [the town of] Bethlehem, of the Judean [district], during the days of Herod the king – note and consider this: Great ones** (magi: from the Persian *magus* = great ones, who were often Persian priests; wise men; scholars; astrologers; royal advisors; or: magicians) **from eastern regions birthed their presence into Jerusalem** [Hebrew: City or Occupation of Peace and Wholeness].
2. **They kept on saying, "Where is He being the one born 'King of the Judeans'?" You see, we saw His star** (or: luminous heavenly body; meteor; flame of light) **in [its] rising** (or: within the East, the place of rising; or: we, [being] in the east, saw His star), **and we come** (or: came) **to do obeisance** (or: to kiss toward, fall down and give reverence; to give worship; pay homage) **to Him."**
3. **Now, upon hearing [of it], King Herod was shaken** (disturbed; unsettled; agitated; irritated with anxiety; stirred up) – **as well as all Jerusalem along with him!**
4. **Then on gathering together all the chief** (or: ranking) **priests and scribes** (theologians; experts in the Law and Torah) **of the People** [= those of the Jewish culture and religion], **he, one after another, repeatedly investigated from them, ascertaining beside them where the Christ** (the Anointed One; = the Messiah) **is traditionally being born.**
5. **So they said to him, "Within Bethlehem** [Hebrew: House of Bread], **of the Judean [district], for thus it stands written through the prophet,**
6. **'And you, Bethlehem, [in the] land of Judah, are by no means least among the leaders** [= leading cities] **of Judah, for from out of you will come forth a Leader and Mentor, which very One will shepherd** (= guide, nourish, care for and protect) **My People, Israel."** [Mic. 5:1]
7. **Thereupon Herod, at that time, secretly and covertly calling the "great ones"** (the magi), **ascertained accurately** (exactly) **from them the time** (= the date) **of the star's continued appearing and shining.**
8. **So then, sending them into Bethlehem, he said, "As you are going on your way, you men make a diligent search for [him] and inquire exactly concerning the little boy, while examining [the situation]. Now whenever**

(or: as soon as) **you may find [him], report back to me so that, upon coming, I also can myself do it obeisance** (or: pay homage to him)."

9. **Now they, upon hearing from the king, journeyed on their way and – note and consider this! – the star which they saw in [its] rising** (or: within the East, the place of rising; or: perceived [when being] in the East) **was still leading the way ahead of them** (or: began preceding them) **until coming above where the young Boy was, [and] it was caused to stand** (or: to take a stand; = made to stop; or: was established).

10. **Now upon seeing the star, they experienced joy – great joy.**

11. **Then, when coming into the house, they saw the little Boy with Mary, His mother, and at once falling down, they did obeisance, so as to pay homage and worship Him. And upon opening up their treasure-chests, they brought to Him their offerings** (approach-presents): **gold; frankincense; myrrh.**

12. **However, upon being communicated useful and needed advice** (or: an oracle; a divine warning and message) – **down from** (or: in correspondence to; as a result of) **a dream – to not return** (to not bend [their path] back) **toward Herod, they withdrew from the region** (vacated the area) **and returned into their country through another road** (path; way).

13. **Now, upon their withdrawing from the region [of Bethlehem] and returning into their country, – note and consider this! – an agent of [the] Lord [= Yahweh's messenger] progressively makes himself visible** (or: as was the custom, is again made to appear) **down from** (or: in association with) **a dream to** (or: in) **Joseph, proceeding in saying, "Upon being roused, and getting up, take along the young Boy – as well as His mother – and progressively flee into Egypt. Then continue being** (or: existing) **there until I can** (or: should) **speak to you, for Herod proceeds about to be continuously seeking the young Boy, his purpose being to destroy Him!"**

14. **So, upon being aroused and getting up, he took along the young Boy and His mother – by night – and withdrew from the area, into Egypt.**

15. **And He continued being there until the termination** (or: the finishing act) **of Herod, to the end that the [oracle; prophecy] being spoken by [the] Lord [= Yahweh] could be fulfilled, [which] continues saying,**

**"I call** (or: summon; called) **My Son from out of the midst of Egypt."**

[Hos. 11:]

16. **Then Herod, seeing** (= realizing) **that he was played as a fool** (duped; tricked; treated with scorn) **by the great ones** (scholars; wise men; astrologers), **was extremely furious** (was caused to breathe violently in a heat of passion; was enraged), **so, dispatching [soldiers]** (or: sending off agents), **he took up** (= put to death) **all the boys within Bethlehem and in all its boundaries** (= districts; surrounding areas) – **those from two years and under** (or: younger),

corresponding to the time which he had accurately ascertained from those great ones (scholars).

17. At that time the [oracle; prophecy] being spoken through Jeremiah the prophet, [which] continues saying,

18. "A sound (or: voice) is heard within Ramah: weeping (sobbing, lamenting and mourning) as well as much wailing (loud expression of anguish);

Rachel continuously weeping [for; over] her children [= the descendents of Joseph and Benjamin], and she continued refusing to be called alongside to receive comfort and consolation, because they are not (do not continue existing)." [Jer. 31:14]

19. Now upon Herod's coming to his end (finishing his course), – note and consider this! – an agent of [the] Lord [= Yahweh's messenger] progressively makes himself visible (or: as was the custom, is again made to appear) down from a dream to Joseph (or: in association with a dream in Joseph), within Egypt,

20. proceeding in saying, "Upon being roused, and getting up, take along the young Boy – as well as His mother – and proceed on your way into the land of Israel, for the ones habitually seeking the soul of the young Boy have experienced the extinction of life, and are dead."

21. So he, being roused and getting up, takes along the young Boy and His mother, and enters into the land of Israel.

22. Yet, upon hearing that Archelaus is now reigning as king of Judea in the place of his father Herod, he was made to fear (or: became afraid) to go off to that place. And then, being communicated useful and needed advice (or: an oracle; a divine warning or message) – down from (or: in correspondence to; as a result of; in association with) a dream – he withdrew from the region and departed into the districts of Galilee,

23. and coming into a city being normally called (or: termed) Nazareth, he settled down in a home – so that the [oracle; prophecy] being spoken through the prophets could (or: would; should) be fulfilled, that "He will be called a Nazarene."

### CHAPTER 3

1. Now in those days [i.e., years later, when Jesus would have come to be known as a Nazarene], John, the Immerser (or: Baptist; the one who immerses), is repeatedly coming to be at the side, progressively birthing himself (= making an appearance) in the midst of the wilderness (within the uninhabited area; in the desert) of the Judean [district], continually making public proclamation as a herald,

2. habitually saying, "You folks be continuously and progressively changing your thinking – change your perceptions, attitudes, frame of

**mind, mode of thought and understanding, and turn back [toward God], because the reign of the heavens**

(the expression and effect of kingdom rule which has its source in the heavens; the activity of exercising the sovereignty which exists being the heavens; the reigning [of the King] which pertains to the heavens; the kingdom which belongs to and comes from the atmosphere; the influence of the sovereignty which is the heavens) **has approached and is now near at hand and is close enough to touch** (= has arrived and is now accessible)!"

3. **You see, this is the man being spoken [of?] (or: this is the one [= declaration, or, prophecy] being spoken) through Isaiah the prophet, continuing in saying,**

**"A voice! One repeatedly crying out** (shouting; exulting; exclaiming; imploring): **'Within the midst of the wilderness** (desert; desolate place; abandoned and uninhabited region) **you folks prepare and make ready the road of [the] Lord** (or: the path whose source is [Yahweh]; the Way whose character is that of, and which pertains to, [the] Owner [= Yahweh])! **Be progressively constructing** (making) **His highway** (thoroughfare) **well-placed and straight."** [Isa. 40:3] (or: "A sound! One is continuously crying out within the midst of the desert: ... ")

4. **Now John himself was in the habit of having his clothing of woven camel's hair with a leather belt** (or: a girdle made of an animal skin) **around his waist and loins, and his nourishment continued being locusts and wild honey.**

5. **At that time [folks from] Jerusalem, all the Judean [area], and the region around the Jordan [River] were traveling out to** (or: toward) **him in a steady stream,**

6. **and they were one after another being immersed** (baptized) **by him in the Jordan River, while in turn openly confessing** (speaking out in agreement with) **their failures** (their mistakes, sins and failures to hit the target).

7. **Now upon seeing many of the Pharisees and Sadducees** [two religious and political sects of the Jewish culture] **repeatedly or in turn coming upon the immersion** (baptism) **[event], he said to them, "O offspring** (progeny; brood) **of vipers** (poisonous snakes)! **Who secretly pointed out to you people** (gave you a private, confidential suggestion) **to flee, so as to escape, away from the inherent fervor** (the internal swelling that gives rise to an impulse and mental bent which may be expressed in strong emotion, such as anger or wrath; a vigorous upsurge of [God's] nature) **which is progressively about to be [demonstrated]?**

8. **"Produce, then, fruit which has a corresponding value to, and is appropriate of, a change in thinking and attitude, as well as a turn [toward God].**

9. **"Furthermore, do not presume to be habitually saying among yourselves, 'We continue having Abraham [as] a father,' for I am now**



**saying to you that God continues able (or: constantly has power) to at once raise up (or: awaken) children to Abraham (or: for Abraham; in Abraham) from out of these stones!**

10. **"Now you see, the ax is already continuing lying [being focused] toward (or: facing toward) the root of the trees. Therefore, every tree not habitually (repeatedly; = seasonally) producing beautiful (ideal; fine) fruit is customarily being cut out [of the orchard or garden], and is normally thrown into a fire.**

11. **"I myself, on the one hand, continue immersing you folks in water, into a change of thinking ([leading you] into a change of perception, frame of mind and mode of thought – into a change of understanding and a turning back [to Yahweh]). On the other hand, the One progressively coming close after me is (exists being) stronger than me (or: I), whose sandals I am not competent (or: adequate) to lift up and carry off. He, Himself, will immerse (baptize) you folks within the midst of a set-apart Breath-effect and Fire (or: will submerge you to the point of saturation, in union with [the] Holy Spirit, as well as [the] Fire)**  
–

12. **"Whose winnowing fork (or: shovel) [is] within His hand, and He will be thoroughly cleaning up (clearing, scouring and cleansing) His threshing floor and then will gather (bring together) His grain into the storehouse (granary; barn), yet the chaff (straw and husks) He will be completely burning, in an inextinguishable Fire."**

13. **At that time Jesus progressively births Himself from the Galilee [province; region], coming to be at the side at the Jordan [River], [coming] toward John, for the purpose of being immersed by him (or: in order to be baptized under him).**

14. **Now John kept on trying to completely dissuade and prevent Him, repeatedly saying, "I, myself, continue having a need to be immersed (baptized) by and under *You*, and yet *You* are now coming to *me*?!"**

15. **But, decidedly responding, Jesus said to him, "Let this situation flow its course and send [Me] off, right now, for it is in this way proper and fitting for us to fulfill all that accords with the way pointed out (or: to make full every aspect of being turned in the right direction, and of being in right relationship)." Then he let the moment flow on, and proceeded to allow Him (or: At that point [John] yields, and sends Him forth).**

16. **Now upon being immersed (baptized), Jesus immediately (straightway) stepped back up from the water – and now look and consider! – the heavens at once opened back up again! [or, with other MSS: the atmospheres were opened up to Him!] Then He saw God's Spirit (Breath-effect; Breath) – as if it were a dove steadily descending – progressively coming upon Him.**

17. **And then – look and consider! – a Voice (or: sound) from out of the midst of the atmosphere (or: the sky and the heavens), repeatedly saying, "This is My Son, the Beloved One in Whom I take pleasure and imagine thoughts of well-being (or: This One exists being My dearly loved and esteemed Son, in Whom I approve)!"**

## CHAPTER 4

1. **Thereupon Jesus was led up into the wilderness by the Breath-effect** (or: was at once brought {or: guided} back again, under the Spirit, into the lonely, desolate and uninhabited region) **to be examined, tested, tried, put to the proof, and put through an ordeal under and by the one who thrusts [something] through [folks]** (or: the devil; the prejudiced adversary; the slanderous opponent; the backbiting false accuser; or: by that which was cast through [Him]).
2. **And after fasting forty days and forty nights, He subsequently experienced hunger** (or: felt famished).
3. **Then, upon approaching and facing [Him], the examiner** (the one continuously testing and bringing ordeals) **said to Him, "Since You are God's Son** (or: If you continue existing being a son of God), **speak so that these stones can become** (or: should come to be) **loaves of bread."**
4. **Yet He, making a discerning reply, said, "It has been written, 'Mankind** (or: The human) **will not be living on bread, alone, but rather on every utterance** (saying; declaration; spoken word) **which is constantly going forth** (or: proceeding out) **through God's [= Yahweh's] mouth."** [Deut. 8:3]
5. **At that time, the adversary** (the one who thrusts [something] through folks; the devil) **proceeds in taking Him along into the set-apart (holy) city, and then sets** (or: placed; stationed; stands) **Him upon the little wing of the Temple complex** (or: court; grounds),
6. **and it proceeds saying to Him, "Since You are God's Son** (or: If you exist being a son of God), **hurl** (fling; cast) **Yourself down, for it has been written, 'He will give inner direction** (or: an imparted goal) **to His agents** (or: messengers) **about** (concerning) **You,' and, 'They will lift You up** (or: = catch You) **on [their] hands** (or: = so as to carry You in their arms) **so that You would never strike Your foot against a stone** (or: = so that you can at no time stumble or hurt Yourself).'" [Ps. 91:11-12]
7. **Jesus affirmed to it, "Again, it has been written, 'You will not be putting [the] Lord [= Yahweh], your God, to the test** (or: You will not attempt to set Yahweh out on trial or check out some proof about Him).'" [Deut. 6:16]
8. **Again the opponent** (adversary; one thrusting-through into [Him]) **is progressively taking Him along – into an extremely high mountain range** (or: a very high mountain), **and successively points out for Him all the world's kingdoms** (or: progressively shows to Him all the reigns of the controlling ordered-system), **as well as their glory** (their splendor and manifestations which call forth praise; their reputations).

9. Then it said to Him, "I will give all these things to You, if – falling prostrate – You would pay homage to me (worship me; do obeisance to me)."

10. At this [saying], Jesus then says to it, "Bring [it] under control, adversary (or: Subject [yourself], satan; Sink down below, adversary; Carry [this] off below, hateful accuser; or: Go away, satan)! You see, it has been written, 'You will pay homage to (do obeisance to; worship; fall down and kiss the feet of) [the] Lord [= Yahweh] your God, and to Him alone you will render hired service (or: sacred service).'" [Deut. 6:13]

11. At that point, the opponent (the adversary; the one who had been thrusting [Him] through) progressively flowed away from Him (or: proceeded to divorce Him; presently abandoned Him) – and, note and consider this! – agents (messengers) approached (came forward) and began giving attending service to (or: continued rendering ministering service and provision for) Him.

12. Now [later], upon hearing that John was handed over (delivered up; = arrested and put in prison), He withdrew from the area and returned into the Galilee [province].

13. So after leaving Nazareth and coming into Capernaum-by-the-sea, He settled down (took up residence) [there] – within the midst of the territories of Zebulun and Naphtali,

14. to the end that the [prophecy; oracle] spoken (declared) through Isaiah the prophet would (could; should) be fulfilled [which] continues saying,

15. "O land of Zebulun and land of Naphtali: a pathway associated with [the] Lake (or: Sea), on the other side of the Jordan [River], Galilee-of-the-multitudes (ethnic groups; nations; non-Israelites; pagans) –The people continuously sitting within the midst of darkness saw a great Light, And on (or: to; for; in) those constantly sitting within [the] province (or: region) and shadow of death, Light arises (or: rose; dawned) on (or: to; for; in) them." [Isa. 8:23-9:1]

17. From that time on, Jesus began to be repeatedly making loud public proclamations (performing as a herald), and to be continually saying, "You folks be progressively changing your thinking (change your frame of mind, mode of thought, perceptions and understanding and turn your focus to [Yahweh]), because the sovereign reign and activity of exercising the sovereignty (or: kingdom) of the heavens (or: from the sky and the atmosphere) has drawn near and now continues being at hand and is close enough to touch (= has arrived and is now accessible)."

18. Now while proceeding in walking along Lake Galilee (or: the Sea of Galilee), He saw two brothers, Simon – the one commonly called Peter – and Andrew, his brother, repeatedly casting a purse net into the lake (or: sea). You see, they were by habit fishers (or: fishermen) [for earning a livelihood].

19. **So He proceeds to say to them, "Come here, back behind (or: after) Me! I will also make you men fishers of humans (of people; of mankind)!"**

20. **Now at once abandoning the nets, they followed Him.**

21. **Then going on from there He saw two other brothers, Jacob (or: James), the [son] of Zebedee, and John, his brother – within the boat with Zebedee, their father, continuing in thoroughly adjusting, mending and preparing their nets – and He called them.**

22. **Now at once abandoning the boat and their father, they followed Him.**

23. **Later, Jesus continued leading [them] around (or: about) within [the] whole of Galilee, continuously teaching (or: progressively giving instruction) within their synagogues and repeatedly making loud public proclamations about the good news (the message of goodness, ease and wellness) which pertains to the Kingdom (or: which has its source in the Reign; which characterizes and belongs to the influence of Sovereignty; which is the Reign; or: the kingdom's glad tidings) – as well as continuing in curing (or: giving attentive care and prescribing therapy or ongoing treatment for) every chronic disease and every occasional illness (sickness; delicate condition) among the people.**

24. **So His reputation and the report concerning Him went off into the whole [region] of Syria. And people brought to Him all those having it badly (those in poor conditions; = having an illness), [those] with various diseases, and those being continuously gripped by pain (or: confined in testing situations), as well as those being habitually affected by demons [note: a Hellenistic concept and term that denoted animistic influences], and those being repeatedly affected by the moon (either = lunatics, or, epileptics) and paralytics – and He cured or gave attentive care or prescribed therapy or instigated ongoing treatment for them!**

25. **Consequently many and huge crowds followed Him – from the Galilee [province] and Decapolis (the Ten Cities; a league of cities east of the Jordan) and Jerusalem and Judea, as well as [from] the other side of the Jordan [River] (or: Transjordan).**

## CHAPTER 5

1. **Now seeing the crowds, He climbed up into the mountain. Then, upon His sitting down, His disciples approached (came toward) Him.**

2. **So opening His mouth, He began teaching them, progressively saying,**

3. **"The destitute folks [are] happy in spirit because the reign of the heavens continually belongs to them**

(or: Blessed [are] those dependent for support on the Spirit, for the kingdom from the sky and the atmosphere is continuing to pertain to them; The people who need to beg for sustenance [are made] happy by the Breath-effect because the effect of the sovereignty of the heavens is being a source in and for them)!

4. **"Those constantly grieving and mourning [are] happy and blessed because they, themselves, will be called alongside to receive relief, aid, encouragement and comfort!**
5. **"‘The kind, considerate, gentle, mild-tempered, humane and nonviolent folks (people who do not use force)’ [are] happy and blessed because they, themselves, ‘will inherit the Land (or: will be receiving and enjoying an allotment of the earth)!’ [Ps. 37:11]**
6. **"The people being habitually hungry and constantly thirsty for the fairness, equity, right relationship and justice which characterize a rightwised state of being within the Way pointed out [are] happy and blessed, because they, themselves, will be feeding and drinking [of these things] until they are filled and satisfied!**
7. **"The folks who are merciers (who give and show mercy) [are] happy and blessed, because they, themselves, will be given and shown mercy!**
8. **"Those who are clean in the heart [are] happy and blessed, because they, themselves, will see God!**  
(or: = The folks that have had the core of their beings made clean [are] happy people, in that they will continue to see God [in everything]!)
9. **"The ones who make peace and create shalom [are] happy (and: blessed) because they, themselves, will be called God's sons (or: will be termed 'sons of God')!**
10. **"Those being ones having been pressed forward, chased or persecuted for the sake of fairness, equity, right relationships or justice which comes from the Way pointed out [are] happy (and: blessed), because the reign of the heavens continually belongs to them**  
(or: for the kingdom of the heavens is continuing to pertain to them; because the reign from the atmosphere and sky is being a source in and for them)!
11. **"You folks are and continue to be happy (and: blessed) people! Now whenever people may denounce, reproach, heap insults on and persecute or chase you folks, and, continuously lying, may even say every bad thing (spreading malicious gossip) down against you – for the sake of Me,**
12. **be continuously rejoicing and repeatedly express extreme exultation, because your wage (compensation; reward) [is] much (large; great), within the heavens (or: atmospheres [that surround you])! You see, they persecuted the prophets before you in the same way.**
13. **"You people, yourselves, exist being (are) the salt of the Land (or: earth). Now if the salt should ever be made dull or tasteless, in what way will it be salted (or: how will it be made salty)? It still continues giving strength into nothing (= it still can not provide seasoning) – if not being thrown outside, to be repeatedly (or: continuously) trampled down by people (or: tread down under mankind).**

14. **"You folks, yourselves, exist being (are) the light of the ordered System** (the world of culture, religion, politics and government; = the human sociological realm). **A city located up on a mountain** (or: situated on top of a mountain range) **continues unable to be hidden or concealed.**

15. **"Likewise, people are not normally lighting a lamp and then placing it under the measuring bowl** (or: a one-peck grain-measuring basket), **but rather upon the lampstand – and it continues shining and giving light for all those within the house.**

16. **"In this way, let the Light, which you folks possess** (or: which has a source in you men; or: which you people are), **shine in front of mankind** (before humans), **so that people can see your fine works** (or: the beautiful works that you are; the ideal acts which come from you as a source) **and they can give glory to** (or: and [these deeds; or: these works of beauty] will bring a good reputation for) **your Father – the One in union with the atmospheres [that surround you folks]** (or: within the midst of the heavens)!

17. **"You folks should not infer from customary presumption or from established supposition that I came to loosen-down or demolish the Law** (or: Torah) **or the Prophets. I did not come to loosen-down or demolish, but to the contrary, to fulfill** (or: fill up) **and make full,**

18. **"for assuredly** (or: amen; it is so), **I am here saying to you people, until the heaven and the earth** (or: the sky and the land) **could ever go by and pass away, one iota** (the smallest Greek letter) **or one horn-like projection** (diacritical mark, such as an accent or breathing mark, or part of a Heb. letter; a serif; = the smallest detail) **can by any means pass away from the Law [= Torah] – until all things can birth themselves** (or: should occur; may happen)!

19. **"Whoever, then, should loosen [even] one of the least of these the implanted goals** (impartations of the finished product within; inward directives) **– and should teach humans (mankind) to that effect – he will be called "least"** (or: a least one; or: = insignificant) **within the reign of the heavens** (or: the kingdom which pertains to the atmosphere and [reaches] the sky). **Yet, whoever may practice** (or: should perform and do) **as well as teach – this person will be called "great" within the reign of the heavens** (the kingdom which pertains to the atmosphere and [reaches] the sky).

20. **You see, I am here saying to you men that if your fairness and equity** (rightwisdom; justice and right relationships which conform to the Way pointed out) **should not habitually exceed and abound more than [that] of the scribes** (experts in the Law; theologians) **and Pharisees, in no way can you folks enter into the reign of the heavens** (or: the kingdom which is, and pertains to, the heavens; the sovereign rule of the atmospheres)!

21. **"You folks heard that it was said to** (or: by) **the original peoples** (or: the beginning humans; the archaic ones; the ancient folks; those of the early period), **'You folks will not murder.'** [Ex. 20:13] **Yet whoever may commit murder will be held within the decision** (or: held under the control of the crisis or the judging).

22. **"However, I, Myself, am now saying to you people that everyone, who – from internal swelling or agitated emotions of his natural disposition, or from the fruition of his mental bent – is habitually being impulsive or intensely angry to his brother (= fellow member of the society) will be held within the decision** (or: held under the control of the crisis or the judging of the local court). **Now whoever may at some point say to his brother, 'Raca** (an Aramaic word of verbal abuse: contemptible imbecile; worthless good-for-nothing; senseless empty-head; brainless idiot; blockhead)!" **will be held within** (and thus: accountable to) **the Sanhedrin** (the ruling Jewish council). **Yet whoever may at some point say, 'Inept moron** (Stupid scoundrel; Despicable fool; You perverse idiot)!" **will be held within** (and thus: accountable to) **[placement] into the [part of] the Valley of Hinnom which pertains to the fire** (i.e., the incinerator for refuse in the dump outside of Jerusalem).

[note: Dallas Willard, in his book *The Divine Conspiracy*, p. 151-2, points out that *raca* was a word of contempt, and contempt, he says, is "a studied degradation of another," or, it is meant to "mark [someone] out" as being "contemptible." He further shows that using expressions of contempt "breaks the social bond" and excludes, pushes a person away, and leaves him isolated. Willard cites Prov. 14:16; 18:2 and 26:11 as Biblical definitions of a "fool;" he states that this word "is a combination of stupid perversity and rebellion against God"]

23. **"So if you folks should happen to be in the process of offering your gift** (or: bearing forward your gift [to be placed]) **upon the altar, and there you should be reminded that your brother continues holding something against you** (or: continues to have something [written] down pertaining to you, or possesses [evidence] that could bring you down),

24. **"at once abandon your gift – there, in front of the altar – and proceed on your way to bring things under control: first be reconciled with your brother** (or: have the situation thoroughly changed by your brother), **and then coming, continue offering** (bearing forward) **your gift.**

[note: beginning with vs. 22, above, Jesus uses the word *brother* in its wider semantic range, in His teaching, to indicate the sense of solidarity, membership of a group, or fellow human being; other NT writers do the same – it often means "fellow believer," or "member of God's family, but here would likely mean "fellow countryman"]

25. **"Be in the habit of quickly having continued thoughts of wellness toward your opponent in a lawsuit** (or: of being quickly well-disposed and kind-minded with your plaintiff; or: Be progressively having your mind at ease in relation to the person setting himself to resist or oppose you in matters of daily living, quickly) **settling matters while you continue being with him on the road [to court]** (or: while being with him within the Way – the Path [of this Life]), **lest at some time the plaintiff** (person having a complaint against you in some legal matter) **may hand you over to the judge, and then the judge to the court officer, and next you may be thrown into prison** (jail; a guardhouse).

26. **"Truly I am now saying to you** (or: = Pay attention to Me), **you may not come out from the midst of there until you can give back** (repay) **the last small copper coin** (a quadrans; = the final dime or penny of the amount judged against you).

27. **"You folks hear** (or: heard) **that it was declared,**  
**'You will not commit adultery!'** [Ex. 20:13]

28. **"Yet I, Myself, am now saying to you people that every man who is continuing in, or, repeatedly looking at and observing** (constantly watching or leering at; = fantasizing over) **a [married] woman, with a view toward the [situation, or, condition] to crave her** (to experience strong passion for her, or, to desire to rush in a heat of emotion upon her), **has already committed adultery with her, within his heart!**

29. **"So if your right eye is habitually a bait-stick which entraps you, immediately tear it out and throw it away from you! You see, it constantly brings things together for benefit and advantage in** (for; to) **you folks that one of your members should loose itself away** (may destroy itself; could come to be lost), **so that your whole body should not be thrown into the Valley of Hinnom** (Greek: Gehenna – the city dump [= to dishonor you by giving no burial; to treat you as a criminal]).

30. **"Also, if your right hand is habitually a bait-stick which entraps you, at once cut it off and throw it away from you! You see, it constantly brings things together for benefit and advantage in** (for; to) **you folks that one of your members should loose itself away** (may destroy itself; could come to be lost), **so that your whole body should not go off into the Valley of Hinnom** (Gehenna – the city dump outside Jerusalem).

[comment: vs. 29-30 are hyperbole; they also show the absurdity of trying to fulfill the law through works, when in fact it is a matter of the heart]

31. **"Now it was declared,**  
**'Whoever should dismiss** (loose-away; = divorce) **his wife, let him give a certificate of divorce** (or: a divorce; a standing-off and away) **to her.'**  
[Deut. 24:1; note: separation equaled a legal divorce; the document would pertain to property, child custody, and/or return of the dowry; it would also protect her from a charge of committing adultery if she was with another unmarried man]

32. **"Yet I, Myself, am now saying to you folks that every man proceeding in dismissing** (loosing-away) **his wife – outside of a case of infidelity** (fornication; prostitution; sexual misconduct) – **proceeds in making her a subject of adultery.**

[comment: this would annul their then current practice for a man to be able to divorce his wife just for whatever reason he might choose; this statement by Jesus was a great advance toward cultural equality of the sexes]



33. **"Again, you folks hear (or: heard) that is was declared to (or: by) the original peoples (or: the beginning humans; the archaic ones; the ancient folks; those of the early period),**

**'You will not break an oath (swear without performing; swear falsely; commit perjury),' and further, 'You will give back (repay) to the Lord [= Yahweh] your oaths.'** [Lev. 19:12]

34. **"Yet I, Myself, am now saying to you folks to absolutely (altogether) not grab hold of a sacred object or make reference to a sacred sphere, so as to affirm an oath or swear confirmation – neither within the heaven (the atmosphere), because it is God's throne (seat of rule);**

35. **"nor within the earth, because it is a footstool for His feet [Isa. 66:1]; nor [referencing] into Jerusalem, because it is 'a city belonging to and having reference to the great King.'** [Ps. 48:2]

36. **"Neither within your head should you [mentally] touch something sacred so as to affirm an oath, because you continue having no power (or: ability) to make one hair shining white (to have the character of bright light) or black.**

37. **"So let your word habitually be 'Yes,' [and mean] yes; [or] 'No,' [and let] 'no' [end the matter]. Now the thing [which is] in excess of these is (or: exists being) forth from out of the midst of the bad condition [of mankind] (the situation of hard labor, pain and misery; or: the evil, malevolent and wicked [thought]).**

38. **"You hear (or: heard) that it was declared,**

**'An eye in substitution for (instead of; in place of) an eye,' and, 'A tooth in substitution for (instead of; in place of) a tooth.'** [Ex. 21:24]

39. **"Yet I, Myself, am now telling you folks not to at any point actively set yourself against, or take a counteractive or aggressive stand in opposition to, the bad situation**

(or: = participate in armed resistance against the miserable condition; = mirror the painful, insulting or laborious situation; or: = 'render evil for evil' in opposition to the evil or wicked person; = rebel or be part of an insurrection; = stand off an enemy).

**On the contrary, [to] whomever is repeatedly or habitually slapping into your right cheek (or: jaw), turn to him the other one, also!**

[note: In his book, *Engaging the Powers*, Walter Wink has pointed out that this act of slapping someone on the right cheek referred to a person in a superior position of that society "backhanding" someone in an inferior position. It was meant to either insult the person, or to put the person in "their place," or to "admonish" him. Wink suggests that turning the other cheek "... robs the oppressor of the power to humiliate." (p. 176)]

40. **"And further, to the person continuing in desiring (wanting; intending; purposing) for you to be judged (or: sued) and even to take your inner garment (tunic; = shirt), at once send off to him your outer garment (cloak; coat) as well!**

[note: Under the Law the cloak was to be returned at each sundown (Ex.

22:25-27). Sending a creditor a cloak as collateral would say to folks that the creditor was taking everything from him and leaving him naked and destitute. It would show that this person was being inhumane. Wink states that "indebtedness was endemic" in this land and time.]

41. **"Also, [for] whoever will [other MSS: may] press you into service (conscript or commandeer you) [for] one mile, continue submissively leading the way with him [for] two [miles].**

[note: This impressed service refers to the Roman rule (*anagareia*) that allowed the occupation troops to compel someone to carry their soldier's pack or baggage for one mile – a rule often abused. Wink suggests that vss. 39-41 are non-violent, creative initiatives against social injustice. I suggest that they also demonstrate a heart of love and an acknowledging of brotherhood even with oppressors.]

42. **"Give at once to the person presently, or repeatedly, asking of you, and you should not be turned away from the one continuously wanting (or: purposing) to borrow money from you.**

43. **"You folks hear (or: heard) that it was declared, 'You will love the one near to you (your neighbor or associate)' [Lev. 19:18] – and yet you will regard your enemy with ill will (hate the one hostile to you).**

44. **"Yet I, Myself, am now saying to you folks: Be constantly loving your enemies (those folks hostile to you; [comment: this could have applied to the Romans, as well as to personal enemies]), and be habitually praying over (on behalf of) the people continuously persecuting you –**

45. **"so that (by what means) you folks can be birthed (may come to be) sons of your Father – the One within [the] atmosphere and in union with [the] heavens – because He is repeatedly making His sun to rise back up again upon bad (evil; wicked) folks as well as [upon] good (virtuous) folks, and He is habitually sending rain upon fair and equitable people (those in right relationship; those within the Way pointed out; just ones; rightwised ones) as well as [upon] unfair and inequitable people (those not in right relationship; those not in the Way pointed out; unjust ones).**

46. **"You see, if you should happen to love the ones constantly loving you folks, what wage or reward do you continue holding (or: having)? Are not also the tax collectors constantly doing the very same thing?**

[note: tax collectors worked for the state (for either one of the provinces, or for the Empire) and were thus despised and considered outcasts of the local society, being perceived as both corroborating with the Romans and as getting money dishonestly through their business as a "tax-farmer," (someone who purchased from the state the right to collect official taxes, tolls, customs and dues: they made their money by adding on a percentage to the tax which they collected for the state), or by working for a "tax-farmer"]

47. **"And further, if you folks should only greet and welcomely embrace your brothers, what are you continuing to do [that is] excessive or**

**extraordinary? Are not also the folks of the ethnic multitudes** (the nations; the pagans; the non-Israelites) **constantly doing the very same thing?**

**48. "Therefore, you folks will exist being ones that have reached the goal: finished and completed ones; mature and perfected ones – in the same way as your heavenly Father** (or: your Father which has the qualities of, and is characterized by, the atmosphere) **constantly exists being One that is the goal: finished, complete, mature, perfect!**

## CHAPTER 6

**1. "Now you folks make it a habit to hold to close attentiveness [so as] to not be doing your fairness, equity or rightwised behavior – all which comprise the Way pointed out – in front of people, in order to be observed by them, otherwise you do not continue holding** (having) **wages** (reward) **alongside of** (from beside; = from the presence of) **your Father – the One in the atmosphere and the firmament, and in union with and within the midst of the heavens.**

**2. "Therefore, whenever, as is your custom you may be making gifts of mercy** (be performing acts of mercy; be doing alms or giving to charity), **you should not blow a trumpet in front of you** (= toot your own horn ahead of your actions) – **even as the overly judging and critical folks**

(*hupokrites*; or: those who put texts under close inspection to sift and separate and then give an answer, an interpretation, an opinion; or: those who live by separating things yet who under-discern; or: those who make judgments from a low view; or: those who under-estimate reality; or: perverse scholars who focus on tiny distinctions) **are constantly doing in the synagogues and on the narrow urban streets and alleys, so that they can receive a reputation from people** (be recognized and glorified by humans). **I am saying to you truly: They are presently holding their full payment!**

**3. "So during your customary making gifts of mercy, do not let your left hand become aware of what your right hand continues doing,**

**4. "so that your gift of mercy can continue existing within the hidden [realm; place]** (or: may be in hiding), **and then your Father – the One continuously looking with the hidden [realm; place]** (or: habitually looking on the concealed thing) – **will give back to you!**

**5. "And further, whenever you folks may by habit be praying, you will not be as the overly judging and critical folks** (*hupokrites*: see vs. 2, above), **because they are constantly liking to be habitually praying while standing in the midst of the synagogues and on the corners of the broad streets and city squares – so that they can be visible to people** (or: be manifested and caused to shine for mankind). **I am saying to you truly: They are presently holding their full payment!**

**6. "Now as for you, individually, whenever you may by habit be praying, enter into your storeroom** (or: barn; granary; chamber) **and, upon shutting** (locking; barring) **your door** (or: gate), **pray to your Father – the One within**

**the hidden [realm; place]. So then your Father – the One continuously seeing within the secret [realm; place] – will give back to you** (or: will give in answer to your expectation; will give [something] away for you; will be paying you).

7. **"Now during praying, you folks should not babble** (or: make repetitious utterances; stack up meaningless phrases; or: stutter; speak without thinking; use empty words) **– even as those of the ethnic multitudes** (pagans; nations). **You see, they habitually imagine and continuously suppose that in their much speaking** (or: using many words; or: saying the same thing many times) **they will be fully heard and really listened to.**

8. **"So then, you folks should not be made to resemble them, for before the occasion for you to ask Him, God, your Father, has seen and thus knows** (is aware) **of what things you continue having need.**

9. **"Therefore, be continuously praying in this way:**

**'O our Father – the One within and in union with the heavens!**

**(or: in the midst of the atmosphere and firmament!)**

**Make Your Name to be set-apart and kept holy** (or: treated as sacred).

10. **Make Your reign and kingdom come. Make Your will** (the effect of Your intent and purpose) **come into existence** (happen; come to be; be birthed) **– as within heaven** (or: [the] atmosphere), **so also upon earth.**

11. **Give to us** (Provide for us) **today our bread** (= food) **necessary for existence** (for being) **and for the coming day.**

12. **And then, send away the results of our debts for us** (let the effects of our obligations flow away in us; cancel our indebtedness), **as we also dismiss and send away the debts for those who owe us** (let the obligations owed to us flow away; cancel the loans of our debtors).

13. **Also, may You not bring** (or: carry) **us into an ordeal or a putting to the proof – neither by trial, nor by temptation, nor by examination.**

**But to the contrary, rescue us away from the bad situation**

(the wicked person; the miserable condition; the painful labor; the unprofitable endeavor; the malicious man). [later MSS add:

because Yours is the reign (kingdom) and the ability (power) and the manifestation which calls forth praise (the reputation; the glory), on into the ages. It is true (Make it so; Amen).']

14. **"You see, if you folks should** (or: can) **send away** (let flow off; forgive; dismiss) **for** (or: from) **people** (or: mankind) **the effects of their falling to the side** [of the Way; of the Path pointed out] (or: their trespasses; their false steps and offenses; their goof-ups and blunders), **your heavenly Father** (or: your Father Who inhabits, and can be compared to, the atmosphere) **will send away, dismiss, forgive and let** [things; some MSS add: the effects of your falling to the side] **flow off for** (or: in) **you, as well.**

15. **"Yet if you folks should not send away for** (or: from) **people the effects of their falling to the side, neither will your Father send away** (dismiss;

forgive; let flow away) **the effects of your falling to the side, offending or goofing.**

16. **"Now whenever you may periodically fast, do not proceed to become sad-faced or stern, gloomy people – as the overly judging and critical folks [see vs. 2, above] for they habitually remove the light from (or: disguise or distort) their faces so that they can continue to be visible to people (or: be manifested for mankind and appear) [as] ones in the process of fasting. I continue saying to you truly: They are presently holding their full payment!**

17. **"So you folks, during fasting, anoint, rub and massage your head, then wash your face (= groom yourself),**

18. **"so that you would not appear to people (or: may not be visible for mankind) [to be] in the midst of fasting, but rather, to (or: for) your Father – the One within the hidden [sphere; place]. And your Father – the One continuously seeing within the hidden [sphere; place] – will give [something] back to (for; in) you!**

19. **"Stop (or: Do not continue) accumulating and storing up treasures for yourselves upon the earth (or: on the land) – where moth and corrosion (an eating action) progressively causes [things] to disappear, and where thieves constantly dig (or: tunnel; excavate) through (i.e., as to break in through a wall) and then proceed in stealing.**

20. **"So you folks be continuously accumulating and storing up for yourselves treasures within heaven (or: [your] atmosphere) – where neither moth nor corrosion causes [things] to disappear, and where thieves do not constantly dig through nor are they repeatedly stealing.**

21. **"You see, where your treasure is, there also will be your heart (= the core of you being).**

22. **"The eye is the lamp of the body. If, then, your eye may continue being single-fold (or: simple and uncompounded; perhaps: single-focused and suggest being straightforward; may = healthy; may suggest generosity), your whole body will be (will continuously exist being) illuminated (enlightened; or: lustrous; luminous; radiant; shining).**

23. **"Yet if your eye should continue being in a bad condition (or: wicked; perhaps = diseased or cloudy; may suggest stinginess or being grudging), your whole body will be (will continuously exist being) dark (or: in the dark; full of darkness). If, then, the light [which is] within the midst of you is (continually exist being) darkness, how thick [is] the darkness (or: how great and extensive [will be] the darkness)!**

24. **"No one continues being able (has habitual power) to continue being, or performing as, a slave for two owners (lords; masters). You see, he will either hate (or: regard with ill will) the one and will be loving the different one, or he will hold firmly to and have instead the one, and will be despising (having a negative attitude and disposition toward) the different one. You folks**

**are not able** (still have no power) **to continue being, or performing as, slaves for God and at the same time for money and riches** (you can't be enslaved to both God and wealth)!

25. **"On this account I continue saying to you: Do not constantly take anxious care, worry or undue concern for your soul-lives** (or: your being) – **what you can or should eat, or what you folks should or may habitually be drinking; nor, for your body – with what you folks should clothe yourselves. Is not the soul-life** (a person's inner being and life) **more than nourishment, and the body [more than] clothing?**

26. **"Make an intent observation into the birds of the sky** (or: atmosphere), **so as to carefully consider them. [See within their situation] that they are not constantly sowing seeds** (planting), **neither are they periodically reaping** (harvesting) **nor gathering [food] together into storehouses** (or: barns), **and yet your heavenly Father** (or: your Father Who inhabits, and can be compared to, the atmosphere) **constantly feeds and nourishes them. Are you folks not exceedingly carrying through more, so as to be of more consequence, than they** (= Are you not worth much more than they are)?

27. **"Now who of you folks, while habitually taking anxious care, undue concern, worry or by fretting, is normally able** (progresses in power) **to add to his stature one cubit** (eighteen inches) **or to provide one more arm's reach to his life span?**

28. **"And so why are you folks constantly worrying or fretting about clothing? Fully learn about, and from, the lilies of the field – how they are progressively growing** (or: Learn thoroughly and consider well how the wild anemones continue growing and increasing). **They are not constantly working hard or becoming weary from struggle, nor are they habitually spinning to make thread for cloth,**

29. **"yet I am now saying to you that not even Solomon, in all his splendor and glory clothed or arrayed himself as one of these [flowers]!**

30. **"So now, if God thus continually dresses and adorns** (or: invests) **the vegetation of the field** (or: countryside) – **being in existence today, and tomorrow is being continuously thrown into a furnace** (or: oven; stove) – **[will He] not much more readily and to a greater extent [take care of] you folks who have small faith and little trust?**

31. **"Therefore, you folks should not fret, be anxious, be full of care or be worrying, constantly saying, 'What can we eat?' or, 'What can we drink?' or, 'What can we put on ourselves to wear?'**

32. **"You see, the ethnic multitudes** (the nations; the pagans) **are habitually in eager pursuit of these things – spending all of their energy in seeking them! After all, your heavenly Father** (or: your Father Who inhabits, and can be compared to, the atmosphere) **has seen and knows that you folks repeatedly have need for all of these things.**

33. **"So you people be habitually and constantly seeking God's reign (or: sovereignty; kingdom) and the fairness and equity which have their source in Him, as well as the right relationships that characterize His justice and rightwised behavior in the Way which He has pointed out – and all these things will be added to you!**

34. **"Therefore, you folks should not fret, be anxious, be full of care or be worrying [with a fixation] into the next day, for the next day will be concerned about itself (or: will have anxiety of its own). Sufficient and adequate for (or: to; in) the day [is] its own situation as it ought not to be (bad quality and worthless condition).**

## CHAPTER 7

1. **"Stop separating-off, dividing-out and making distinctions (or: Do not make it a habit to evaluate and judge) – so that you folks may not be separated-off, evaluated or judged.**

2. **"You see, within and with whatever aspect of separating-off, act of evaluation, form of discrimination, or means of judgment you folks are habitually separating-off, dividing-out, discriminating, evaluating and judging, you will be judged (etc.). And further, within and with whatever measure or standard you folks are using or applying, it will be used to measure you, and that standard will be applied to you (or: = you will receive in the same proportion that you give).**

3. **"Now why are you constantly or repeatedly looking at the speck (splinter of shriveled wood; small piece of straw) – the one in your brother's eye (= the small thing hindering the ability of your friend or fellow believer to see)! – and yet you are not continuing to fully consider and carefully think about the rafter (beam of wood; shaft of timber) in your own eye?**

4. **"Or how will you folks say to your brother, 'Allow [me], I can extract the speck (splinter) from your eye' – and now consider as you look! – a rafter (log; beam) [is] within the midst of your own eye?**

5. **"O hyper-critical one [see 6:2, above]! First extract the rafter (log; plank) from out of your own eye, and then you will see clearly to extract from out of your brother's eye.**

6. **"You folks should not give the set-apart (holy; sacred) things to the dogs, neither should you throw your pearls in front of the pigs (hogs; swine), lest at some time they will step on them and trample them down with their feet – and then, upon turning around, they might break forth on you folks and rip you up (tear you in pieces).**

7. **"Be habitually requesting (or: Keep on asking), and it (or: He) will be given to (or: for; in) you people. Be habitually seeking (or: Keep on searching and trying to find), and you folks will find. Be repeatedly (or: Keep on) knocking, and it will be opened up to (or: for; in) you.**

8. **"You see, everyone habitually requesting is repeatedly receiving. He who keeps on seeking and searching is constantly finding. And to (in; for) the person repeatedly knocking it will be opened up.**

9. **"Well then, a certain person [is] a man from among you folks from whom his son will request a loaf of bread – he will not be handing a stone to him, will he?**

10. **"Or, perhaps he will ask for a fish – he will not be handing a snake (serpent) to him, will he?**

11. **"Since, then (or: If, therefore), you folks – being miserable, bad and useless as you are – have seen [in life] and now know to be habitually giving good gifts (or: the results of virtue and excellence) to your own children, how much more will your Father – the One within and in union with the heavens and within the midst of the atmospheres – be giving good, excellent things as well as virtues to those continuing in requesting from Him (or: asking Him)?**

12. **"Therefore, all things – as many as you folks may continue wanting or should by habit be purposing – that people (mankind; men) should be habitually doing to or for you, thus also (or: likewise), you folks, yourselves, be continuously doing to and for them (or: = Treat others in the way that you yourselves would like to be treated). You see, THIS is (or: exists being; = is the meaning of) the Law and the Prophets (= this sums up the message of the Scriptures)!**

13. **"You folks enter at once through the narrow, restrictive and cramping gate [note: is this a picture of being brought to birth?] – because wide [is] the gate and spacious (roomy, having the characteristics of free, open country) [is] roadway habitually leading off into the loosing-away of loss and destruction (or: demolition), and many are the folks continuously (or: one after another in a steady stream) entering through it –**

14. **"for the gate is narrow, cramping and restrictive which is habitually leading off into the Life – and the path has been compressed and squeezed [to where the traveler is being pressed and encumbered] – and the folks presently (or: one after another, in a continuous procession) finding it are few.**

15. **"Constantly apply yourselves to holding off the false prophets – whatsoever ones that are habitually coming to you folks in clothing belonging to sheep (= disguised as sheep; pretending to have the covering or appearance of sheep), yet inside they are ravenous, savage wolves.**

16. **"You will recognize and come to fully know them from their fruits. People are not normally picking or gathering clusters of grapes from thorn bushes (prickly plants), nor ripe figs from thistles or briars.**

17. **"Likewise every good (may = healthy) tree constantly produces fine, beautiful (choice; ideal) fruit, but the decaying and rotten tree repeatedly bears bad and worthless (= inedible) fruit.**



18. **"A good, healthy tree normally has no power to bear bad and worthless fruit, neither [is] a rotten tree [able] to continue producing fine, beautiful fruit.**

19. **"Every tree not habitually producing choice, ideal fruit is normally being cut out [of the orchard] – and is normally being thrown into a fire (= used for fire wood).**

20. **"Consequently, you folks will recognize and come to accurately know them from their fruits (= from what their lives produce).**

21. **"Not everyone constantly saying to Me, 'Lord! Lord!' will enter into the reign (or: sovereign rule; kingdom; realm of action and rule) of the heavens (or: which has the character of, and emanates from, the atmospheres) but rather, the one habitually performing the result, and progressively producing the effect, of the will, intent and purpose of My Father – the One within and in union with the heavens, and in the midst of the atmospheres – [will enter].**

22. **"Within (or: On) That Day many will say to Me, 'Lord! O Lord! do (or: did) we not prophesy in (or: by) Your Name? And do (or: did) we not cast out demons (Hellenistic concept and term: = animistic influences) in (or: by) Your Name? And do (or: did) we not perform many works of power and ability in (or: by) Your Name?**

23. **"And at that time I will speak assuredly to them, 'I never became acquainted with or came to know you folks (or: not even once had intimate experiential knowledge of you). Those people habitually working (performing; or: making a trade of; making a living in) the lawlessness proceed to go to a room (or: territory) away from Me. [Ps. 6:9]**

24. **"Everyone, then, who continues obediently hearing these words (thoughts; ideas; messages) of Mine, and habitually does them (or: acts on them), will be made to be and to become like an intelligent, considerate, thoughtful, prudent and sensible adult male, who builds (or: built) his house upon the rock-mass.**

25. **"And when the rain descended (or: falls) and the rivers came (or: come) [flooding] and the winds blew (or: blow) and lunged (or: fall toward; lash against) that house, it did (or: does) not fall, for it had been provided with a foundation and continued being established upon the rock-mass.**

26. **"And by contrast, everyone who continues hearing the words (thoughts; ideas; messages) of Mine and yet is not continuing in doing them (or: acting on them) will be made to be and to become like a stupid, senseless adult male (= an ignorant and careless builder) who built (or: builds) his house upon the sand.**

27. **"And when the rain descended (or: falls) and the rivers came (or: come) [flooding] and the winds blew (or: blow) and lunged (or: fall toward; lash against) that house, it fell (or: falls), and its fall (collapse) was great."**

28. **And so it happened that when Jesus finished these discourses** (thoughts; ideas), **the crowds began to be amazed and astounded at what He taught and His way** (manner) **of teaching,**
29. **for He was continuing in teaching and instructing them as one holding** (or: having) **authority (the right out of Being) – and not as their scribes** (theologians; experts in the Law; scholars) **[taught].**

## CHAPTER 8

1. **Now upon His walking down from the mountain, large crowds followed after Him.**
2. **And then – look and consider! – a leper approaching began doing obeisance to** (paying homage to; worshiping) **Him, repeatedly saying, "O Lord** (Master), **if you should want to, You are able and continue having power to at once cleanse me!"**
3. **So, stretching out His hand, He touched him, while saying, I am habitually wanting to: Be cleansed at once!" And immediately his leprosy was cleansed!**
4. **Then Jesus continues saying to him, "See here. You may not tell [this] to even one person, but rather, proceed to depart, leading [yourself] under [this word]. [Then] show yourself to the priest and offer the gift which Moses arranged with a view to [this situation, which leads] into a witness to them and provides evidence for [everyone]."**
5. **Now upon His entering into Capernaum, a centurion** (a commander of one hundred men in the Roman army) **approached Him, calling Him alongside and pleading with Him and then saying,**
6. **"Sir, my orderly** (manservant; servant boy) **has been struck down with paralysis and is bedridden** (has been laid up) **within the house, constantly being dreadfully pained and grievously tested with this affliction.**
7. **So Jesus then says to him, "I, Myself, upon coming, will serve and cure him, then restore him to health."** (or, as a question: "Shall I, Myself, on coming, serve and give him attentive care or prescribe therapy or ongoing treatment that will restore him to health?")
8. **Now the centurion, giving a considered response, said, "O Sir, I am not fit or important enough to the end that you should enter under my roof. But rather, only say a word** (speak a message) **and my orderly** (manservant) **will be [divinely] healed and made whole.**
9. **"You see, I too am myself** (or: even I, myself,) **am a person** (a man) **being set in a continued arrangement under authority – continuing in holding** (having) **soldiers under me – and I normally say to this one, 'Go your way,' and he proceeds going his way; and to another one, 'Proceed coming,' and he proceeds coming, and to my slave, 'Do this,' and by habit he is doing [it]."**

10. **Now at hearing [that], Jesus was astounded** (was amazed; marvels) **and said to those following after Him, "Truly I am saying to you folks, with no one in Israel do I find so much faith [as this]!"** (or: I did not find such great trust and confidence at the side of even one person within the midst of Israel!).

11. **"Now I further say to you that many people from eastern lands, as well as western regions, will be arriving. And they will be made to recline [and dine] with Abraham and Isaac and Jacob, within the reign and sovereign rule of the heavens** (or: the kingdom of the atmospheres).

12. **"Yet the 'sons of the kingdom** (or: reign)' [= those who were in line to inherit the kingdom; or: = those who were supposed to manifest its reign] **will be thrown out into the external** (exterior) **darkness. There** [= outside the banqueting building] **it will be 'weeping and grinding of teeth'** (or: The crying and the gnashing of teeth will be in that [outdoor] place, or situation)."

13. **So Jesus said to the centurion, "Go! In the same way that you trusted, let it come to be for you** (or: Just as you believe, let it be birthed and happen with you)!" **And so the orderly** (manservant; servant boy) **was healed and made whole in that hour.**

14. **Later, Jesus, upon coming into Peter's house, saw his mother-in-law having been thrown [out of good health] and now being bedridden and burning with a fever.**

15. **And so He touched her hand, and the fever flowed away from her. Then she got up** (arose) **and began giving attending service to Him.**

16. **Now with it becoming evening, people brought many folks being habitually affected by demons, and He cast out the spirits** (breath-effects) **with a word** (by a message; by a thought), **and He served, cured and restored to health** (or: gave attentive care or prescribed therapy or instigated ongoing treatment for) **all those continuously having it badly** (= those habitually with illness).

17. **In this way the things spoken through Isaiah the prophet would be fulfilled, [which] continues saying,**

**"He Himself took our incapacities** (weaknesses; infirmities; sicknesses) **and then lifted up and bore the diseases aloft."** [Isa. 53:4]

18. **Now upon seeing a crowd around Him, Jesus gave the order** (command) **to go off into the other side [of the lake].**

19. **Then approaching [Him], one scribe** (scholar; theologian; Law expert) **said to Him, "Teacher, I will follow you wherever you may be now departing** (or: are about to go off)!"

20. **So Jesus then says to him, "The foxes continue having dens (burrows), and the birds of the sky** (or: atmosphere) **[have] roosts** (or: nests; lodging places), **yet the Son of mankind** (or: humanity's son; = the son of Adam) **continues having nowhere He can incline the head** (= lay down the head for sleep)."

**21. Now a different one of the disciples said to Him, "Master (Sir; Lord), permit me to go off and to bury my father first."**

**22. But Jesus says to him, "You continue following Me, and abandon (divorce; leave behind; or: let; allow) the dead folks to bury their own dead ones."**

**23. And with Him stepping into a boat, His disciples at once followed Him.**

**24. Later – look and consider! – a great quaking occurred (an earthquake happened) in the midst of the lake (or: sea) so that the boat was being repeatedly covered – to the point of being hidden and swamped – by the waves. Yet He kept on sleeping (or: continued being fast asleep).**

**25. So, approaching, they aroused Him, repeatedly saying, "O Lord (Master)! Rescue [us] (Save [us]) at once! We are progressively being destroyed and are perishing!"**

**26. And so He then says to them, "Why are you men frightened and lacking in courage? [You are] men with little trust and small faith!" At that point being aroused and getting up, He gave a respectful directive to (or: spoke a value-based command upon) the winds and the lake (sea), and a great calm was birthed (or: it came to be utterly still).**

**27. So the men were astounded with puzzled amazement, and one after another kept saying, "What kind (or: sort) of Person is this Man, that even the winds and the lake (or: sea) are in the habit of being obedient to Him (or: are now submissively listening and paying compliant attention to Him)?"**

**28. Then upon His coming into the other side [of the lake] – into the country of the Gadarenes [other MSS: Gergesenes] – two men, affected or controlled by demons (Hellenistic concept and term: = animistic influences, or, negative spirits), met Him on their way coming out from among the tombs (the burial caves; graveyard). [They were] extremely rugged men who were usually fierce to the point of being violent, savage, or hard to deal with, so that no one was normally strong enough to pass by through that way or along that road.**

**29. So look and consider! They cried out, repeatedly saying, "What [does this mean] for us and for You, O Son of God? Do (or: Did) You come here to test us or to cause us pain or distress before the appointed season (or: before the right situation)?"**

**30. Now there was a domestic herd of many pigs (hogs; swine) being habitually grazed some distance away from them,**

**31. so the demons (Hellenistic concept and term: = animistic influences; violent spirits) began calling Him to their side for help, and kept on pleading and bargaining with Him, saying, "Since (or: If) You are now in the process of casting us out, send us off on a mission into that domestic herd of pigs!"**

**32. Accordingly He said to them, "Be proceeding on your way and bring things under control!" Now upon coming out, they went off into the pigs, and – now look and consider! – the entire herd at once stampeded down**

**the steep slope (or: precipice) into the lake (or: sea) – and they died within the waters!"**

**33. Now the men habitually grazing** (the herdsmen normally tending and feeding [the pigs] at pasture) **ran off and, upon going off into the city, reported everything – as well as the situation and affairs pertaining to the men affected and controlled by the demons** (Hellenistic concept and term: = animistic influences).

**34. And now look and consider! The entire city came out to meet with Jesus. Then, upon seeing Him, they asked Him for help in the situation and, in bargaining, they earnestly urged Him so that He would change His steps and transfer Himself away from their boundaries** (territories; districts).

## CHAPTER 9

**1. And so, upon stepping into (or: boarding) a boat, He passed right across through (traversed, piercing through) [the lake] and came into His own city.**

**2. Again look and consider! – People began bearing to Him upon a bed (or: pallet; couch) a paralytic, a man having been struck down [with paralysis] so as to be bedridden. And upon seeing their faith and trust, Jesus said to the paralytic, "Be increasingly receiving courage and confidence, O child (born one)! Your failures and mistakes (your times of missing the target; your errors and sins) are being caused to progressively flow away (or: are constantly being sent away and are habitually being forgiven)!"**

**3. Now see what happens! – Certain ones of the scribes (the scholars and theologians of the Law) said among themselves, "This fellow is now blaspheming (speaking impiously and inappropriately on matters of their religion)!"**

**4. And having seen and thus perceiving (knowing) their inner emotions (the rushing of thoughts and sentiments within them), Jesus said, "To what end or purpose? You men are constantly having inward rushings of bad thoughts and unprofitable sentiments within the midst of your hearts.**

**5. "For think about it, which is easier: to say, 'Your failures and mistakes are constantly being sent away and your sins are habitually forgiven,' or, to say, 'Proceed to rouse yourself and get up, and then continue walking around?'**

**6. "Yet now, so that you folks can see and know that the Son of the man (the son of humanity; mankind's Son; = Adam's son) constantly has and holds authority and right upon the earth (or: land) to habitually send away (make to flow off; forgive) sins and failures (mistakes and errors)" – He then continues saying to the paralytic, "Proceed to rouse yourself and get up. At once pick up your bed (or: pallet) and then, bringing yourself under control, be going into your home (or: house)!"**

**7. So upon being raised up, he went off into his home (house).**

8. **Yet the crowds, seeing [what just happened], were struck with fear** (or: became awestruck) **and gave the glory to God** (enhanced the reputation pertaining to God) – **the One giving such authority to humans** (or: mankind).

9. **Then Jesus, continuing in leading [the group] along from there, saw a man called Matthew, who was presently sitting upon [the revenue receipts station at] the tax** (customs; collections; tribute) **office** (or: at the toll booth), **and He then says to him, "Be continuously following Me." And so, standing up, he at once followed Him.**

10. **Later, during His reclining [at a meal] within the house – now look and think about this! – it occurred [that] many tax collectors** (customs and tribute agents; tax-farmers) **and "sinners"**

(folks that the religious people considered "worldly" and by way of life ceremonially unclean and thus separated from the religious community: outcasts of society who failed to measure up to religious and cultural standards; irreligious folks) **were coming and began reclining back together with Jesus and His disciples [participating in their meal].**

11. **Well, upon seeing [this], the Pharisees began saying to His disciples, "Why or through what situation or arrangement does your teacher continue eating with the tax collectors and outcasts ("sinners")?"**

12. **Now He, upon hearing [this], said, "The strong and healthy folks are not normally having a need of a healer** (a physician), **but to the contrary those having it badly** (= the sick; the ill) **constantly do.**

13. **"Now, upon going your way, learn and become a disciple of what [this] is and means,**

**'I am constantly desiring, intending and purposing mercy, and not a sacrifice!' [Hos. 6:6]**

**You see, I am not** (or: did not) **come to call 'righteous folks'** (people who were supposedly in right relationship with God and community and who were convinced that they walked in accord with the path pointed out), **but on the contrary, outcasts** ('sinners' who knew that they were neither connected nor in right relationship, nor approved in their way of life: failures)."

14. **Then at one point the disciples of John proceeded in coming to Him, and proceeded in saying, "Why and through what situation or arrangement are we and the Pharisees constantly fasting, and yet Your disciples are not in the habit of fasting?"**

15. **So Jesus said to them, "The sons of the bridal chamber** (or: attendants at a wedding hall; = the wedding guests and friends of the bridegroom; = those either at a wedding celebration or exemplifying that atmosphere) **continue unable to mourn or be sad and lamenting upon the situation of however long the bridegroom is with them. And yet days will come when the bridegroom should be lifted up and withdrawn away from them, and at that time they will fast.**

16. **"Now nobody normally puts a patch of unshrunk cloth upon an old outer garment. You see, its fullness (i.e., the pre-shrunk patch which fills in the hole) is progressively pulling up away from the outer garment, and the tear (rip; rent) progressively becomes worse.**

17. **"Neither are people normally draining fresh, recently made, new wine into old skin-bags (bottles), otherwise the skin-bags are constantly bursting (being torn open), and then the wine is constantly being spilled out and the skin-bags continue being destroyed (ruined). To the contrary, people normally drain fresh, just-made, new wine into skin-bags having a new character and quality – and both continue being preserved.**

18. **During His speaking these things to them – look and consider! – one (= a certain) ruler was approaching [and] began bowing down in obeisance and worship to Him, proceeding in saying, "My daughter just now came to her end and died. But still, upon coming, at once put (or: place) Your hand upon her, and she will live (or: be living)!"**

19. **And so, being roused and getting up, Jesus and His disciples began following him.**

20. **Now look and consider this! – A woman [who was] constantly hemorrhaging (bleeding) for twelve years [thus, being ceremonially unclean, and so, required to keep away from others so as not to contaminate them], suddenly approaching, crept up from behind [and] touched the fringe (or: tassels) on the border of His cloak (outer garment),**

21. **you see, she had been saying within herself, "If only I can touch His cloak (or: outer garment), I will be healed and made whole!"**

22. **Now Jesus, being turned and seeing her, said, "Be increasingly receiving courage and confidence, daughter. Your faith, confidence and trust have healed you and you are now made whole!" And the woman was restored to health (rescued; saved; delivered) from that hour.**

23. **And so Jesus, coming into the ruler's house and seeing the flute players and the crowd continuing in being disturbed and thus making a commotion,**

24. **He began saying, "Withdraw and make room again! You see, the maiden (little girl) did not die, but rather she continues fast asleep." And so they began laughing at and ridiculing Him.**

25. **Now when the crowd had been thrown out, He, upon entering, took a firm hold of her hand – and the maiden (little girl) was roused and raised up (or: she got up)!**

26. **Of course, the story of this – like the fame of the utterance of an oracle – spread out into [the] whole of that land.**

27. **Now later, as Jesus continues leading [the crowd] in passing along from that place, two blind men followed Him [who] kept on crying out, repeatedly saying, "Mercy us (Give mercy to us), O Son of David (this phrase**

may = "O descendant of David who also displays David's qualities and reminds us of the king of Israel")!"

28. **So upon His coming into the house** (may = went indoors; or = arrived home), **the blind men came forward to** (or: approached) **Him, and Jesus then says to them, "Do you men continue having faith and are you believing that I am able and continue having power to do this?"** **They are [both] then saying, "Yes, O Lord** (or: Yes, Master; or: Yes, sir)."

29. **At that moment He touched their eyes, while saying, "Corresponding to your faith, confidence and trust, let it at once be birthed in you men** (or: let it come to be for, and happen to you)."

30. **And their eyes were instantly opened up!** Jesus further, being deeply moved to the point of snorting with emotion for them, is then saying, **"You are now continuing to see! Not even one person is to come to know [about this]."**

31. **Yet they, upon going out, thoroughly spread the news about Him within that whole land.**

32. **So in the midst of their going out** (leaving) – **look and consider this! – people brought to Him a person affected by a demon** (= spiritual influence) **with the result that he was unable to speak.**

33. **And then, upon the demon** (Hellenistic concept and term: = animistic influence) **being thrown out, the "mute man" spoke! And the crowds were amazed and filled with wonder, one after another saying, "Never was it thus seen** (or: was it shown in light to be made visible in this way) **within Israel!"**

34. **Yet the Pharisees began saying, "Within the [authority] of and in union with the ruler** (or: chief) **of the demons is he now expelling the demons."**

[comment: the Pharisees here give validity to the Hellenistic concept of demons, and to the pagan dualism which supposed that demons were being which had a ruler. In the LXX, Isa. 65:3 spoke of Israel, saying "They repeatedly sacrifice in the gardens, and burn incense on the tiles, to the demons – which things do not exist!"]

35. **And then Jesus began leading the way around all the cities and villages, habitually teaching within their synagogues and, as a herald, repeatedly making public proclamations of the good news** (the message of ease and wellness) **which pertains to and has its source in the "reign"** (which exemplifies and comprises the kingdom) – **as well as continuing in curing** (or: giving attentive care or prescribing therapy or ongoing treatment for) **every disease and all incapacities** (weaknesses; infirmities; sicknesses).

36. **Now upon seeing the crowds, He felt deep feelings, tender affection and compassion about them** (was affected in the inward parts of His body, encircling them with His emotions), **because they were** (they continued being) **folks having been skinned** (or: flayed and lacerated; and so: harried and troubled) **and hurled down or tossed out – as if [being] sheep not having a shepherd.**



37. **At that point He then says to His disciples, "The harvest (matured crop) [is] indeed vast (much; huge), and yet the workers (= the harvesters) [are] few.**

38. **"Therefore, urgently ask – even beg – the Owner (or: Master; Lord) of the harvest so that He would thrust out workers into His harvest."**

## CHAPTER 10

1. **And at one point, upon summoning His twelve disciples to Himself, He gave to them authority pertaining to unclean spirits (breath-effects), to be habitually casting them out, as well as to be constantly curing (or: treating and caring for) every disease and all incapacities (weaknesses; infirmities; sicknesses).**

2. **Now these are the names of the twelve men sent forth with a mission (emissaries; envoys; apostles): First, Simon, the one called Peter, and then Andrew, his brother. Next, Jacob (James) the [son] of Zebedee, and his brother John.**

3. **And then [there are] Philip and Bartholomew, Thomas and Matthew – the tax collector (or: tax-farmer), Jacob the [son] of Alphaeus and Thaddaeus,**

4. **Simon the Cananaean [other MSS: Cananite; possibly = a nationalist political party], and then Judah (Judas) the one of Iscariot – the one handing Him over (or: turning Him in [to the authorities]).**

5. **Jesus commissioned and sent off these, the twelve, upon passing on announcements and instructions to them, continuing in saying, "You men should not go off into the roads or paths of ethnic multitudes ([the] nations; the non-Israelites; or: pagan ways), and you should not enter into a Samaritan city.**

6. **"But, instead, continue on your way toward the lost and destroyed sheep that belong to 'the house of Israel.'**

7. **"Now as you are traveling on your way, be constantly performing the work of a herald, repeatedly saying publicly that the reigning and activity of exercising the sovereignty of the heavens (or: kingdom of the atmospheres) has drawn near and is close enough to touch (= has arrived and is now accessible)!**

8. **"Be constantly serving, curing and restoring to health (or: giving attentive care to and treatment for) those who are habitually weak, feeble and inadequate. Habitually be rousing and raising up dead people. Be continually cleansing lepers. Make it a habit to cast out demons (Hellenistic concept and term: = animistic influences). You folks receive (or: received) freely (as a gift; = without cost), [so] give freely (as a gift; = without charge).**

9. **"You should not be procuring or acquiring gold, not yet silver, nor even copper [i.e., no pocket money] into your belts or girdle purses.**

10. **"[Take] no beggar's pouch (or: food bag; or: traveling knapsack) into the road, nor two undergarments (tunics) or sandals nor yet a staff or club. You**

**see, the worker [is] worthy of his nourishment** (or: is of corresponding value for his food, keep and support).

11. **"Now, into whichever city or village you men may enter, search out who within it is suitable** (of corresponding values to your own; worthy), **[then] remain lodging there until you should leave** (go out of the midst [of the town]).

12. **"So, when entering in the house, greet, express good wishes and embrace the household,**

13. **"And if, indeed, the house should be suitable and worthy, you men let your peace [= shalom] come upon it – yet if it may not be suitable or worthy, let your peace and shalom be returned back upon yourselves.**

14. **"Also, whoever may not welcome and receive you men, nor even listen to your words or hear your message, as you are going outside, from out of the house or that city, shake the dust off your feet.**

[note: Hospitality in those times and countries involved having a servant wash the feet of their guests; further: Jews did this when they left a Gentile country, so this would indicate that this town was being regarded as polluted and unholy, and in the same category as the Gentiles; comment: this could be a metaphor to shake off that incident, so as not to let their "humanity" cling to them]

15. **"Assuredly – I now say to you folks – it will be more endurable in the land of Sodom and Gomorrah, in [the] day of separation and decision, than in that city** (or: it will be more supportable for the land of Sodom and Gomorrah, in a day of judging, than for that town)!

16. **"Now look, and really see this situation: I, Myself, am now sending you folks off – being emissaries on a mission – as sheep within the midst of [a pack of] wolves! Therefore, habitually come to be thoughtful, prudent, cautious and discreet** (or: = wary and on the alert; = observant, decisive and timely) **– as the snakes [are]; and yet [still] unmixed** (pure; = without negative characteristics added) **– as the doves [are].**

17. **"So constantly hold your attention toward protecting yourself from humanity. You see, they will be giving you folks over** (turning you in) **unto [their] local city councils and courts, and then they will scourge you with lashes and whips.**

18. **"Yet you men will also, on My account, be led** (or: brought) **before** (or: on [the stand to speak to]) **governors and kings, with a view to being a witness to them and providing evidence for them – as well as to and for and in the ethnic multitudes** (the nations; the non-Israelites; = the pagans).

19. **"However, whenever they may hand you folks over** (turn you in), **you should not be anxious or overly concerned about how or what you should be speaking, for, what you should say will be given to you men – within that hour!**

20. **"You see, you, yourselves, are not the ones then speaking, but rather, [it is] the Spirit (Breath-effect) of your Father repeatedly speaking within you.**

21. **"So brother will give over (turn in) brother unto death – and a father, a child – and children will stand up upon (or: rise up against or attack) parents and will murder them, or cause them to be put to death.**

22. **"And further, you folks will be hated and regarded with ill-will by everyone – because of My Name. Yet the one remaining under [these conditions] and patiently enduring into a conclusion (or: into an ending [of these events]; unto [the] final act) – this one will be rescued (delivered; saved; restored to health and wholeness).**

23. **"Now whenever they may continue chasing you or be repeatedly persecuting you in this [particular] city, proceed taking flight (escaping) into a different one, for, truly – I now say to you folks – you can under no circumstances complete the circuit (finish [visiting]) the cities (or: towns) of Israel until the Son of the Man (humanity's son; = Adam's son; or: = the awaited Messianic figure) should go (or: comes; can come).**

24. **"A student (or: disciple) is not over or above the teacher, nor [is] a slave over or above his owner.**

25. **"[It is] sufficient and enough for the student (or: disciple) that he can come to be as his teacher, and the slave as his owner. Since (or: If) people call and surname the Sovereign (Master and Sole Owner) of the house (the Householder) 'Beelzeboul' [spellings vary; = lord of the flies, a Philistine deity], how much rather (or: more) those of His household.**

26. **"So then, you men should not be made to fear them. You see, there is nothing being veiled or covered which will not have its covering taken away and be revealed, and hidden which will not be made known and familiar.**

27. **"What I am now saying to you folks within the darkness, you say within the light. And what you are now hearing whispered into the ear, you, as heralds, publicly proclaim upon the housetops (= make it publicly known).**

28. **"Stop being (or: Do not continue being [other MSS: You should not be]) made to fear from the one normally killing the body, and yet continuing unable (with no power) to be killing the soul. But rather, be habitually fearing the person being constantly able and continuing with power to loose-away and destroy (or: to cause to be lost) both soul (the interior life; [note: may refer to the person's reputation in regard to character and other personal qualities]) as well as body within the Valley of Hinnom**

(Greek: Gehenna; Jerusalem's garbage dump: the place where criminals and folks with disgraced lives, and thus considered unfit for proper burial, were cast away; the disgraced end of an outcast or criminal).

29. **"Are not two sparrows normally sold for a penny** (Roman copper coin of the smallest value)? **And yet not one from among them will fall upon the ground without being with** (or: being away from) **your Father!**

30. **"Now even the hairs of you head are all ones having been counted and numbered!**

31. **"Therefore, stop fearing** (or: Then do not continue fearing). **You folks continuously carry on through so as to excel and be of more consequence than** (be superior to and thus of more value than) **whole flocks of sparrows!**

32. **"Everyone, then, that acknowledges union with Me and speaks in accord with Me in front of** (before and in the presence of) **humans** (mankind), **I, Myself, will also acknowledge union with him and speak of him in the same way** (saying the same thing of him) **in front of** (before and in the presence of) **My Father – the One within and in union with the heavens** (or: in the midst of the atmospheres).

33. **"Yet, whoever may refuse [to acknowledge] Me, or disown and deny Me, in front of humans** (mankind), **I, Myself, will also refuse [to acknowledge] him, and disown and deny him, in front of My Father – the One within and in union with the heavens** (or: in the midst of the atmospheres).

34. **"You folks should not assume from custom or infer from the Law that I come** (or: came) **to throw peace** [= shalom] **upon the Land** (or: earth). **I do** (or: did) **not come to throw peace, but to the contrary, a sword** (a curved weapon for close combat)!

35. **"You see, I come** (or: came) **to disunite** (to make to be two and then pit): **'a man against his father, and a daughter against her mother, and a bride against her mother-in-law,'**

36. **"And so,**  
**'a person's enemies [are/will be] those of his own household.'**  
[Micah 7:6]

37. **"The person habitually having fondness and affection for father and mother over and above for Me is not suitable for Me** (or: worthy or of equal value with regards to Me). **Likewise the person continuing in having fondness and affection for a son or daughter over and above for Me is not suitable for Me** (worthy of Me).

38. **"Furthermore, he who is not habitually taking his cross** (execution stake) **and then constantly following after** (behind) **Me, is not suitable for Me** (worthy of Me).

39. **"The person who is searching and then finding his own soul** (his own will, his intellect, his emotions and his self-life as his goals; his self-seeking, self-possessed persona and identity), **will be losing it. And yet the person loosing-away or destroying his soul** (his own will, his self-centered life of a self-seeking, self-possessed persona and identity, his emotions, his plans and goals) **– on account of Me – will be finding and discovering it** [i.e., his true self, identity and purpose].

40. **"The person habitually receiving, welcoming and embracing you folks continually receives, welcomes and embraces Me; and the person that continues receiving, welcoming and embracing Me continuously receives, welcomes and embraces the One sending Me off as a representative with a mission (as an emissary).**

41. **"The person who by habit receives, welcomes and embraces a prophet into [the place of regard and function] that pertains to a prophet's reputation and vocation, will receive a prophet's wage and reward.**

**Likewise the person who by habit receives, welcomes and embraces a fair and just person (one who maintains right relationships with God and mankind, and who has been rightwised into the path of the Way pointed out) into [the place of regard and function] that pertains to a fair and just person's reputation and way of life, will receive a wage and reward that pertains to a rightwised and equitable person.**

42. **"And further, whoever should give only a cup of cold water to drink to one of these little ones, into [the place of regard and function] that pertains to the reputation and vocation of a disciple, assuredly, I now say to you, he can by no means be lose his wage or reward.**

## CHAPTER 11

1. **And so it came to be – when Jesus finished making thorough arrangements and completed the process of instruction for His twelve students (or: disciples) – [that] He redirected His steps and passed on from out of that place so as to continue teaching and making public proclamation within their cities and towns.**

2. **Now John, hearing in the prison (or: jail) [about] the works and acts of the Christ [and] sending by means of his disciples,**

3. **said to Him, "Are You the One progressively coming (or: the ongoingly coming One), or are we – or should we be – constantly projecting an opinion and a hope into the future about a different one?"**

4. **And so, giving a considered response, Jesus said to them, "after traveling on your way, report back to John what you men are continuing to hear, and are repeatedly seeing:**

5. **"The blind folks are habitually seeing again, and the lame and crippled folks are continually walking about. The lepers are one-after-another being cleansed, and deaf people are habitually hearing. [Isa. 35:5-6] Even dead people are one-by-one being awakened and raised up [Isa. 26:14] – and the poor folks, the destitute ones are continually having the good news of ease and wellness announced to them. [Isa. 61:1]**

6. **"And further, whoever is not caught by setting-off the trap-spring, and thus finding himself in a snare [of offence or antagonism], continues being a happy person!"**

7. Now with these men going their way, Jesus started saying to the crowds, concerning John, "What did you people go out into the wilderness to gaze (or: gawk) at and watch? A reed being constantly shaken (cause to move to and fro) by a wind?
8. "But further, what did you folks go out to see and perceive? A person having been clothed in soft, delicate garments? Think about it! Those normally wearing soft and delicate garments are in the houses that belong to kings.
9. "But to the contrary, why did you come out? To see or perceive a prophet? Yes, I now say to you, even exceedingly more than a prophet.
10. "This person is he concerning whom it has been written,  
'Look and consider! I, Myself, am repeatedly sending forth My messenger, as an emissary on a mission – before Your face (or: ahead of Your personal presence) – who will make Your road (or: path) useable by constructing or repairing and preparing it in front of You (or: who will prepare Your way before You).' [Mal. 3:1]
11. "Truly, I am now saying to you folks, among those born of women there has not been raised up a person greater than John the Immerser (the baptizer; the Baptist). Yet the one of lesser importance (or: the least; the smaller) within the reign of the heavens (or: kingdom of the atmospheres) constantly exists being greater than him.
12. "Now from the days of John the Immerser until right now, the reign of the heavens (or: sovereign rule of the kingdom of the atmospheres) is itself continuously pressing (or: is progressively pressing and forcing itself) forward with urgency, and those urging and pressing forward [toward the goal] are constantly grasping it and drawing it up [to themselves].  
[note: I have rendered *biazomai* (press and force) as a middle; it can also be rendered as a passive]
13. "For you see, all the Prophets and the Law prophesy (= make known the will, plan and purpose of God) until John.
14. "And so, if you now desire and continue purposing to welcome, embrace and accept [it; or: him], he is (exists being) Elijah – the one being at the point of being at [his] periodical coming.
15. "Let the person now having ears to continue hearing, continue listening and hearing (or: = pay attention)!
16. "Now to what or with whom shall I compare, or say is like, this generation? It exists being like little boys and girls, habitually sitting in the marketplaces, who – constantly shouting to different people –
17. "are repeatedly saying,  
'We play the flute and pipe for you folks, and you are not dancing. We lament, wail and sing funeral songs, and yet you folks are not beating your chests or wailing.'
18. "You see, John came neither habitually eating nor constantly drinking, and people are continually saying 'He continues having and holding a demon (Hellenistic concept and term: = an animistic influence).'

19. **"The Son of the Man** (the son of mankind; humanity's son; = the son of Adam; or: the Human Being) **comes regularly eating and continuously drinking, and people are repeatedly saying, 'Look, see a person [who is] a glutton and a drunkard** (one who habitually drinks too much wine), **a friend of tax collectors** (customs and tribute agents; or: tax farmers) **and outcasts** (sinners; folks that the religious people considered "worldly" and by way of life ceremonially unclean and thus separated from the religious community: outcasts of society who failed to measure up to religious and cultural standards; irreligious people)!" **Well, Wisdom was set and deemed in right relationship with fairness and equity in the Way pointed out – from its deeds** (works and actions)!"

20. **At that point He started to censure and reproach the character and reputation of the cities within which most** (or: the majority) **of His powers and abilities** (or: expressions of power and deeds of ability) **happened** (were birthed), **because they did not change their minds and way of thinking and return to God:**

21. **"Tragic will be your fate, Chorazin! Tragic will be your fate, Bethsaida! Because if the powers and abilities being birthed and happening within you had taken place in Tyre and Sidon, long ago they would in sackcloth and ashes** (= humility and regretful sorrow) **have changed their minds and way of thinking, and would have turned to God.**

22. **"What is more, I now say to you folks, it will consequently be more endurable in, and for, Tyre and Sidon, in [the] day of separation and decision, than for you folks!**

23. **"And as for you, Capernaum! Will you be 'exalted as far as heaven** (or: the sky)?"

**No!**

**'You will brought down and "mounted"** (as a female by a male) **as far as the Unseen** (Hades; = Sheol; the grave; the abode of the dead)!"  
[Isa. 14:13, 15]

**Because if the powers and abilities, being birthed and happening within you, had taken place in Sodom, it would have remained in place unto today.**

24. **"What is more, I now say to you folks, that it will consequently be more endurable in, and for, [the] land of Sodom, in [the] day of separation and decision, than for you folks!"**

25. **Speaking from a discerning and decided perception within that fitting situation** (or: during that particular season [of ministry]; or: at that strategic moment), **Jesus said, "I continue outwardly acclaiming My concurrence with You, publicly saying the same thing as You, O Father – Owner, Lord and Master of the heaven and of the earth** (or: of the sky and atmosphere, as well as of the land) **– that You hide** (or: because You hid) **these things from 'wise folks'** (or: 'clever people') **and 'understanding, intelligent, intellectuals,' and You unveil** (or: revealed; disclosed) **them to infants** (babes who are not yet able to speak; = untutored; untaught, ordinary folks).

26. **"Yes, Father, because in this way goodwill is birthed in front of You** (or: because thus does Your thought, imagination and presuming of ease and wellness come into existence in Your presence)!"

27. **"All people were** (or: Everything was) **given to Me by, and under, My Father, and yet no one is by habit completely or accurately knowing the Son in an intimate and personal way – except the Father – nor does anyone continue having an intimate experiential full-knowledge of the Father – except the Son, as well as whomever the Son is now desiring (wanting) to unveil.**

28. **"So everyone come here, toward Me! – all those constantly weary and exhausted from toil and labor, as well as folks having been caused to carry a load, and continuing burdened down – and I, Myself, will refresh you and cause you folks to rest.**

29. **"At once lift up My crossbeam** (or: the yoke which is Me; the balance beam that comes from and pertains to Me) **upon you people, and instantly learn from Me, because I AM** (or: I continuously exist being) **mild-tempered** (gentle, kind and considerate) **and humble (low) in the heart, and 'you folks will find refreshment and discover rest in and for your souls** (the whole inner person; the mind, emotions and nerves).' [Jer. 6:16]

30. **"You see, My crossbeam** (or: the yoke which is Me; the balance beam that comes from and pertains to Me) **is useful and kindly obliging, and My load** (the burden that is Me and which pertains to Me) **continues being light** (not heavy)."

## CHAPTER 12

1. **In that particular situation** (or: On that occasion; or: Within that season [= the ripening of the grain, just prior to harvest]) **Jesus went His way through the fields of sown grain, on [one of] the sabbaths.**

**Now His disciples were hungry, and they began to repeatedly pluck** (or: pick; strip) **heads of grain and to continue eating [them].**

2. **So, seeing [this happening], the Pharisees said to Him, "Look! Your disciples continue doing what is not allowed by [our] Law or custom to be doing during a sabbath!"**

3. **But He said to them, "Do** (or: Did) **you folks not read what David – as well as those with him – did when he got hungry:**

4. **"how he entered into God's house (home) and they ate the loaves** (= the consecrated bread) **of the presentation** (the placing-before [God's presence]) **– which was not normally being allowed by Law or custom for him to be eating, nor for those with him, except [by] the priests only?**

5. **"Or, do** (or: did) **you folks not read within the Law** [= the Torah] **that on the sabbaths the priest in the Temple courts** (grounds) **habitually profane** (= violate the sacredness of) **the sabbath, and continue being guiltless** (blameless; faultless; innocent)?



6. **"Now I am saying to you folks that there is now here (in this place) something greater (or: = more important) than the Temple courts and grounds!**
7. **"But, if you had come to personally (or: by intimate experience or insight) know what [this] is (or: = means),**  
**'I AM habitually wanting (desiring), repeatedly intending and continuously purposing mercy, and not sacrifice,' [Hos. 6:6]**  
**you folks would not ever oppose fairness, equity and justice, while you degrade the way pointed out in condemning the guiltless ones (the blameless and innocent folks) [cf vs. 5, above: = the priests of the new order].**
8. **"You see, the Son of the Man (the son of the human; = the son of Adam; = a human being) continues being a lord (master; or: [the] Lord and Owner) of the sabbath."**
9. **And so, re-directing His steps from out of that place, He went into their synagogue,**
10. **and – Look, and consider! – a man having a withered (dried-up) hand [was there]. So they put a question to Him – to the end that they could accuse (bring charges against and discredit) Him – by asking if it is allowed by Law and custom to habitually serve, heal, cure or give medical treatment on the sabbaths.**
11. **So He now said to them, "Who from you folks will be a person (or: What man of you people will there be) who will be having one sheep, and if this one should fall into a pit (a hole in the ground; a well; a cistern) on [one] of the sabbaths, will not firmly grab hold of it and raise [it] up?**
12. **"Of how much more does a human habitually carry through to be of greater consequence or worth – than a sheep? It is always allowed by Law and custom to habitually do ideally (finely; beautifully) on the sabbaths."**
13. **At that time, He is then speaking to the man, "At once stretch out (or: forth) your hand!" So he at once stretched [it] out, and it was at once restored to be sound and healthy, just as the other one [or: hand].**
14. **Now upon going out, the Pharisees took deliberation together and resolved a joint considered purpose down against Him, so that they could loose Him away (or: destroy Him; make Him to be lost-away from [them]; = to get rid of Him).**
15. **Yet Jesus, aware [of this], withdrew from that place, and many people followed Him, and He served, attentively cared for, treated, prescribed therapies for, instigated ongoing procedures for, cured and, or, healed them all.**
16. **Following this, He respectfully gave them admonition, apprising them of the situation and His wishes, to the end that they would not draw attention to Him, making Him a visible public figure, nor disclose His identity.**
17. **[This was] so that the [prophecy; oracle] declared through Isaiah the prophet would (or: could) be fulfilled, [that] continues saying,**

18. **"Look, and consider! My Boy** (or: My Servant; My personal attendant; My servant-boy) **Whom I select** (or: chose) – **My Beloved, [of] Whom My soul assumes ease and wellness** (or: [in] Whom My soul takes pleasure; Whom My soul considers good and thinks well of)! **I will put** (place) **My Spirit** (the effect of My breath) **upon Him, and He will be sending-off a message regarding separation and a decision for the ethnic multitudes**  
(or: will announce a judging and bring a report of justice in the nations; will plainly declare what justice and discrimination is to non-Jews and pagans; will announce judgment for the Gentiles [= foreigners]).
19. **He will neither quarrel** (strive; debate; be contentious) **nor will He be shouting** (screaming or making outcry; causing clamoring; behaving loud-mouthed), **nor will anyone hear His voice** [above the ambient noises] **in the town squares or broad streets.**
20. **He will not break down a reed that has been bruised** (or: break in pieces a reed that has been crushed), **and He will not extinguish a flax lamp-wick that is continuing in being wrapped in smoke and made to smolder – until He can thrust-forth [the] separation-derived decision into a victory** (or: cast-out judging – unto victory)!
21. **And then, the ethnic multitudes** (nations; pagans; foreigners; Gentiles) **will place [their] expectations in His Name** (= on His character, reputation and authority)!" [Isa. 42:1-4; comment: this passage describes a Person who is gentle and non-violent in character]
22. **At that time people brought to Him a man continuously affected and controlled by a demon** [a Hellenistic concept and term; = an animistic influence] – **blind and mute** (incapable of speaking). **And so He treated and cured him, so that the mute man [began] to be repeatedly speaking and continuously seeing.**
23. **Well, all the crowds began being set out of place** (or: being made to stand out of themselves) **in amazement, and began saying, "Is not this one perhaps the son of David?"**
24. **Now upon hearing, the Pharisees said, "This person is not casting** (or: throwing) **out the demons except in union with Beelzebub** [other MSS: Beelzebul; Beezeboul], **the ruler** (or: chief; originator) **of the demons** (Hellenistic concept and term: = animistic influences)."  
[comment: Beelzebub, is the NT spelling for *Baal-zebul*, a Philistine deity (2 King 1:2). So here we have the Pharisees validating the existence of a pagan god! And yet, we are told in Ps. 95:5 that "all the gods of the peoples (= people groups) are mere idols (nobodies; things of naught)."  
The LXX (Greek OT) renders this: "all the gods of the ethnic multitudes (nations; non-Israelites) [are] demons." But Isaiah says in 65:3 (LXX), "This is a people that ... offer[s] sacrifices in gardens, and burn[s] incense on bricks to the demons – which things DO NOT EXIST!"]

25. **So, having seen and now knowing** (perceiving) **their inner impulses, emotions, sentiments and reflections, He said to them, "Every reign of a king** (kingdom; = government) **being parted** (divided and separated into parts) **down against itself is being progressively turned into a desert** (made desolate, waste and depopulated), **and every city or household being parted down against itself will not stand** (= survive).
26. **"So if 'Satan' continues casting** (or: driving) **out 'Satan,' he is parted** (divided and separated into parts) **upon himself. How, then, will his reign** (kingdom; government) **stand** (= survive)?
27. **"And if I, Myself, 'in union with Beelzebub' continue casting** (or: driving) **out the demons, in union which whom are your sons habitually casting and driving [them] out? Through this** (or: Therefore; For this reason), **they, themselves, will be your judges** (or: decision makers pertaining to you folks).
28. **"Yet if I, Myself, in union with God's Spirit** ([being] within the midst of the effect of God's breath) **am constantly driving** (or: casting) **out the demons, God's reign** (the kingdom, sovereign rule and government of God) **has consequently preceded and come beforehand upon you people** (or: has really overtaken you folks and is now arrived and settled upon you).
29. **"Or, how does anyone have power or ability to enter into the house belonging to a strong person and to seize** (snatch up and plunder) **his movable goods** (equipment; utensils; gear; belongings; possessions), **unless he can** (or: should) **first bind** (tie up) **the strong person? After that he will completely plunder** (thoroughly loot) **his house.**
30. **"The person not continually being with Me** (= on My side) **continues being against Me, and the person not habitually gathering** (or: leading together) **with Me is constantly scattering.**
31. **"For this reason, I continue saying to you folks, Every failure** (mistake; error; failure to attain the goal or hit the target; sin) **and blasphemy** (abusive and slanderous speech) **will be caused to flow away from** (will be divorced and sent off for; will be pardoned and forgiven) **humanity** (mankind). **Yet, the blasphemy pertaining to** (abusive language against; slanderous speech of) **the Spirit** (Breath-effect) **will not be caused to flow away** (not be divorced and sent off; not be pardoned or forgiven) **in mankind.**
32. **"And further, whoever may say a word** (should speak a thought or message) **[directed] down against the Son of the Man** (the son of humanity; = Adam's son), **it will be caused to flow away for him** (will be divorced and sent off in him; or: he will be pardoned and forgiven by Him). **Yet [for] whoever may speak down against the Set-apart Spirit** (the Breath-effect of the Holy One), **it will not be caused to flow away from him** (or: he will not be pardoned and forgiven by Him; it will not be released and sent off in him) – **neither within this age, nor within the one being about to be** (the impending one).
33. **"You folks either make the tree ideal** (fine and beautiful), **and thus its fruit ideal** (fine and beautiful), **or make the tree rotten, and its fruit [will be]**

**rotten (decayed). You see, the tree is habitually being known and experienced from out of the [or: its] fruit.**

34. **"Offspring ([You] effects of the births) of poisonous snakes (vipers; serpents; [comment: perhaps equating them to satan])! How are you able to habitually say good and virtuous things, being inherently good-for-nothing and useless folks (being worthless and knavish; being folks in a sorry plight and oppressed by grievous toils; existing being base and wicked; continuously being ones characterized by evil)? You see, from out of the midst of the excess (superabundance) of the heart, the mouth is continually speaking.**

35. **"The good and virtuous person is habitually extracting and spurting out good and virtuous things from out of the midst of the Good and Virtuous Treasure-house. And yet the good-for-nothing and useless person is continuously extracting and spurting out worthless, oppressive, knavish, base, wicked and evil things from out of the mist of the worthless treasure-house.**

36. **"Now I continue saying to you folks that [for] every ineffective and unproductive (idle and unemployed; thus: unprofitable) thing spoken (saying; declaration) which people will be speaking, they will be giving back (rendering) an account (a word; a thought; an idea) concerning it, within a day of separation and decision (or: judging).**

37. **"For from out of your words (or: verbal expressions; ideas and thoughts) you [individually] will be brought into right relationship (rightwised and made fair) within the Way pointed out; and from out of your words (thoughts and ideas) you [individually] will have actions brought down on you from out of the Way pointed out (or: be opposed by fairness, equity and right relationships; or: be convicted)."**

38. **At that point some of the scribes (scholars; theologians; experts of the Law) and the Pharisees gave a calculated response to Him, one after another, saying, "Teacher, we continue wanting to see a sign from you!"**

39. **So He, making a decided reply, said to them, "A good-for-nothing, worthless, base, knavish, grievously oppressive and wicked – even adulterous (unfaithful and immoral) – generation repeatedly seeks intently for a sign! And yet a sign will not be given to it – except the sign of Jonah the prophet.**

40. **"You see, just as Jonah was within the midst of the belly of the huge fish (or: sea monster) [for] three days and three nights [Jonah. 1:17], thus in this way will the Son of the Man (humanity's son; = Adam's son) be within the heart of the earth [for] three days and three nights.**

41. **"Adult males – Ninevites – will stand back up again with this generation, in the separating and deciding (the judging), and they will condemn it, because they changed their way of thinking into the message publicly proclaimed by Jonah – and take note of this, something more than Jonah [is] here!**

42. **"[The] queen of [the] south will be aroused and raised up in the separating and deciding (the judging) with this generation, and she will**

**condemn it, because she came from out of the extremities of the land to hear the wisdom of Solomon – and take note of this, something more than Solomon [is] here!**

**43. "Now whenever the unclean spirit (or: unpruned attitude; unpurged breath-effect; foul wind) should come forth (or: go out) away from the person (or: human), it normally passes through waterless places, continuously seeking a resting place (or: rest; a ceasing from activity) – and it continues finding none.**

**44. "At that point, it proceeds to say, 'I will turn back into my house from where I came (or: moved) out.' And, upon coming, it is then finding [it] continuing being unoccupied (being unemployed, and thus, at leisure) and having been swept clean with a broom – even having been put in orderly arrangement and decorated!**

**45. "At that time it continues journeying on its way, and then proceeds taking along with itself seven different spirits (breath-effects; winds) more good-for-nothing and useless (base, wicked, knavish, grievously oppressive and evil) than itself, and, upon entering, it settles down and continues dwelling there in the house. So the last [circumstances] of that person becomes progressively worse than the first ones. Thus in this way will it also be with (or: for; in; to) this good-for-nothing and wicked generation."**

**46. While He was yet speaking to the crowds – look, and take note! – His mother and brothers (= siblings) had taken a position and now stood outside, persistently seeking to speak to Him.**

**47. Now someone said to Him, "Look – Your mother and Your brothers have taken a stand, and continue standing outside, persistently seeking to speak to You."**

**48. Yet He, making a considered response, said to the person then speaking to Him, "Who is My mother, and which ones are My brothers?"**

**49. Then, stretching out His hand upon [the assembly of] His disciples, He said, "Look at, and consider – My mother and My brothers!**

**50. "You see, whoever may be doing the will, intent, purpose and desire of My Father – the One within and in union with [the] heavens (or: in the midst of [the] atmospheres) – that very person is My brother and sister and mother!"**

## **CHAPTER 13**

**1. On that day (= That same day), after coming out of the house, Jesus had spent some time sitting on the shore, beside the lake (or: sea).**

**2. And so great was the concourse of people that were gathered together toward Him, that He was stepping into a small boat to continue sitting down – and the entire crowd stood on the beach.**

**3. And so he spoke many things to them, continuing in gathering thoughts and laying them in order, in parables**

(things cast down at the side for comparison; illustrations; [note: used for Hebrew *masal* in the LXX, so = a variety of figures of speech: riddle; proverb; ethical maxim; by-word; allegory; fable; enigmatic saying that is meant to stimulate intense thinking]):

4. **"Look and consider! The sower comes out** (or: went out) **to be progressively sowing** (scattering seed [in a field]). **Now in the midst of his continued sowing, some [seeds] on the one hand fell alongside the path – and with the birds coming, they ate them down** (devoured them).
5. **On the other hand, other [seeds] fell upon the rocky places** (or: shallow soil where layers of rock lie near the surface), **where it continues having not much soil, and immediately it shoots forth again, back up – because of the [situation of] not having a depth of soil.**
6. **Yet upon a rising back up again of [the] sun, it was scorched – and thus, because of the [situation of] not having [sufficient] root, it was dried up and withered.**
7. **Now others fell upon the thornbushes** (or: prickly weeds), **and the thornbushes came up and choked them off** (smothered them).
8. **But others fell upon the ideal soil, and it began and kept on yielding fruit – this one, on the one hand, a hundred; that one, on the other hand, sixty; yet some, thirty.**
9. **Let the person possessing ears continue listening, hearing and paying attention."**
10. **Then, approaching, the disciples said to Him, "Why** (Through what [purpose; motive]) **are you continuing to speak to them in parables** (with illustrations)?"
11. **So giving a decided response, He said to them, "To** (or: For; With) **you folks it has been given to intimately experience and insightfully know the secrets** (mysteries) **of the reign of the heavens** (or: the kingdom which is the heavens; the royal rule which pertains to and has its origin in the heavens, and which emanates from the atmospheres), **yet it has not been given to those people.**
12. **"You see, whoever continues possessing** (habitually holds [understanding]; repeatedly has [something]), **to him it** (or: something; or: [understanding]) **will be given and he will be made to superabound** (or: have more than enough); **yet whoever does not continue possessing** (habitually holding; repeatedly having), **even what he does have will be taken away from him.**
13. **"Therefore I continue speaking in parables** (with illustrations) **to them, because while seeing** (or: observing) **they continue not seeing, and during listening** (or: hearing) **they are not hearing** (or: listening) – **neither are the comprehending or understanding** (having things flow together so as to get the picture or see the relationships).

14. **"And so the prophecy of Isaiah is continuously being filled up in (or: for; by) them – the one continuing in saying,**  
**'In listening you folks will keep on hearing, and yet you can by no means have things flow together so as to get the picture or see the relationships (or: comprehend or understand), and while constantly looking, you will be observing, and yet you can by no means see so as to perceive.**
15. **For the heart of this people was made thick and fat, and thus has become impervious, dull and insensitive, and with the ears they hear heavily, and are thus hard of hearing, and they shut (or: closed) their eyes (or: they squint their eyes), lest at some time they might see with [their] eyes and should then be listening and hearing with [their] ears, and with the heart they could make things flow together so as to comprehend – and they might turn about! And so, I will cure and heal them!" [Isa. 6:9-11]**  
(or: ... and they squint their eyes! At some point should they not see with [their] eyes, and continue listening so as to hear with [their] ears, and thus understand in the heart? And then they can turn around, and I will heal them!")
16. **"However, your eyes [are] happy (blessed and prosperous, and thus, privileged), because they continue seeing – as well as your ears, for they are habitually hearing.**
17. **"You see I am now telling you frankly and truly that many prophets and rightwised folks (fair and just people) passionately desired to see [the] things which you folks are now habitually seeing (or: looking at) – and they did not see; and to hear things which you are continuously hearing – and they did not hear.**
18. **"Therefore, you folks listen to, and be hearing, the parable (illustration cast by your side) of the sower (or: the scattering of seed).**
19. **"Concerning everyone constantly listening to and hearing the Word (or: the thought; the idea) of the sovereign reign (or: the message of the kingdom) and yet continuing in not understanding (being unable to have things flow together unto comprehension): the worthless person or the disadvantageous circumstance (or: the one who brings pain and misery through hard labor; the malevolent and wicked man; the evil one; or: the difficult and wearisome situation) is repeatedly coming and is habitually snatching up what has been sown (scattered as seed) within his heart – this is the one sown alongside the path (or: road).**
20. **"Now [as to] the one being sown (scattered) upon the rocky places, this one is the person continuing in hearing the Word (thought; idea; message), and at once progressively receiving it with joy!**
21. **"However, he is not continuing to have a root within himself, but is instead existing for [only] a season (is temporary, or lasts only for that particular situation or occasion), so with an occurring (happening; birthing) of**

**pressure** (tribulation; distress) **or pursuit and persecution** – **because of the message** (the Word; the idea) – **he is at once caught in a trap, as though these circumstances were a trap-stick, and so he is made to stumble, being offended.**

22. **"Now [as to] the one being sown** (scattered) **into the midst of the thorns, this one is the person continuing in hearing the Word** (message; thought; idea), **and yet the anxiety** (care; worry; concern; distraction) **of the age** [other MSS: this age], **and the seductiveness and deception of the riches and wealth [involved], together progressively choke the Word** (or: message) **and it** (or: he) **progresses to become unfruitful.**

23. **"As for the one sown** (scattered) **upon the ideal soil** (earth), **this is the person continuing in hearing the Word** (or: message; idea) **and progressively allowing things to flow together unto comprehension and understanding** – **who in reality does progressively bear fruit, and is continuing producing: this one, on the one hand, a hundred, that one, on the other hand, sixty, yet another one thirty [times what was sown]."**

24. **He placed** (or: put; set) **another parable** (illustration) **beside [the previous one] for them, proceeding in saying, "The reign** (or: kingdom; sovereignty) **of the heavens** (or: atmospheres) **is likened and compared to a person** (human) **sowing** (scattering) **fine, ideal seed within his field.**

25. **"Now during the continued sleeping of the people, his enemy** (the one hostile to him) **came and oversowed weed seeds** (scattered-on darnel [= a wild grass, or, bastard wheat]; i.e., plants that would compete with the main crop, and that would cause extra work at harvest time) **again, through the midst of the wheat** (or: grain), **and then went away.**

26. **"So when the blade sprouted and put forth leaves, and then produced fruit** (a crop), **at that time the weeds** (darnel: indistinguishable from wheat stalks until close to harvest time) **also became apparent** (visible and evident).

27. **"And so the slaves, upon approaching the householder, said to him, 'Master** (Lord; Sir), **did you not sow fine, ideal seed within your field? From where, then, is it now having weeds** (darnel)?'

28. **"So the man affirmed to them, 'A human – an enemy – did this!' Now they continue in saying to him, 'Are you now, therefore, desiring [that] we, upon going off, should gather them [i.e., the weeds] together** (= cull them out)?'

29. **"But he affirms, 'No, otherwise** (or: lest at some point) **during collecting together the weeds you men might at the same time uproot the wheat** (or: grain) **along with them.**

30. **'Allow** (or: Leave) **both to continue growing side by side until the harvest, and within the season of the harvest I will tell the reapers, First gather the weeds together and bind them into bundles for the purpose of burning them down. But progressively gather the wheat** (or: grain) **into my barn** (storehouse).'"



31. **He placed** (or: put; set) **another parable** (illustration) **beside [the previous one]** for them, **proceeding in saying**, "**The reign and sovereignty of the heavens** (or: kingdom of the sky and atmosphere) **exists being** (or: is) **like seed of a mustard plant – which, upon taking, a man** (a person) **sowed within his field –**

32. **"which on the one hand is smaller than all the seeds, yet on the other hand, whenever it might grow, is greater than the vegetables** (is the largest of the garden plants and herbs) **and progressively comes to be a [veritable] tree [in size and form], so that the birds of the sky** (or: atmosphere) **come and periodically roost within its branches."**

33. **He spoke another parable** (illustration) **to them: "The reign** (kingdom; sovereignty) **of the heavens and atmospheres exists being** (is) **like leaven** (or: yeast) **which a woman, upon getting** (taking; receiving) **[it], hides within** (= mixes in) **three large measures** (1.5 pecks, or 12 quarts, per measure) **of wheat flour, or meal, until [the] whole [batch] is leavened to thus be fermented, risen [and teeming with life]!"**

34. **Jesus spoke all these things in parables to the crowds, and apart from parables He was, and continued, speaking nothing to them,**

35. **so that the [prophecy; oracle] being declared through the prophet would** (or: could) **be fulfilled, [which] continues saying,**

**"I will open My mouth in parables** (illustrations); **I will disgorge and spew out things having been hidden from [the; a] casting-down** (a laying of a foundation; or, metaphorically: a conception [as used in Heb. 11:11, "a casting-down of seed"]) [other MSS add: of {the} organized System (or: world; cosmos; universe; or: the world of culture and religion)]." [Ps. 78:2]

36. **At that time, leaving the crowds, He went into the house. And then His disciples approached Him, one after another saying, "Make the parable** (illustration) **of the weeds** (darnel) **of the field thoroughly clear and distinct for** (or: to) **us** (= explain it so that we can plainly understand it)."

37. **So He, setting forth a reply giving discernment, said, "The person habitually sowing the fine, ideal seed is the Son of the Man** (or: mankind's son; = the son of Adam; = the human).

38. **"Now the field is the organized System** (the ordered arrangement; the world; the world of religion, culture and government; = the realm of society). **As for the fine, ideal seed, these folks are the sons of the reign** (the sons who have the kingdom as their source and origin; the sons who are the reign; = those having the character and quality of the kingdom and are associated with its reign). **Yet the weeds** (darnel) **are the sons of the worthless person or the disadvantageous circumstance**

(or: the sons whose source and origin is the one who brings pain and misery through hard labor [note: could this then refer to the first Adam?]; the people whose character and quality are malevolent and wicked; the

- sons of the evil one; or: offspring of the difficult and wearisome situation [the predicament of mankind?]; the bad environment; may = the result of the work of a worthless person [perhaps: the words of a religious person]).
39. **"And now the enemy** (the hostile person) **– the person sowing them – is the adversary** (the person who will thrust something through you; or: the "devil"). **And then [the] harvest is [the] bringing of the parts together to one end** (or: a combined final act; a consummation; a putting together of the final product; a joining of all aspects into the fruition of the goal), **but the harvesters** (reapers) **are agents** (messengers; folks with the message).
40. **"Therefore, just as the weeds** (darnel) **are periodically collected together and are normally burned down** (or: up) **in a fire, thus will it be within the conclusion** (the combined final act; the joining of all parts and aspects to one end and goal) **of the age** [other MSS: this age].
41. **"The Son of the Man will send off His agents** (messengers) **as emissaries, and they will gather together out of His kingdom** (collect and cull out of His reign) **all the snares and things which entrap, as well as the folks habitually doing** (or: constructing) **the lawlessness.**
42. **"Next they will throw them into the furnace** (oven; kiln) **of The Fire** [note: a figure of being dealt with in, and by, God]: **"the weeping** (crying and lamentation) **and the grinding of teeth"** **will be in that situation** (or: place).
43. **"At that time, the fair and equitable folks – who live in the pointed-out Way of right relationships, rightwised behavior and justice – will be giving out light, as from lamps** (or: will shine forth from out of the midst), **in the same way as the sun, in union with the reign, and within the kingdom, of their Father. Let the person having ears to hear continue listening and be constantly hearing!**
44. **"The reign** (or: kingdom; sovereignty) **of the heavens and atmospheres exists being** (or: is) **like a treasure – having been hidden** (or: being concealed) **within the midst of a field – which, upon finding, a person hid** (concealed) **[again] and then, from the joy he has, he proceeds leaving [it] and one after another sells as many things as he is then possessing and is proceeding in purchasing that field.**
45. **"Again, the reign** (or: kingdom; sovereignty) **of the heavens and atmospheres exists being** (or: is) **like a human being – a traveling business man** (or: merchant), **constantly trying to find beautiful, ideal pearls.**
46. **"Now upon finding one very valuable pearl, after at once going away, he has exported for sale and disposed of everything – as much as he was holding** (possessing) **– and he buys it at the market place.**
47. **"Again, the reign** (or: kingdom; sovereignty) **of the heavens and atmospheres exists being** (or: is) **like a dragnet** (a seine) **being cast into the lake** (or: sea) **and gathering together [some] of every species [of marine life, into the net].**
48. **"from which – when it was filled up, after hauling it up upon the beach and sitting down – they gathered together the ideal ones into containers**

(buckets, crocks or baskets). **Yet the decayed and rotten ones they threw outside.**

49. **"It will be the same way within the conclusion** (the combined final act; the joining of all parts and aspects to one end and goal) **of the** (or: = this) **age: the agents** (messengers) **will be going forth** (or: coming out) **and will be marking off boundaries for** (limiting off, thus separating) **the worthless and disadvantageous folks or circumstances** (those people or situations who/which bring pain and misery through hard works; the wicked people or evil conditions) **from out of the midst of the fair and equitable folks or situations** (those having been placed within the Way of right relationships, rightwised behavior and justice)

50. **"and will be casting them into the furnace** (oven; kiln) **of The Fire** [= God's dealings]: **"the weeping** (crying and lamentation) **and the grinding of teeth"** **will be in that situation** (or: place).

51. **"Do you folks understand all these things? Were you able to make them all flow together?"** They were then saying to Him, **"Yes."**

52. **So He said to them, "Therefore** (or: That being the situation; For this reason), **every scribe** (well-trained writer, translator or scholar; or: theologian; expert and instructor in the Law), **being one taught, schooled and made a disciple by the reign from the atmospheres** (or: in the kingdom of the heavens) **exists being** (or: is) **like a person** (a human) – **a householder** (an owner of a home) – **who is habitually extracting and spurting out from the midst of his store of treasures things fresh and new in character and quality, as well as old, well-worn and even obsolete."**

53. **And then it happened** (occurred), **when Jesus finished these parables** (illustrations), **[that] He went across country** (transferred Himself) **from that place.**

54. **So later, upon coming into His fatherland** (= His native land and home territory), **He began, and continued, teaching them within their synagogue, with the result for them to be constantly moved from out of their positions and be overwhelmed with astonishment, even to be periodically saying, "From where [comes] this wisdom and the expressions** (demonstrations; effects; works) **of power and ability by** (or: in; to; for) **this person?**

55. **"Is this man not the builder's** (carpenter's; skilled craftsman's) **son? Is not his mother the one normally being called Mary** (or: Miriam) – **and his brothers Jacob** (James), **Joseph, Simon and Judah** (or: Judas)?

56. **"And are not his sisters with us? From where, then, [come] all these things to** (or: in; by) **this person?"**

57. **And thus, they continued being stumbled and entrapped by this trap-stick** (snare) **in Him.**

**So Jesus said to them, "A prophet is not un-honored or without value, except in the midst of his own fatherland (home territory) and within his own household."**

**58. And therefore He did not do (or: perform) many demonstrations (exhibitions; works; effects) of power in that place – through their lack of trust and absence of faith and confidence.**

## **CHAPTER 14**

**1. Within that season Herod, the tetrarch (the district ruler; regional or tribal governor), heard the rumor (news; fame) concerning Jesus,**

**2. and said to his court servants and attendants, "This person is John, the immerser (the one baptizing) – he was raised from the dead ones, and through this the powerful works (exhibitions and deeds of power) are constantly operating within him!"**

**3. You see, on arresting John and keeping him in custody, Herod bound and put [him] away in prison (or: jail) because of Herodias, his brother Philip's wife,**

**4. for John kept on saying to him, "It is not allowed by the Law or our custom for you to continue possessing (having and holding) her!"**

**5. However, although constantly wanting and intending to at once kill him, he was made afraid by the crowd, because they continued holding (= regarding) him as a prophet.**

**6. Now during the occurring of Herod's birthday celebration, the daughter of Herodias danced within the midst – and thus, she captivated and gave pleasure to Herod,**

**7. because of which, with an oath, he made a binding statement – to at once give to her whatever she would request (ask; demand)!**

**8. So she, under her mother's prompting (or: by the pushing and inciting of her mother), is then saying, "Give to me here, upon a platter (or: a pine board), the head of John the immerser (baptist)!"**

**9. And though being sorry and grieved (or: distressed), the king – because of the oaths and the people continuing in reclining at table with [him] – commanded (ordered) [it] to be given.**

**10. And thus sending [the directive], he beheaded John within the prison (or: jail).**

**11. Then his head was brought (or: carried) upon a platter (or: pine board) and was given to the girl, and she brought (or: carried) [it] to her mother.**

**12. And upon approaching, his disciples removed his corpse and buried (or: entombed) it (or: him), and then coming, they reported to Jesus what had happened.**

**13. Now upon hearing [this], Jesus withdrew back from that place, in a small boat, into an isolated (or: uninhabited; wilderness; lonely) place – in accord with what was His own (or: corresponding to His own [thoughts and**

feelings]; or: privately). **And yet, upon hearing [of His departure], the crowds followed Him on foot, away from the cities.**

**14. And then, upon going out from [His secluded location], He saw [the] large crowd – and He felt compassion upon (was moved in His gut over) them – so He tended, attentively served, gave treatment to, began therapy with, prescribed ongoing treatment for, or cured and healed the folks among them who were sick, ailing or without strength.**

**15. Now with evening approaching, the disciples approached Him, saying in turn, "The place (= This area) is desolate and uninhabited (or: is a wilderness), and the hour is already advanced (= it is already late in the day). Release (or: Dismiss) the crowds, so that, after going away into the villages, they can buy food for themselves in the market places."**

**16. However, Jesus said to them, "They are not having any need to go away. You men, yourselves, give them [something] to eat!"**

**17. Yet they, in turn, were saying to Him, "At present we have nothing here! – except five loaves of bread, and two fishes."**

**18. So He said, "Proceed in bringing them here, to Me."**

**19. And then, after directing the crowds to lie back (or: recline) upon the grass and vegetation, upon taking (or: receiving) the five loaves of bread and the two fishes, while looking up into heaven (or: the atmosphere; the sky) He spoke words of wellness and blessing. And then, braking [them] in pieces, He gave the loaves (or: cakes) of bread to the disciples, and the disciples [gave them] to the crowds.**

**20. So they all ate, and were satisfied (like cattle or sheep being fed in a pasture until full). Then they took up the surplus (the excess; the leftovers) of the broken pieces: twelve wicker hand-baskets full!**

[note: the disciples now had provisions for themselves – for meals the following days? – beyond the original five loaves, where before they considered themselves to "have nothing"]

**21. Now those eating were about five thousand adult males – apart from women and little children.**

**22. And then, without delay, He compelled His disciples to board (step into) the little boat and to be progressively preceding (going ahead of) Him unto the other side – while He would be dismissing and dispersing the crowds.**

**23. And so, upon dismissing and dispersing the crowds, He went back up into the mountain (or: hill country) – in accord with what was His own (or: corresponding to His own [thoughts and feelings]; or: privately) – to be praying. So then, it coming to be late in the evening, He was there alone.**

**24. Now the little boat, already many hundreds of yards (i.e., many *stadia*) away from land, was continuing distant in the midst of the lake (or: sea), continuously being tried – as with a touchstone to test its metal (and thus,**

its mettle) – **[thus, pounded] by and under the waves, for the wind was continuing against [them]** (i.e., it was adverse and contrary).

25. **Yet during the fourth watch period of the night** (about three o'clock in the morning), **He came toward** (or: to) **them – continuing in walking upon the lake** (or: sea).

26. **But the disciples, upon seeing Him progressively walking about – upon the lake (sea), were at once shaken and troubled, one after another saying, "It's a ghost** (or: a phantom; or: an apparition; or: the effect of something being made visible)!" – **then they cried out from fear.**

27. **Yet Jesus at once spoke to them, proceeding in saying, "Continue in confidence and courage: I AM** (or: I am Being; I am continuous Existence; or: = Take heart and continue courageous – It's ME)! **Do not continue being afraid."**

28. **Now in a considered and discerning response, Peter said to Him, "Lord** (or: O Master), **since You are** (or: if You are You; = if it's really You), **direct** (or: order) **me to at once come toward You upon** (= on the surface of) **the waters!"**

29. **So He said, "Come at once!"** (or: "Go [for it]!") **Then, upon stepping down from the little boat, Peter at once walked about upon the waters and came toward Jesus.**

30. **Yet while continuing in looking at [the effects of] the strong wind, he was made to fear** (or: became afraid). **And then beginning to progressively sink down, he cried out, saying, "O Lord (Master), save me now** (rescue me quickly)!"

31. **So immediately Jesus, stretching out [His] hand, got a hold upon him, then is saying to him, "O man of little trust** (or: confidence) **and small faith! Into what two places do you mentally stand** (= Why do you waver and hesitate)?"

32. **Then, at their stepping down into the little boat, the wind grew weary and died down.**

33. **Now the men within the little boat paid Him homage by kneeling down and with obeisance kissing toward Him – some reverently kissing His feet – while one after another was saying, "Truly, You are God's Son** (or: In reality You exist being a son of God; You really are [the] Son, whose origin, quality and character is God)!"

34. **Later, upon cutting right through [the waters] and traversing across [the lake], they came upon land, [entering] into Gennesaret.**

35. **Then, upon recognizing Him, the adult males of that place** (or: location) **sent off into that whole surrounding country** (or: area), **and were bringing to Him all the folks continually having it badly** (= everyone who was ill or needed help in some way).

36. **And they began calling Him to their side, and kept on begging and entreating Him – with the purpose that they themselves might only touch the ritual fringe** (or: tassel) **of His cloak – and as many as touched [it] were thoroughly healed, restored to health, and made whole, through and**

**through** (or: were completely rescued; or: were brought safely through [their illness])!

## CHAPTER 15

1. **At that time, Pharisees and scribes** (scholars and theologians of the Law) **from Jerusalem progressively made an approach to Jesus, [and as a group] were saying,**
2. **"Why** (= Through what reason or situation) **are your disciples habitually side-stepping** (thus, deviating from) **the tradition of the Elders? For example, they are not regularly washing [their] hands [to make them ritually clean] whenever they may be periodically eating bread (= a meal)."**
3. **So He, giving a decided reply, said to them, "Why** (or: Through what situation or reasoning) **are you people habitually side-stepping and deviating from God's implanted goals** (impartation of the finished product within; inward directives) **through your tradition?**
4. **"For God said,**  
    **'Be habitually honoring and expressing value for the father and the mother,'** [Ex. 20:12]  
and,  
    **'The person habitually saying a bad, ugly or worthless word or message to or concerning** (= verbally abuse) **father or mother, let him progressively come to fruition** (or: reach his end; be finished) **in** (or: by) **death.'** [Ex. 21:17]
5. **"Yet you, yourselves, are habitually maintaining, 'Whoever may at some point say to the father or the mother, "Whatever from me should have benefited or helped you [is now] a 'gift'**  
    [cf "Corban," Mark 7:11; meaning: a gift to God; i.e., it is consecrated for God's use, and can at any time be claimed for Temple use, and is thus unusable for any other purpose],"
6. **'he shall by no means honor [a request for help from] his father** (= he will be rid of the duty to honor his father; or: he will not [in this] be not honoring his father).' **And thus you people at once invalidate** (make void of authority; cancel and make of no effect) **God's idea, word and message through you tradition!**
7. **"[You] perverse scholars who in micro-scrutinizing make decisions from a low position** [see ch. 6:2]! **Isaiah beautifully and aptly prophesies about** (or: concerning) **you folks, continually saying,**
8. **'This people habitually honor Me with [their] lips, Yet it constantly holds their heart far away from Me** (or: Yet their heart continuously hold [itself] off at a distance from Me).
9. **'So they habitually revere Me and commit acts of devotion to Me in vain** (to no profit; fruitlessly), **repeatedly giving instruction concerning teachings [that are] directions coming from mankind** (or: constantly

teaching for "[the] teachings" [the] commands of humans {or: man-made rules})." [Isa. 29:13]

10. **With that, upon calling the crowd to Himself, He said to them, "Be constantly listening, so as to hear. And let things flow together, so as to understand:**

11. **"The things normally and habitually entering into the mouth do not repeatedly make the person unclean (common; contaminated; defiled; polluted). To the contrary, [it is] the things habitually emerging and flowing forth from out of the mouth – this is constantly making the person contaminated (unclean; common)!"**

12. **At that point, after approaching, the disciples proceed saying to Him, "Did You see, or are You aware, that the Pharisees were caused to trip the bait stick and stumble into [their own] trap (or: were snared and offended; perhaps: were horrified) at hearing [that] thought and idea (or: the word; the message; = that remark)?"**

13. **Yet He, giving a decided reply, said, "Every plant, which My Father – the heavenly One (or: the One Who inhabits, and can be compared to, the atmosphere) – did not plant, will be pulled out by the roots.**

14. **"Abandon them at once! (other choices: Divorce them; Let them flow away; Leave them; Leave them [alone]; Send them away; Let them go)**

**They exist being blind guides of the Path (or: blind leaders of the Way). Now if a blind person should ever lead or guide [another] blind person, both people will fall into a pit!"**

15. **Now Peter, after trying to separate the elements of the discourse and to discern the meaning of what He had spoken, said to Him, "Expound the parable in distinct terms and explain the meaning to (or: for) us (or: Tell us plainly the interpretation of the illustration)."**

16. **So Jesus said, "At this point in time, do you folks, as well, continue being unable to let things flow together, and are you without comprehension?**

17. **"Are you not habitually using your minds and your intelligence to carefully think, that everything normally and habitually flowing into the mouth is progressively moving on into the stomach and then the intestines, and later is periodically discharged (or: thrust out) into a toilet or a sewer?**

18. **"Yet the things constantly emerging and flowing forth out of the mouth are continually coming forth from out of the midst of the heart**

(the core of the individual; the self as a whole, at its deepest level, which is the individual's animating and driving force [note: I owe these last phrases to Marcus Borg, *The Heart of Christianity*]) – **and those things**

**continually make the person contaminated, defiled, ceremonially unclean and common.**



19. **"For example, from out of the heart** (the core of our being) **habitually come forth worthless reasonings** (wicked designs; considerations having a bad quality; miserable and laborious dialogues and arguments), **murders, adulteries, fornications and prostitutions, sexual immoralities** (fornications; prostitutions), **thefts, false testimonies** (or: false presentations of evidence), **blasphemies** (malicious slanders; abusive speeches).

20. **"These continue being the things that are making the person contaminated** (unclean; defiled; common) – **yet to eat a meal with unwashed hands does not make the person common, contaminated or unclean!"**

21. **So next, upon going out from that place, Jesus withdrew back into the parts** (= districts) **of Tyre and Sidon.**

22. **And then – look and consider! – a Canaanite** (= Phoenician) **woman from the boundaries of those regions, upon coming out [to Him], cried out, repeatedly saying, "O Lord (Master) – Son of David – mercy me right now** (or: extend the effects of compassion to me quickly)! **My daughter is being repeatedly affected in an ugly way by demons** (or: is incessantly badly demonized [Hellenistic term, concept and belief: = affected by animism])!"

23. **But He did not give a word of decision or reply to her. Then His disciples, upon approaching, began making a request to Him, saying, "Set her free, and then dismiss her, because she keeps on crying out behind us."**

24. **Yet He, making a discerning reply, said, "I was not commissioned and sent off as an emissary** (representative) – **except into the midst of those sheep having been destroyed, the ones that belong to the house of Israel** (or: unto the lost sheep of the house of Israel)."

25. **Yet she, upon coming, continued paying Him homage by kneeling down and with obeisance kissing toward Him, even reverently kissing His feet, repeatedly saying, "O Lord** (or: Master; Sir), **be now running to my aid and continue to give help to me!"**

26. **Now He, responding from discernment, said, "It is not proper or ideal** (thus, it is not an act of beauty) **to take the children's bread and to throw it to the little pet dogs!"**

27. **So the [woman] said, "Yes, sir. And yet... you see... the little pet dogs and puppies habitually eat from the crumbs which are constantly falling from their owner's** (or: master's) **table!"**

28. **At that point Jesus, in making a decided reply, said to her, "O woman** (or: O dear lady), **your trust, faith and confidence [are] great! Let it at once come to be and happen just as you continue intending and desiring."** **And so, from that hour, her daughter was cured and healed.**

29. **Next, re-directing His steps from out of that place, Jesus went along the lake** (or: sea) **of Galilee. Then, after walking up into the mountain** (or: hill country), **He sat down and was continuing sitting there.**

30. Then many crowds came toward Him, [they] having with them, or continuing in holding, lame and crippled folks, blind people, maimed and deformed ones or those with crooked [bodies], mute folks, as well as many [people with] different [maladies], and they deposited (as it were, tossed) them near His feet – and He tended, attentively served, gave treatment to, began therapy with, prescribed ongoing treatment for, or cured and healed them,

31. so that the crowd marveled with rapture and amazement – consecutively seeing mute ones speaking and lame ones walking around, then blind folks now seeing – and they gave credit to the God of Israel, enhancing His reputation.

32. Now Jesus, upon calling His disciples to Himself, said, "I am being progressively moved with compassion (in my gut) upon the crowd, because they are yet continuing in staying with Me, being keeping their focus toward Me, three days already, and they are still not having something that they can be eating – and I am not intending (or: wanting) to release them and send them off fasting (= being without food and hungry), lest at some point they are caused to faint (be loosed from out of their midst) in the path (or: on the road)."

33. And so the disciples are as a group saying to Him, "From where [are there] so many loaves of bread in an uninhabited region so as to feed and satisfy a crowd of this size?"

34. Then Jesus proceeds saying to them, "How many loaves of bread do you men still have?" And they replied, "Seven, and a few little fishes."

35. So, after directing the crowd to recline back upon the ground,

36. He took the seven loaves of bread and the fishes and, expressing the goodness of grace and offering thanks for the favor of the wellness in the gift, He broke [them] and began distributing to the disciples, and then the disciples [gave them] to the crowds.

37. And so everyone ate and all were fed until satisfied. Then folks picked up the surplus of the broken pieces [of food] – seven large provision baskets (or: woven hampers) filled full [of leftovers]!

38. Now those participating in the eating were four thousand adult males – apart from [counting] women and young children.

39. At last, after dismissing and releasing away the crowds, He stepped on into the little boat, and they went into the boundary regions of Magadan [other MSS: Magdala].

## CHAPTER 16

1. Here, upon approaching, the Pharisees and Sadducees, after repeatedly examining and testing [Him], laid a request upon Him to exhibit to them or demonstrate for them a sign from the midst of heaven (or: from the atmosphere; out of the sky).

2. **So, giving a decided response, He said to them, "[note: from here through vs. 3 is omitted by Aleph, B and others] Upon the coming of evening, you folks are customarily saying, '[It will be] fair weather (or: good weather; a fine day), you see, the sky continues being fiery-red;'**

3. **"and early in the morning, [you say], 'Today [it will be] stormy (or: rainy; or: wintry weather), for the sky continues being fiery-red [and] is progressively being gloomy-looking.' On the one hand you, by experience and familiarity, habitually know how to read and discern (thoroughly discern, judge and decide about) the face and appearance of the sky, yet on the other hand, you continue unable and without power [to discern and interpret] the signs of the appointed seasons and fitting situations!**

4. **"A worthless, wicked and adulterous (or: immoral) generation is habitually searching for and thoroughly seeking a sign, and yet a sign will not be given to it, except the sign of Jonah!"**

**Then He went away, leaving them down behind (or: it may = Then turning His back on them, He walked away).**

5. **At another time, when the disciples were coming into the other side (= other shore), [the state of their provisions] went unnoticed, and thus, they completely forgot to take loaves of bread.**

6. **Now on this occasion, Jesus said to them, "You men be constantly seeing, and be then attentive in holding [yourselves] away from the leaven (yeast) which comes from, characterizes, [and puffs up or permeates] the Pharisees and Sadducees."**

7. **So they began dialoguing and kept on reasoning among themselves, "We did not get or take loaves of bread."**

8. **Now Jesus, being aware [of their conversations] and knowing [what they were saying], said, "Why do you folks keep on discussing and reasoning among yourselves, O men of little trust and small faith? [Is it] because you are not presently having loaves of bread?**

9. **"Are you still not making it a habit to use your minds and intellects (think carefully, conceive and consider, so as to apprehend, and get the point)? Are you folks neither remembering the five loaves of bread pertaining to the five thousand people – and how many wicker hand-baskets you got (or: took [up])?**

10. **"Nor the seven loaves of the [situation with the] four thousand – and how many large provision baskets you received?**

11. **"How [is it that] you men are not using your heads to understand that I did not speak to you about (or: concerning) loaves of bread? Now continue holding your focus and be attentive to keep away from the leaven (yeast) which belongs to, comes from and characterizes the Pharisees and Sadducees!"**

12. **At that time they made things flow together and comprehended that He did not say to hold their focus and be attentive to keep away from the leaven of the loaves of bread, but rather, from the teaching which belongs to, comes from and characterizes the Pharisees and Sadducees.**

13. **Now later, upon coming into the parts (= districts) of Caesarea Philippi, Jesus began putting a question to His disciples, proceeding in saying, "Whom are people (the humans; mankind) customarily saying the Son of the Man (the son of mankind; = the son of Adam [a symbolic reference to the anticipated messiah]) is to be?"**

14. **So they said, "Well, some, on the one hand, [say] John the Immerser (Baptist), yet other folks [say] Elijah. But then, different people [are saying] Jeremiah, or one of the prophets."**

15. **He is then saying to them, "But [how about] you men, who are you folks continually saying [that] I am to be (or: what do you now make reference [of] Me being)?"**

16. **Now Simon Peter, making a discerning and decided reply, said, "You, Yourself, continue being the Anointed One (the Christ; = the Messiah), the living God's Son!"**

17. **So Jesus, making a considered response, said to him, "You continue being a happy and blessed person, Simon, son of Jonah, because 'flesh and blood' (= the human nature or intellect; or: = people) did not uncover [this] for you, nor disclose [this] so as to reveal [it] to you (or: = you did not come up with this revelation yourself, nor uncover it in yourself, nor disclose it by or for yourself). To the contrary, [it was] My Father – the One within the heavens (or: in the atmospheres)!**

18. **"And now I, Myself, am saying to you that you are Peter (or: that you continue being an isolated stone). And you see, [it is] upon this: the rock mass (or: bedrock) [that] I am going to construct and build up My house – the called-out community. And even gates of [the] unseen (or: gates of an unseen place; [= boulders on the entrances of graves; = {the prison} gates of the 'house of death'; or: the bars enclosing the realm of the dead]) will not bring strength down against it (or: will not come to their full strength in relation to it; or: will not overpower it; will not prevail in resisting it).**

19. **"I am going to give to you the keys [note: = means of locking or unlocking] which have their origin and source in the reign of the heavens**

(or: which pertain to and have the characteristics of the kingdom of the heavens; or: which belong to the sovereignty from the atmospheres; or, as a genitive of apposition: the keys which are the sovereign reign of the heavens). **And so, whatever you can (or: may; should) bind upon the earth will be [something] having been bound, and still remaining bound, within the midst of the heavens (or: in the atmospheres). Also, whatever you can (or: may; should) loose upon the earth will be [something] having been loosed (unbound; untied), and remaining free of bonds, within the midst of the heavens (or: in the atmospheres)."**

20. **At that point He gave respectful caution and admonition to the disciples, to the end that they would say to no one that He, Himself, exists being (or: is) the Anointed One (the Christ; = the Messiah).**

21. **From that time on, Jesus [other MSS: Jesus Christ] began to progressively point out, exhibit and demonstrate to and for His disciples that it is necessary [for] Him – even continues being binding [on] Him – to go away into Jerusalem, and to experience and suffer many things from the elders and chief (or: ranking) priests, as well as the scribes (scholars and theologians of the Law), and then to be killed off – but also to be aroused and raised up on (or: during) the third day.**

22. **And so Peter, taking Him to himself, began to then be respectfully admonishing Him, expressing increased value of Him, repeatedly saying, "[May it be] propitious for You (or: = Heaven be merciful to You; = May God spare You), O Lord (Master)! By no means will this be for You!"**

23. **Now, being turned, He said to Peter, "Proceed leading the way (or: bringing things under control) behind Me, O adversary. You are My bait-stick, ensnaring and leading Me into a trap, because you are not in the habit of setting your mind on or having the attitude pertaining to the things of God, but instead, [you continually have opinions which align with] the things of humans (or: mankind)."**

24. **At that point Jesus said to His disciples, "If anyone continues intending (purposing; willing; wanting) to come on behind Me, let him at once deny, reject and disown himself, and then in one move lift up his execution state (cross), and after that proceed to be by habit continuously following after Me!**

25. **"You see, whoever may intend (or: should purpose; might set his will; happens to want) to keep his soul-life safe (to rescue himself; to preserve the interior life that he is living) will loose-it-away and destroy it. Yet whoever can loose-away and even destroy his soul-life (the interior self) on My account, he will be finding it!**

26. **"For what will a person (or: mankind) be benefited or in what will he (or: they) be helped or augmented if he can (or: should) advantageously procure [for himself/themselves] and gain the whole ordered system of society: government, economy, culture, religion – even the whole universe, yet would be undergoing the loss of, receive damage to, or be made to forfeit his soul-life (his interior self [in its reality])? Or what will a person (or: mankind) give, as a price paid to change his (its) soul back (to effect the interior transformation of himself/itself, back again to make himself/itself other than he/it is)?**

27. **You see, the Son of the Man (or: mankind's son; or: = the Son of Adam; or: [the eschatological Messianic figure]; or: the Human Being) is presently about to continue progressively coming within the glory (the manifestation which calls forth praise) of His Father, with His agents (messengers). And at that time, He will give back (or: repay; recompense) to each one in corresponding accord with his practice, behavior and operation of business.**

28. **It is so** (or: Truly; Amen), **I am now telling you men, that there are some** (or: certain ones) **of the folks presently standing here who under no circumstances can** (or: may) **taste** [= partake of, or, experience] **death, until they can** (or: should) **perceive and see the Son of the Man** (mankind's son; [= the eschatological Messianic figure]; = Adam's Son) **progressively coming in His reign** (or: within His kingdom; joined to His sovereignty)."

## CHAPTER 17

1. **Then after six days, Jesus proceeds to take along** (or: at His side) **Peter, Jacob** (James) **and John, his brother, and progressively leads them up into a high mountain, privately, and to be in accord with what was His own.**
2. **And then, all of a sudden, He was transformed** (changed in external form and appearance) **and His face radiated light, like a lamp, and shone like the sun. His outer garments also turned white – bright as the light!**
3. **Next – consider this! – Moses and Elijah, continuing in a discussion and conferring together with Him, were seen by them** [i.e., the disciples].
4. **Now Peter, making a considered response, said to Jesus, "O Lord** (Master), **it is beautiful, fine and ideal [for] us to continue being** (or: existing) **here in this place. If You continue intending [to]** (or: If You now will [it to be so]; If You desire [me to]), **I will erect three tents** (or: will make three tabernacles; will construct three temporary shelters) **here: one for You, one for Moses, and one for Elijah."**
5. **Now consider this! While he was still speaking, a cloud composed of light** (or: a cloud full of light; a cloud radiating light; a luminous cloud; an illuminated cloud) **suddenly brought shade upon them** (or: cast a shadow over them; overshadowed, or enveloped them). **And think of this! A Voice – from out of the midst of the cloud – progressively saying, "This Man continues existing being My Son! The Beloved One** (or: The One exemplifying and expressing My love) **within Whom I think good thoughts** (or: in Whom I imagine thoughts of wellness and ease; in Whom I appear well; in Whom I approve and of Whom I have a good opinion). **Make it a habit to listen, to continue paying attention, and then to [really] hear Him** (implies: obey Him)!"
6. **At once, upon hearing [this], the disciples fell** (= flung themselves) **upon their faces and then were made extremely afraid** (or: became terrified).
7. **So Jesus approached and, upon touching – and as it were kindling – them, said, "Be aroused, get up and stop being made afraid!"**
8. **Now, upon lifting up their eyes, they saw no one** (or: not even one person) **except Him – only Jesus.**
9. **Later, during their progressively walking down out of the mountain, Jesus gave an implanted goal** (impartation of the finished product within; inward directive), **while saying, "You men should speak of the results of what was seen** (or: tell the vision; speak of the sight) **to no one until [the**

**situation] where the Son of the Man** (mankind's son; = Adam's Son; or: [the eschatological Messianic figure]) **could** (or: should) **be aroused and raised up out from among dead folks."**

10. **At this, the disciples questioned Him, in saying, "Why, in light of this** (or: therefore), **are the scribes** (the scholars; the experts in the sacred Scriptures) **constantly saying that it is binding** (necessary) **for Elijah to come first?"**

11. **So He, giving a decided answer, said, "Elijah is indeed progressively coming, and he will move all men** (or: things) **away from where they have been placed** (or: put) **down, and from what has been firmly established.**

12. **"Yet, I am continuing in telling you men that Elijah already comes and they do not recognize** (or: fully know) **Him. But even more, they perform on Him as many things as they wish and intend.** (or: ... Elijah already came, and they did not recognize him, but rather, they did in him as much as they wanted.) **In this way, even the Son of the Man** (mankind's son; = Adam's Son; or: [the eschatological Messianic figure]; the Human Being) **is progressively about to continue experiencing [things] by them, even suffering under them."**

13. **At that point, the disciples put it together that He spoke to them about John the Immerser** (or: baptist).

14. **Then, upon coming toward the crowd, a man came toward Him, proceeding to fall to his knees [before] Him, and then saying,**

15. **"O Lord** (Master), **mercy** (perform mercy on, or express mercy in) **my son, because he continues being moon-struck** (= a lunatic; perhaps = an epileptic) **and habitually has it badly** (= has an ugly time being ill). **You see, many times he has the habit of falling into the fire, and often into the water.**

16. **"So I brought him to Your disciples, and yet they had no power** (were unable) **to cure or heal him."**

17. **Now Jesus, giving a discerning reply, said, "O generation void of trust and faithless, as well as being one that has been thoroughly twisted and distorted! Until what time** (Till when; = How long) **will I exit being with you folks? Until what time will I, Myself, hold you people up? You folks proceed to bring him here, to Me."**

18. **Then Jesus dispensed further value and honor to him** [i.e., the boy; or: Jesus spoke respectful admonition to it {i.e., the demon}], **and "the demon"** (Hellenistic concept and term: = animistic influence) **went out and away from him. And so the boy was cured and healed from that hour.**

19. **At that point the disciples, coming to Jesus privately, down in His own spot, said, "Why and through what situation were we without power and unable to cast it out** (or: expel it)?"

20. **So Jesus proceeds saying to them, "Because of your little trust and small faith-confidence. For truly** (amen) **I am now saying to you men, if you can progressively hold trust, and habitually have faith – as a mustard seed** (grain of mustard), **you folks will say to this mountain, 'Move at once, from**

**this place [to over] there!** (= Change locations!), **' and it will be transferring** (moving). **And so, nothing will be impossible for** (or: to; in; with) **you men.**" [21.] [the earlier MSS omit this verse: "Yet this kind does not normally go out, except within prayer and fasting."]

**22. Now during their being progressively twisted together [as strands of a single rope]**

(or: being habitually turned together [as, toward one another; = experiencing increasing solidarity]; perhaps = coming together in a gathering; [with other MSS: turning back again together; may = going about together, wandering about]) **within the Galilee [district], Jesus said to them, "The Son of the Man** (= the son of Adam; [the eschatological messianic figure]; the human son) **is progressively about to be turned over into [the] hands of humanity** (into mankind's hands),

**23. "and then they will kill Him off, and later, on** (or: in; during) **the third day, He will be aroused and raised up."** **Consequently, they were extremely pained, distressed and saddened with grief.**

**24. Now upon their coming into Capernaum, the men normally taking** (receiving; = collecting) **the two-drachma coin** [a yearly tax levied on individuals for the upkeep of the Temple] **approached Peter and said, "Is not your teacher in the habit of settling [the account; = paying] the two-drachma [dues]?"**

**25. He then says, "Yes."** **However, upon coming into the house, Jesus anticipates and gets ahead of him by saying, "What do you normally think or suppose** (or: What is your usual opinion), **Simon? From which people are the kings of the land** (or: earth) **normally taking** (or: receiving; = collecting) **payment of duties** (taxes; customs; tributes) **or a census tax** (or: poll tax) – **from their sons** (= family; perhaps = their own tribe or people; perhaps idiomatically = their own citizens), **or from the aliens** (strangers; those belonging to another, perhaps a conquered country)?"

**26. Now at [his] saying, "From the aliens** (strangers; those not belonging to their families, tribes or people), **" Jesus affirms, "Consequently then, the sons** (their own family and people) **exist being** (are) **freemen** (thus, tax-free and exempt).

**27. "Yet, so that we would not be, as it were, bait on a trap-spring and thus snare them or cause them to stumble in regard to us, after going on your way unto the lake** (or: sea), **cast a fishhook [into the lake/sea], and pick up the first fish coming up. Then, upon opening up its mouth, you will find a stater** (a silver coin worth four drachmas). **Taking [it], give that to them on behalf of Me, as well as you."**



1. **Now within that hour the disciples approached Jesus, [as a group] saying, "Who, consequently, exists being greater (= most important) within the heavens' reign (or: the kingdom of the atmospheres)?"**
2. **Then, after calling a little child to Himself, He placed (set; stood) it [Greek is neuter: = a boy or a girl] within their midst,**
3. **and said, "Truly (or: Depend on it; Amen) I am now saying to you men, If you folks are not turned around [from going in this direction, or reverse your present trend of thinking] and may birth yourselves (or: become) like little children, you can (or: may) by no means enter into the heavens' reign (or: the kingdom of the atmospheres; or: heaven's sovereignty).**
4. **"Therefore, whoever will be bringing himself low in attitude, situation and condition, so as to be humble, insignificant and unimportant in his own eyes, like this young child – this person is the greatest (= most important) with the heaven's reign (or: the kingdom emanating from the atmospheres);**
5. **"And whoever would take in his arms and welcomingly receive one such little child – on [the basis and premises involved in] My Name (signifies: character, authority; identity) – proceeds to take Me in his arms and continues welcomingly receiving Me.**
6. **"Yet, whoever may be the bait on the stick which springs the trap and ensnares one of these little folks that are habitually trusting Me and placing their faith into Me, it continues bringing [situations; things] together to (or: for; in) him, to the end that a millstone – such as an ass may be used to turn – could (or: may; should) be hung around his neck, and then he could (or: may; should) be sunk down within the midst of the open sea!**
7. **"What tragedy [exists] in the System (controlling world of culture, religion, economics and government) [which comes] from bait-laden traps and snares. You see, it continues being a compulsory necessity for the traps with their bait and snares to come, nevertheless, [it is] a tragedy for (or: to; in) the person through whom the traps and snares continue coming [i.e., the person constantly setting the traps].**
8. **"So if your hand or your foot keeps on snaring you through hitting the trap-stick or going for the bait, cut it off at once, and throw [it] away from you! Is it [more] ideal for you to enter into the Life [being] maimed or lame, or, continuing having two hands or two feet, to be thrown into the fire that lasts for an indefinite period of time (or: the eonian fire; or: the fire that comes with the Age)?**
9. **"Likewise if your eye keeps on snaring you through hitting the trap-stick or going for the bait, tear it out at once, and throw [it] away from you! Is it [more] ideal for you to enter into the Life [being] one-eyed, or, continuing having two eyes, to be thrown into the Valley of Hinnom (Greek: Gehenna – the city dump where refuse is incinerated), which is characterized by and is a source of that fire?**
10. **"You men be constantly seeing [to it] (= be perceptive so as to take care) [that] you should not even once think down on (have a condescending attitude toward; think of low importance; despise; disdain; or: bring attitudes or**

ways of thinking down on) **one of these little folks, for you see, I am now saying to you people that their agents within [the] heavens** (or: messengers in [the] atmospheres) **are throughout every situation continually observing the face** (= expressed feeling and attitude) **of the Father – the One within [the] heavens** (or: in the midst of [the] atmospheres).

[11.] [this verse omitted by the earlier MSS: "You see, the Son of the Man comes to rescue and make whole (to save and deliver) the person having been destroyed and lost."]

12. **"What do you men normally think or suppose** (or: How does [it] usually seem to you)? **If it should come to be with any person [having] one hundred sheep, [that] even one of them should be led astray and caused to wander** (thus: be deceived), **will he not leave the ninety-nine sheep on the hill country** (or: mountain) **and, going from place to place, continue trying to find the one continuing in being led astray?**

13. **"And if he should happen to find it, certainly** (amen; it is so; depend on it) **– I am now telling you – he continues expressing joy upon it, rather than upon those ninety-nine that have not been being led astray and have not been caused to wander.**

14. **"In the same way it continues not being the will** (the effect of the desire, intent or purpose) **of My Father – the One within [the] heavens and within the midst of the atmospheres – that one of these little folks would destroy himself or should become lost.**

15. **"Now if your brother should make a mistake** (or: = your fellow believer may fail to hit the target for which he is aiming; or: your group member should be erring or sinning) [later MSS add: unto you; (= do you wrong)], **humbly go [to him and] test it** (or: bring convincing proof about it, laying the matter bare) **between you and him alone. If he can listen and should be hearing you, you made gain and profit for your brother.**

16. **"Yet should he not listen [to you], take still one or two [others] along with you, so that 'upon [the] mouth of two or three witnesses** (folks providing evidence) **every thing that is said can be established and made to stand.'**

[Deut. 19:15]

17. **"Now if he should put his hearing aside from** (= disregard and refuse to hear) **them, speak to the called-out community. Yet, if he should also put his hearing aside from** (or: disregard) **the called-out community, let him continue being with you** (or: among you folks), **just as** (in the same manner as) **the person of the ethnic multitudes** (or: nations; pagans) **and the tax collector [continue with you].**

[comment: consider the behavior of Jesus with "sinners" and tax collectors; recall that these get into the kingdom before the religious; consider the place of the ethnic multitudes in relation to the good news]

18. **"It is true** (or: Truly; or: Make it so; or: Now listen), **I now say to you folks, Whatsoever things you can at some point bind** (or: should tie) **upon the earth will be things having already been tied or bound within heaven** (or: in [your] atmosphere). **Also, as many things [as] you would loose** (or: untie) **upon the earth will be things having already been loosed and untied within heaven** (or: in [your] atmosphere).

19. **"Again, truly, I continue saying to you men that, if ever two from your group can utter sounds together that are harmonious and in symphony** (or: should voice together in agreement) **upon the earth concerning every effect of what is practiced** (or: every transaction of business; every result of the execution of operations or other matters) **– regarding which they may be requesting – it will come to be** (be birthed into existence; happen) **for them** (in them; to them) **at the side** (or: from the side [= presence]) **of My Father – the One within [the] heavens and in [the] atmospheres.**

20. **"You see, where there are two or three people that have been led and gathered together into My Name, I AM there** (in that place) **within the midst of them."**

21. **Then, approaching, Peter said to Him, "Master** (or: Lord), **how many times shall my brother be wronging me** (or: fail to do or perform unto me as he rightfully should; commit a sin [which penetrates] into me [like being hit with an arrow]), **and I shall let it pass away for him** (or: forgive him)? **Until seven times?"**

22. **Jesus is then saying to him, "I don't normally say 'Till seven times,' but rather, 'Until seventy times seven!'**

23. **"Because of this [situation and reason], the heavens' reign** (or: the kingdom of the heavens and the sovereignty emanating from the atmospheres) **is likened to a man – a king – who willed and intended to settle [the] account[s] with his slaves.**

24. **"Now at his beginning to proceed settling, one person was led toward him: a debtor [owing] ten thousand talents**

(probably = millions of dollars; [ten thousand was the highest number used in calculating; a talent was the largest denomination of currency, = sixty million denarii; therefore this was a staggering amount of debt – Jesus is obviously using hyperbole, as no slave could owe that much]).

25. **"So, at his not having [the means] to pay [it] back, the owner gave orders for him to be immediately sold, as well as the wife, the children and everything – as many things as he is presently having – and then for payment to be made.**

26. **"Therefore, upon falling down, the slave was repeatedly doing obeisance to him, repeatedly saying, 'Be long-enduring in you strong emotions so as to be patient with me, and I will pay back everything to you!'**

27. **"So, being moved with compassion in the pit of his stomach, the owner of that slave released him and canceled the debt for him.**

28. **"Yet, upon going out, that slave found one of his fellow slaves who was owing (or: who continued being indebted to) him one hundred denarii, and, grabbing him, he began to choke [him], saying, 'Pay back the debt, since you continue owing me something!'**

29. **"Therefore, upon falling down, his fellow slave kept on calling upon him for help, even entreating and continuing to beg him, repeatedly saying, 'Be long-enduring in you strong emotions so as to be patient with me, and I will pay [it] back to you!'**

30. **"However, he continued being unwilling, and furthermore, upon going off, he had him thrown into prison (or: jail), until he could (or: should) pay back what was continuing to be owed.**

31. **"Then, upon seeing the things that were happening, his fellow slaves experienced tremendous pain and were filled with extreme grief, and so, after coming, they made it thoroughly clear and gave a distinct picture to their owner about all the things that were happening.**

32. **"At that point, after calling him [i.e., the first slave] to himself, the owner proceeds saying to him, 'O worthless and wicked slave! I cancelled that entire debt for you, since you begged and entreated me.**

33. **""Was it not of necessity binding [on; for] you, also, to dispense mercy to your fellow slave, just as I, myself, also dispensed mercy to you?'**

34. **"So, internally swelling with indignation and anger, his owner handed him over to 'the men who to test folks' (those who apply the touchstone to determine the grade and to show the quality of fine metals) until where [the occasion or situation develops that] he could (or: would) pay back all that continued being owed.**

35. **"My heavenly Father (or: My Father, Who inhabits, and can be compared to, the atmosphere) will deal with you folks in this same way (or: do to you men in like manner), too, if each person does not release and forgive his brother (and let things flow away for him), from your hearts."**

## CHAPTER 19

1. **And then it occurred, when Jesus finished these words (or: sayings; discourses), [that] He picked up and changed locations away from the Galilee [district] and went into the frontiers (or: boundary areas) of the Judean [district] on the other side of the Jordan [River].**

2. **Crowds of many people also followed Him, so He tended, attentively served, gave treatment to, began therapy with, prescribed ongoing treatment for, or cured and healed them there.**

3. **Later, Pharisees came to Him, examining, testing and trying to put Him to the proof, as well as proceeding to ask if [a man] is normally allowed by Law and custom to loose-away (dismiss; divorce) his wife in correspondence to every cause (= for any sort of grounds or reason).**

[note: "every cause" was a technical term from current Jewish law that had been introduced by Rabbi Hillel; it allowed a man to divorce his wife

if she did anything he disliked – even, e.g., for burning his food while cooking it]

4. **So He, giving a discerning reply, said, "Do (or: Did) you men not read that the Creator (the Framer and Founder; [other MSS: the Maker]) 'makes (or: made) them male and female,' [Gen. 1:27; 5:2] from [the] beginning?"**

5. **"Further on it said, 'For this reason a man (person; human) will completely leave behind the father and the mother, and he will be glued to and joined in his wife, and so the two will be existing progressively into one flesh'? [Gen. 2:24]**

6. **"Consequently, they no longer exist being two, but rather [are] one flesh. Therefore, what God yokes together (or: coupled together with a yoke), let no human proceed to be splitting apart or separating."**

7. **They proceeded saying to Him, "Why, then, did Moses impart the directive whose end in view was to give a little scroll of divorce (a standing-away; apostasy; defection) and to release her (or: loose her away)?" [Deut. 24:1, 3]**

8. **Jesus then answers them, "Moses, facing (or: with a view toward) your hardheartedness, completely turned directions and made concession to you people, allowing you to divorce your wives. Yet from [the] beginning it had not happened in this way.**

9. **"Now I am saying to you that whoever may loose-away or divorce his wife (or: woman) – [when it is] not upon [the case of] infidelity (fornication; sexual misconduct) – and then should marry another woman, he is continuing in committing adultery. Also, the man involved in marrying a woman having been divorced proceeds in committing adultery."**

[comment: Jesus here sides with Rabbi Shammai who held the earlier interpretation of Deut. 24:1-4 that marital unfaithfulness was the only cause for divorce]

10. **The disciples are, one after another, saying to Him, "Since (or: If) the situation (or: predicament; case; or: cause for accusation) of the person (human) with the wife continues being thus, [then] to marry does not continue to bring things together for advantage or profit!"**

[comment: the disciples are apparently shocked that Jesus rejects the "every cause" form of divorce from the Hillel school]

11. **Yet He said to them, "Not all people are proceeding to give way and spread themselves to make room for this message (word; idea; saying; = This does not apply to everyone), but only those in and to whom it has been given.**

12. **"You see, there are eunuchs (men in charge of a bedroom, usually having been castrated) who were born thus out of [their] mother's womb, and there are eunuchs who were made eunuchs (were emasculated) by people, and then there are eunuchs who made themselves eunuchs (emasculated themselves) because of the reign of the heavens (or: the kingdom of the atmospheres). Let the person continuing having power and ability to give way, spread themselves and make room, continue to be making room."**

[comment: Jesus is here rejecting the custom that all Jewish males are required to marry – a foreshadow of the impending new age – and then indicated that this is for those able to accept it]

**13. At that point, young children were brought toward Him so that He would (or: could) lay (or: place) [His] hands upon them and would (or :might) pray [for them]. Yet the disciples gave to them a respectful but discouraging admonition.**

**14. However, Jesus said, "Let this event flow on! Stop preventing them and allow the young children to come toward Me, for you see, the reign and kingdom of the heavens (or: = the sovereignty of this atmosphere) belongs to and is comprised of such folks as these!"**

**15. So then, after placing [His] hands on them, He journeyed on His way from that place.**

**16. And now, consider this: One person, after approaching Him, said, "Teacher, what good shall I do (or, as a subjunctive: what virtuous act or excellent and worthwhile deed can I perform) to the end that I can hold and possess eonian life (life having the character and qualities of the Age and whose source is the Age; life for the ages)?"**

**17. So He said to him, "Why are you now proceeding in asking Me about the Good? One continuously exists being (or: is) the Good. (or: What do you now inquire of Me concerning 'goodness and virtue'? Excellence {Intrinsic value; Quality; Good; Virtue} is one {or: unity; oneness}.) Yet, if you continue desiring and intending to enter into the Life, continue habitually observing, guarding and keeping the implanted goals (impartation of the finished product within; inward directives)."**

**18. He then responds to Him, "Which (or: Which sort; Which ones)?"**

**So Jesus affirms, "These:**

**'You will not be committing murder.'**

**'You will not be committing adultery,'**

**'You will not be stealing.'**

**'You will not be bearing a false witness or giving a false testimony.'**

**[Ex. 20:13]**

**19. 'You will be honoring and expressing value to the father and the mother.' [Ex. 20:12] 'You will be loving the one near you (your neighbor and associate) as he were yourself,'" [Lev. 19:18]**

**20. The young man then replies to Him, "I keep watch over and maintain all these. What yet am I habitually lacking; where am I still deficient and falling behind?"**

**21. Jesus affirmed to him, "Since (of: If) you continue desiring and intending to be mature and perfect (= if you are serious about reaching the goal), humbly proceed going your way, at once sell the things of your subsistence (those things supporting you from your beginning and giving you authority; or: your possessions and belongings; or: the things currently at your disposal), and give [the proceeds] to the poor and destitute folks. Then you**

**will hold and possess treasure within the midst of heaven** (or: in [your] atmosphere). **After that, come here and be habitually following Me."**

**22. Now upon listening and hearing this message** (word; idea; saying), **the young man went away, being progressively experiencing pain and grief, for you see, he had been existing constantly having many acquisitions of possessions and properties** (the results of many acquisitions).

**23. So Jesus said to His disciples, "It is so** (or: Truly; Count on it), **I am now saying to you men, it is with things that are disagreeable and difficult for those who are hard to please that a rich and wealthy person will enter into the reign of the heavens** (or: the heavens' kingdom; or: the sovereign rule pertaining to the atmospheres).

**24. "Now again** (or: Furthermore), **I continue saying to you folks, it is easier for a camel to squeeze through a needle's eye** (hole) **than for a rich, wealthy person to enter into God's reign** (or: kingdom)."

**25. Now upon listening and hearing [this], the disciples continued for a while being exceedingly struck out of themselves** (= surprised and astonished so as to be knocked out of their normal perceptions and assessments of life), **one after another saying, "Who, consequently, is normally able to be kept safe or rescued** (delivered or saved)?"

**26. So Jesus, gazing at and seeing within [the group], says to them, "With humans** (Alongside people) **this continues being impossible. But with God** (or: at God's side) **all things [are] possible."**

**27. At that time Peter, making a considered response, said to Him, "Look at our [situation]. We, ourselves, abandoned all, letting everything flow away, and we follow You. What will there consequently** (or: actually) **be for us?"**

**28. So Jesus said to them, "It is true** (or: Truly; Amen), **I now am saying to you men, In the rebirth – when the Son of the Man** (mankind's Son; = Adam's son; [or: the eschatological messianic figure]; or: the human) **can sit upon the throne of His glory** (or: the throne of his good reputation and manifestation which calls forth praise) – **you, yourselves, the ones following Me, will sit down – even you, upon twelve thrones – continuously separating [issues], making decisions and administering justice for the twelve tribes of Israel.**

**29. "And further, everyone – whoever, on account of My Name, abandons or lets flow away houses or brothers or sisters or father or mother or children or fields – will receive many times more** [other MSS: a hundred times as much], **and he will be inheriting, and enjoying an allotment of, eonian life** (life whose source, character and quality is the Age; or: life for the ages).

**30. "Now many folks [being] first ones will be last ones – and [many] last ones [will be] first ones.**

1. **"So you see, the reign of the heavens** (the heavens' kingdom; or: the sovereign rule pertaining to the atmospheres) **exists being like a person** (human) – **a householder – who went out at the usual time, early in the morning** (or: at daybreak), **to hire for himself workers [to send] into his vineyard.**
2. **"Now upon voicing together [and coming] out with an agreement with the workers – a denarius [for] the day** [note: a normal day's wage] – **he sent them off into his vineyard.**
3. **"Then, upon going out about [the] third hour [of the day; = about nine in the morning], he saw other folks having taken their place standing idle and unemployed, within the market place.**
4. **"And so he says to those folks, 'You people, also, lead the way under [my word and direction] into the vineyard, and whatever may be fair and equitable** (just and in accord with the way pointed out; or: = the going rate) **I will give to you.'**
5. **"So they went off. Now again, upon going out about [the] sixth hour** (= around noon), **and later [at the] ninth hour** (= about three in the afternoon), **he did similarly** (or: in just the same way).
6. **"Now about the eleventh hour** (= around five o'clock), **after going out, he found other folks having taken their place standing, and he is proceeding to say to them, 'Why have you taken your place and are still standing here idle and unemployed the whole day?'**
7. **"They are, as a group, responding to him, 'Because nobody hired us.'** He then replies to them, **'You people, also, lead the way under [my word and direction] into the vineyard.'**
8. **"Now when it was becoming evening, the owner of the vineyard proceeds saying to his foreman** (or: manager; supervisor), **'Call the workers and pay the wages, starting from the last ones, [and proceeding] until the first ones.'**
9. **"So those coming about the eleventh hour received a denarius apiece.**
10. **"And then, when the first ones were coming, they concluded from inference to custom that they will receive more, and yet they, themselves, also received a denarius apiece.**
11. **"Now, upon receiving [the pay], they began muttering complaints and in low voices uttering discontent against the householder,**
12. **"one after another saying, 'These last folks do one hour, and you make them equal to us – the ones who were bearing the burden and intense heat of the day!'**
13. **"So, giving a decisive reply to one of them, he said, 'My friend, I am not doing wrong or acting unjustly to you. Did you not voice agreement with me for a denarius?'**



14. **"Take up what is yours and humbly go away. However, I, myself, continue wanting, and intending, to give to this last person just as [I] also [gave] to you.**

15. **"Is it not allowed by law and custom for me to do that which I continue wanting and intending, in [regard] to my own things? Or does your eye continue being worthless** (= is your way of viewing things knavish, base, unsound and in a poor condition, or even malicious and degenerate) **because I, myself, continue being good** (virtuous; = having generous and benevolent qualities)?"

16. **"It is in this way that the last folks will be first and the first folks [will be] last."**

[comment: this parable shows the equity of kingdom life: all receive the same; first and last have no significance]

17. **Now Jesus, being progressively about to be walking up in Jerusalem, took aside the twelve disciples down to a spot which corresponded to what is His own, privately, and in the midst of the path (or: on the way) said to them,**

18. **"Look at this, and consider. We are progressively walking up into Jerusalem, and later, the Son of the Man** (= Adam's son; the human; or: = the eschatological messiah figure) **will be turned over to the chief** (or: ranking) **priests and scribes** (scholars, theologians and experts in the Law), **then they will condemn Him to death.**

19. **"Next, they will turn Him over to the ethnic multitudes** (the nations; = foreigners) – **into [a situation] to ridicule, make fun of and mock, and then scourge [Him] with a whip, and finally to execute [Him] on a torture stake** (or: to crucify [Him]). **Later, on** (or: in; during) **the third day, He will be aroused and raised up."**

20. **Then the mother of the sons of Zebedee – with her sons – came up to Him, repeatedly bowing down in obeisance and homage, while making a request of something from Him.**

21. **So He said to her, "What are you continuing in wanting** (or: = What's your purpose)?" **She then replies to Him, "Say that these – my two sons – can** (or: should) **sit, one at Your right** (the place of power and authority) **and one on Your left** (the place of honor with a good name), **within the reign of Your kingdom."**

22. **But Jesus, giving a discerning reply, said, "You have not seen, so you are not aware of what you are now requesting for yourselves. Are you folks now able and do you continue having power to drink at once the cup which I, Myself, am continuing about to be progressively drinking?" They are presently insisting to Him, "We are now able and continue having the power."**

23. **He is then saying to them, "You will indeed be drinking My cup. Yet to sit at My right and on [My] left is not Mine to give, but rather [it belongs] to those for whom it has been prepared and made ready by My Father."**

24. And then, upon hearing [of it], the ten became indignant, annoyed and resentful concerning the two brothers.
25. So Jesus, after calling them to His side, said, "The rulers and chiefs of the ethnic multitudes (the nations or people groups; the pagans) habitually lord it over them, bringing their ownership to bear down on them, while the 'great ones' are constantly wielding authority upon them, even tyrannizing them.
26. "It is not this way among you folks; but to the contrary, whoever may be now wanting or should continue intending to become great (or: = to make himself to be important) among you, he will be your attending servant.
27. "And whoever may now be wanting or should continue intending to be first (or: foremost; = prominent) among you folks, he will be your slave.
28. "Just as the Son of the Man (= Adam's son; the eschatological human) did not come to be taken care of by attending service, but to the contrary, to give attending service – even to give His soul-life (= Himself): a ransom, a price paid (or: a loosener) in the place of many to effect their release."
29. And now, as they are proceeding on their way out from [the town of] Jericho, a large crowd followed Him.
30. Then – look, and consider! – two blind men sitting beside the road, upon hearing that Jesus is presently passing by, cried out, repeatedly saying, "Lord, Master, Son of David, mercy us (extend mercy into us at once)!"
31. Now the crowd expressed respectful admonition to them, so that they would be silent (keep quiet). Yet they cried out even louder, continuing in saying, "O Lord, Master, mercy us at once, Son of David!"
32. Then, standing, Jesus voiced a response to them, and said, "What are you men wanting Me to do for you?"
33. They went on saying to Him, "O Lord (Master), [something] so that our eyes can be opened up!"
34. So Jesus, feeling compassion, touches and thus kindles outer portion of their eyes, and immediately they regained their sight (or: saw again), and then followed Him.

## CHAPTER 21

1. Later, when they got close to [the] Jerusalem [area], after they went into Bethphage, [then on] into the Mount of Olives, Jesus at that time sent off two disciples on a mission,
2. while saying to them, "Be proceeding on you way into the village – the one opposite [us], down within your [view] – and immediately you will be finding an ass: one having been tied, as well as a colt with her. Upon loosing [them], lead [them] to Me.
3. "And if anyone may say anything to you, you will say that the Lord (Master; owner [?]; = Yahweh [?]) is presently having a need of them, so he

**will at once send them off** (or: ... and He will send them off [= back] right away)."

**4. Now this whole event has happened** (or: come to be) **to the end that the [prophecy; oracle] spoken through the prophet would** (could; should; may) **be fulfilled – the one continuing in saying,**

**5. "Say to** (or: Tell) **the daughter of Zion, 'Look and consider – your King is progressively coming to you folks with a mild, gentle and friendly disposition, and [He is] mounted upon an ass and upon a colt, the male offspring of a yoked beast of burden.'**" [Zech. 9:9]

**6. So, upon going their way and doing according as Jesus had arranged and placed in order together with, and for, them, the [two] disciples**

**7. led the ass and the colt, and then put** (or: placed) **[their] cloaks upon them. Then He sat on top of them.**

**8. Now most of the crowd spread out their cloaks and scattered their outer garments on** (= carpeted) **the path** (way; road), **yet others began cutting branches from trees and continued spreading and scattering [them] on** (i.e., carpeting) **the road.**

**9. By now the crowds who were proceeding – progressively leading ahead of Him – as well as those who were continuing in following, kept on crying out, repeatedly saying, "O save us now by** (or: Hosanna to) **the Son of David! The One progressively coming in [the] Lord's** [= Yahweh's] **Name is One having been blessed with words of ease and wellness. O save us, among the highest ones** (or: Hosanna within the midst of the highest places)!" [Ps. 118:25-26]

**10. And then, after His entering into Jerusalem, all the city was shaken** (set in commotion [as in an earthquake]; caused to tremble), **one after another saying, "Who** (or: What) **is this?"**

**11. So the crowds kept on saying, "This is the prophet Jesus, the one from Nazareth of the Galilee [district]."**

**12. Next, Jesus entered into the Temple courts and threw out all the folks habitually selling [things], as well as those continuing in buying – as in a marketplace – within the Temple courts** (or: = and chased out all the vendors and shoppers from inside the Temple grounds), **and then He turned upside down the tables of the money-exchangers, along with the chairs and benches of the people continually selling the doves and pigeons.**

**13. And He proceeds saying to them, "It has been written,**  
**'My house will be called a house of prayer** (speaking, thinking or acting, with a view toward goodness and well-being).'**"** [Isa. 56:7]  
**yet you folks habitually make it a den of bandits** (or: a highwaymen's cave)!" [Jer. 7:11]

**14. Later, blind folks and lame people came to Him within the Temple grounds (or: courts), and He cured them.**

**15. Now the ranking priests and the scribes (scholars; theologians of the Law), at seeing and perceiving the remarkable and wonderful marvels which He performed (or: did), and the young children repeatedly exclaiming (perhaps: shouting-out approval; cheering) within the Temple courts, and continually saying, "O save us now, by the son of David (or: Hosanna to the Son of David)," [Ps. 118:25] they grew displeased, indignant and resentful.**

**16. And so they said to Him, "Are you listening and hearing what these people are repeatedly saying?"**

**So Jesus is then saying to them, "Yes! Did you men never read that, 'From out of the mouth of babes, and infants still nursing at the breast, You completely harmonize – by thoroughly adjusting and knitting together – praise for Yourself'?" [Ps. 8:3]**

**17. And then, leaving them behind, He went out – outside of the city – into Bethany, and lodged there, spending the night in a court yard (or: camped there in a sheepfold).**

**18. Now, while leading [them] back in return into the city early in the morning, He got hungry.**

**19. And then, upon seeing one [specific] fig tree upon the way (or: on the path; = by the road), He came up on it and found nothing within it except leaves (or: foliage). So He is then saying to it, "Fruit can under no condition any longer come into existence (= be produced) from out of you, on into the Age." And without delay, the fig tree was caused to dry up and wither.**

**20. At seeing [this], the disciples kept on expressing astonishment: "How was the fig tree instantly caused to dry up and wither?"**

**21. So Jesus, giving a decided reply, said to them, "Truly (It is so; Depend on it; Amen), I am now saying and laying it out for you, if you can continuously hold trust (or: if you folks should constantly have faith) and would not be affected by some separating factor passing through your act of discerning or judging, leading you to hesitate, doubt, or completely question your decision, [then] not only will you men do [what I did] to the fig tree, but further, you can also say to this mountain range (or: hill country; mountain), 'Be uplifted, and then be flung (cast) into the midst of the lake (or: sea)!' It will come to pass (It will birth itself and happen).**

**[comment: in prophetic language a mountain was a figure for a kingdom, and the sea represented the masses of humanity]**

**22. "And so, you will take to yourselves and receive everything (or: all things) – as much or as many as you folks ever could (or: may) request in thoughts or words toward things going well (or: in union with prayer), while continuously trusting and 'faithing' (= expressing, living in, and being joined to faith and belief)!"**

23. **Later, after His coming into the Temple courts and grounds, the chief and ranking priests – as well as the elders (or: older men) of the people – came up to Him while [He was] in the process of teaching. They, one after another, proceeded saying, "In what kind of authority (or: In association with sort of customary law) are you continuing to do these things?" And then, "Who gave this authority (right; privilege) to you?"**

24. **So Jesus, making a discerning response, says to them, "I, Myself, will also ask you one question (thought; word), which, if you folks can (or: should; would) tell Me, then I also will tell you in what kind of authority (or: in association with what sort of customary law) I am constantly doing these things:**

25. **"The immersion (baptism; = ceremonial washing) which pertained to and was done by John – from what source or origin was it being; from out of heaven (or: from [the] Atmosphere), or from out of the midst of humans (mankind; people)?" Now they began reasoning and discussing among themselves, one after another saying, "If we should say, 'From out of heaven,' he will say to us, 'Why (Through what cause or situation) did you not trust or put faith in him?'**

26. **"Yet if we should say, 'From out of humans,' we continue fearing about the crowd (= are afraid of how the crowd might react), for they all are in the habit of holding John as a prophet."**

27. **And so, giving a determined reply to Jesus, they said, "We have not seen and so we do not know (or: We are not aware)." He also affirms to them, "Neither am I, Myself, laying it out or saying to you folks within what kind of authority (right; privilege; customary law) I continue to do these things.**

28. **"But how is it normally seeming to you men (= What are you now thinking of this situation; What is your opinion)? A man had two children. Upon coming to the first one, he said, 'Child, be going (or: lead the way) under [my directive] today, and continue working in the vineyard.**

29. **"Now he, giving a determined reply, said, 'I am neither wanting nor intending [to] (or: I will not)!' – yet afterward, changing his thoughts and interests (or: regretting his behavior), he went off.**

30. **"So, upon going to the different one, he said similarly. Now, giving a considered reply, he said, 'I [go], sir,' – and yet, he did not go off.**

31. **"Which of the two did the will of the father?" They [as a group] are saying, "The first one."**

[other MSS read vs. 29-31 thus: "Now he, giving a considered reply, said, 'I {go}, sir,' and yet he did not go off. So, upon approaching the second one, he said likewise. Yet he, giving a determined reply, said, 'I will not! Subsequently, he thought better of it {and} went forth. Which of {these} two fulfilled the desire of {his} father?" They are saying, "The latter one."]  
**Jesus said, "That's right (You got it; Amen)! I am now saying and laying it out for you that the tax (or: tribute; toll) collectors (or: tax farmers; businessmen who bought the contract to collect taxes for the government) and**

**the prostitutes are constantly preceding you men into God's reign** (or: the kingdom of God; the sovereign activity of God)!

32. **"You see, John came toward you men within the path** (or: on the road) **of fairness and equity, in accord with the way pointed out, and in the right relationship which pertains to justice – and you men did not trust him or put your faith in him** (or: you did not believe him). **However, the tax collectors and the prostitutes trusted him** (put their faith in him; believed him), **yet you men – upon seeing [this] – still did not change your thoughts or interests** (or: regret your behavior and think better of it) **[so as] to trust in him** (put faith in and believe him).

33. **"Listen, and hear another illustration** (parable): **There was a man** (human), **a householder, who planted a vineyard. Then he put a fence** (or: wall; hedge) **around it and excavated a trough-shaped receptacle as a winepress. Next he erected a viewing tower, then he leased [the vineyard] out to farmer who would cultivate and dress the vines. With that, he left his home country and traveled abroad.**

34. **"Now when the season of the fruits drew near, he sent off his slaves to the farmers** (= tenant-cultivators) **for the purpose of receiving and taking his [share of] the fruits.**

35. **"And then the farmers** (vinedressers), **upon taking hold of his slaves, thrashed one, killed another, and stoned another.**

36. **"So again, he sent off other slaves – more than the first ones – and they did the same to them!**

37. **"Lastly, he dispatched his son to them, saying, 'They will be turned back on themselves in shame, and show respect for and reverence my son.'**

38. **"Yet the vinedressers** (farmers; cultivators) **– upon seeing the son – said among themselves, 'This one is the heir! Come now! We should** (or: can) **kill him and then we can have his inheritance!'**

39. **"And so, upon taking hold of him, they threw him out – outside of the vineyard –and they killed [him].**

40. **"Therefore, whenever the owner of the vineyard may come, what will he do to those farmers** (vinedressers)?"

41. **They, as a group, say to Him, "Worthless men** (Evil, bad, ugly and malicious fellows)! **He will destroy them in an ugly and vicious way! And then, he will lease out the vineyard to other vinedressers** (farmers; cultivators), **who will be giving away** (rendering) **to him his due share of the fruits, in their proper seasons."**

42. **Jesus is then saying to them, "Did you never read in the Scriptures,**

**'A stone which the builders rejected as the result of a test – this one is birthed into (or: comes to be for) a head of a corner (= a keystone; a capstone; a cornerstone).**

**This [head] was birthed (came into existence) from [the] Lord's [=Yahweh's] side (or: presence), and it is wonderful and marvelous in our eyes'? [Ps. 118:22-23]**

43. **"Because of this, I am now saying to you men that God's reign (or: the kingdom of God; the influence and activity of God's sovereignty) will be lifted up away from you folks, and it (or: she) will be given to an ethnic multitude (or: nation; people group) consistently producing its (or: her) fruit!**

44. **"Further, the person falling upon this Stone will be shattered together. Yet upon whom it may likely fall, It will be winnowing him and scattering the chaff."**

45. **And so, upon hearing His illustrations (parables), the chief and ranking priests – as well as the Pharisees – knew by this experience that He had been speaking about them.**

46. **And although still seeking to seize Him, they were fearful about the crowd (= were afraid of how the crowd might react), since they had been holding Him into [the position of] (or: for; [other MSS: as]) a prophet."**

## CHAPTER 22

1. **And further, giving decided response, Jesus again spoke in illustrations (parables) to them, continuing in laying it out by saying,**

2. **"The reign of the heavens (or: The heavens' kingdom and sovereign rule in the atmospheres) is compared to and considered like a human, a king, who made arrangements and prepared wedding festivities (things associated with a feast or banquet) for his son.**

3. **"And then he sent off his slaves with the mission to call the folks having been invited unto the marriage festivities – and yet, they continued unwilling to go (or: kept on, one after another, not intending or desiring to come; = not wanting to attend).**

4. **"So again he sent off other slaves, now saying, 'Tell the folks having been invited, "Consider, please! I have made my meal ready (or: finished the preparations for my dinner) – my bulls and grain-fattened animals having been slaughtered, and everything [is] set and ready! Come unto the wedding festivities."**

5. **"But they, being unconcerned, lacking interest and not caring about it, went away – one, indeed, into his own field, yet another upon his commercial business (or: his trade),**

6. **"and the rest [of them], forcibly taking hold of his slaves, insolently violated their human rights and then killed [them].**

7. **"So the king inwardly swelled with fury and was made to teem with anger. And then, sending his soldiers (troops), he destroyed those murderers and set their city in flames.**
8. **"Thereupon, he is saying to his slaves, 'The wedding feast indeed continues being ready, yet those having been invited were not worthy folks (folks of corresponding value; or: worthy of the honor).**
9. **"Therefore, be progressively journeying on your way – on the thoroughfares, both the main roads exiting the city as well as the side roads passing through, and the intersections – and call as many people as you might happen to find unto the wedding festivities (or: marriage feast).'**
10. **"And so, upon going out into the streets and alleys, the paths and roads, those slaves gathered and led together all whom they found – both worthless (or: wicked; bad; of poor character) folks and good (virtuous) ones – and so the wedding hall was filled with folks presently reclining [at the tables].**
11. **"Now, upon entering to view and watch those engaged in reclining [at the tables], the king noticed a person there who had not put on wedding apparel (= not dressed appropriate for a wedding feast),**
12. **"And so he then says to him, 'My good sir (or: Friend; Comrade; Dear fellow), how are you entered here having no wedding apparel (= how is it that you came into this place without dressing appropriately for a marriage feast)?' But the man was muzzled (= silent, speechless; [note: this word was also used to mean "silenced by a spell"]).**
13. **"At that point, the king said to the servants, 'Upon binding his feet and hands, you men throw him out into the darkness which is farther outside. In that place there will continue being the weeping (or: lamenting) and the grinding of the teeth.'**

[comment: compare the binding of feet in Hos. 11:1-4, LXX: 1. Because Israel [is] a young child, I Myself also love him, and I once called his children together from out of Egypt.

2. The more I called them [to Me], the more they distanced themselves and kept away from My face (or: immediate presence). They sacrificed to the Baals, and then burned incense to the carved and chiseled images (= idols).

3. And so I, Myself tied the feet of Ephraim together (i.e., restrained him; = hobbled him to keep him from wandering) [then] I took him up upon My arm – and yet they did not realize (or: know) that I had healed them.

4. In the thorough ruin and destruction of humans I stretch out to them and lay [My hand] on them in binding ties (or: bonds) of My love. And so I will be to them as a person slapping (or: striking) [someone] on his cheek, then I will look upon him (= either: keep an eye on him; or: give respect to him). I will prevail with him and then give ability and power to him.]

14. **"Now you see, many folks continue existing being called and invited ones, yet a few people [are also] chosen ones (selected and picked out folks)!"**



[comment: notice the ironic inversion of this closing statement of the parable: here there were two sorts of people that were invited, the first group, then the second – which actually came to the feast; in this story, the one that was picked out (chosen and focused on) was also kicked out]

**15. At that time the Pharisees, after going their way, took counsel together so that they could lay a snare in a verbal expression (thought; idea; word) and would trap Him.**

**16. And so, they sent off their disciples with the Herodians (supporters and members of the political associates of Herod) on a mission to Him, as a group, saying, "Teacher, we have seen and now know that you are genuine and honest (truthful; trustworthy; dependable; true), and further, you habitually teach God's way (path; road) in truth and reality. Furthermore, it is not normally a concern or worry to you about anyone, for you are not constantly looking into peoples' faces [to see their reaction] or observing their outward appearance [to take into account their social position].**

**17. "Tell us, then, how it normally seeming to you (= what are you now thinking of this situation; What is your opinion): Is it normally allowed by [our] custom and Law to give (= pay) a poll (or: census) tax to Caesar (the Roman emperor), or not?"**

**18. But Jesus, knowing by intimate experience their worthlessness (their poor character and wicked intent), says, "Why are you men constantly examining and testing Me, you people who make close inspection of the writings so as to be opinionated and hyper-critical, having all the answers (see 6:2, above)?**

**19. "Show (Exhibit) to Me the coin used for the poll tax." So they brought a denarius (silver coin) to Him,**

**20. and He is then saying to them, "Whose [is] this image, and the inscription?"**

**21. They are then answering, "Caesar's." At that point He proceeds in response to them, "Give back, then, Caesar's things (or: that which belongs to Caesar) to Caesar – and God's things (or: that which belongs to God) to God."**

**22. Well, upon hearing [that], [some] felt admiration [while others] were simply amazed, [then some] were dumbfounded. And so, letting Him alone to continue on (or: rejecting and abandoning Him), they went off.**

**23. During that day, [some] Sadducees – folks normally saying [that] there is to be no resurrection – came to Him and inquired of Him, proceeding to lay out this proposition:**

**24. "Teacher, Moses says, 'If anyone should die off while still not having children, his brother shall in addition marry his [i.e., the brother's] wife, and shall make seed (= offspring) to stand up for his brother.' [Deut. 25:5-6]**

25. **"Now there were seven brothers among us. And the first one, having married, came to [his] end (or: finished [his] life) and so – not having seed (= offspring) – leaves behind his wife to (or: for) his brother.**

26. **"In the same way, also, the second one, and then the third one – on until [all] seven.**

27. **"Now subsequently to all of them, the woman died.**

28. **"Therefore, within the resurrection, of which one of the seven will she be a wife – for you see, they all had her?"**

29. **Now Jesus, giving a discerning response, says to them, "You men are repeatedly being deceived and are continually caused to wander astray (or: off track) [from] not having seen the Scriptures with perception, nor yet knowing or being acquainted with God's power and ability.**

30. **"You see, within the resurrection folks are neither repeatedly marrying, nor are they constantly being given in marriage. To the contrary, they constantly exist as agents (or: messengers) – within the atmosphere (or: heaven).**

31. **"Yet concerning the resurrection of the dead ones, did you not read the thing spoken to, and for, you folks by God, continually saying,**

32. **"'I, Myself, am (continuously exist being) the God of Abraham, and the God of Isaac, and the God of Jacob'? [Ex. 3:6]**

**He is not the God of dead folks, but rather of continuously living people."**

33. **Then the crowds began being struck out of themselves from amazement (were being driven out of their composure with astonishment) upon hearing His teaching.**

34. **Now, after hearing that He had muzzled (put to silence) the Sadducees, the Pharisees were gathered together on the same [issue/place/purpose?]**

35. **Then one of them – a legal expert (or: one versed in the Mosaic Law; proficient in the Torah) – asked a question, testing Him,**

36. **"Teacher, what kind of implanted goal (impartation of the finished product within; inward directive) [is] great (or: which [is the] most important precept) within the Law (= Torah)?**

37. **So He affirms to him,**

**"' You will be loving [the] Lord [= Yahweh], your God, in union with your whole heart – and within the midst of the core of your being, and in union with your whole soul – and within the midst of your entire soul-life, and in union with your whole intellectual capacity – and within the midst of your whole thinking process and comprehension.' [Deut. 6:5]**

38. **"This continuously exists being the great and foremost (or: first) implanted goal (impartation of the finished product within; inward directive).**

39. **"Yet [the] second one [is] like it:**

**'You will be loving your associate (or: neighbor; the one close to you) as he were yourself.' [Lev. 19:18]**

40. **"In the midst of (or: In union with; Within) these two imparted, goal-oriented directives the whole Law – as well as the prophets – is continuously being hung!"**
41. **Now during the Pharisees' having been gathered together, Jesus inquired of them, laying out the question,**
42. **"How does it normally seem to you (or: What do you folks now think and what is your view) concerning the Anointed One (the Christ; = the Messiah): Whose Son (or: Descendant) is He?" They, as a group, are replying to Him, "David's."**
43. **He then says to them, "How, then, is David – within and in union with [the] Spirit (or: in spirit; in the effect of [His] Breath) – normally calling Him 'Lord'?, saying,**
44. **"[The] Lord [= Yahweh] said to my Lord, "Be continuously sitting from out of (or: = at) My right-hand [parts] until I should place (or: put) Your alienated ones (or: folks filled with hate and hostility; enemies) down under Your feet""? [Ps. 110:1]**
45. **"Since (or: If), therefore, David is normally calling Him, 'Lord,' how does He exist being His 'Son'?"**
46. **No one had power or ability to give a word or thought in considered response to Him, neither did anyone – from that day – dare (or: have courage) to any longer put a question to Him.**

## CHAPTER 23

1. **At that time, Jesus speaks to the crowds – as well as to His disciples – then saying,**
2. **"The scribes (scholars; theologians; experts in the Law [Torah]) sit upon Moses' seat.**
3. **"Therefore, you people be constantly doing and keeping (observing; maintaining) everything – as many things as they should tell you. But do not continue doing or performing according to their works or actions, for you see, they are habitually 'saying,' and yet they are not doing or performing (= they are 'all talk and no action').**
4. **"So they habitually tie up and bind heavy (burdensome) loads (or: cargos), and then constantly place [these] as an addition upon the shoulders of people (or: mankind) – yet they, themselves, are not willing to budge or put them in motion with their finger (or: = to 'lift a finger' to help carry them)!**
5. **"Still, they are habitually doing all their works (or: performing all their acts) for the purpose of being viewed and gazed at by people (= their conduct is to attract public attention). You see, they habitually make their phylacteries (protective amulets: small boxes worn on themselves which encase certain Scripture verses; used to safeguard themselves) broad, and are normally**

**enlarging the hems and borders [of their garments], as well as lengthening the fringe or corner tassels [as a reminder to keep the commandments].**

6. **"Now they like the most prominent places of reclining during the evening meals (or: = the places of honor at banquets) and the front seats in the synagogues,**

7. **"as well as the formal salutations within the marketplaces, and [just love] to be called 'Rabbi' (Heb. = my master, or, great one; used for teachers; equivalent to our 'Dr.')** by people.

8. **"But you folks should not be called 'Rabbi,' because One is your Teacher! Now you people all exist being brothers,**

9. **"and you folks should not call [anyone] on the earth your father, because you see, One is your Father: the heavenly One (the One having the character and qualities of the atmosphere and heaven)!**

10. **"Neither should you people be called leaders or guides, because One exists being your Leader and Guide: the Anointed One (the Christ; = the Messiah)!**

11. **"Now the greatest (= most prominent or highest ranking) among you will be your attending servant,**

12. **"So, whoever shall exalt (= promote) himself will be humbled and brought low, and whoever shall humble himself (bring or make himself low; = demote and make himself of little significance) will be lifted up and exalted (= promoted).**

13. **"And so, tragic will be the fate for you, scribes (scholars; theologians; Law experts) and Pharisees – perverse folks who make decisions from a low position [see: 6:2, above]! – because you consistently shut and lock up the reign of the heavens in front of mankind**

(or: the sovereign rule of the atmospheres, which is in the presence of people; or: the activity and influence of the realm of the sky and heaven which is resident within, and moves toward, humans; or: the kingdom moving from within the midst and face to face with people). **For you, yourselves habitually do not enter, nor yet are you by practice allowing (or: letting flow on) those repeatedly coming into [your realm of influence] to continue to go in.**

[14.] [This vs. is omitted by Nestle-Aland, W&H, Tasker, and Panin; Griesbach makes it vs. 13, and brackets, as 14, vs. 13, above; it is absent in the early codices; it is included in the Byzantine/Majority text, based only upon later MSS:

**"It will be a tragic fate for you, scribes and Pharisees – *hupokrites* (see 6:2, above)! For you constantly consume (eat down; devour; swallow up) the houses belonging to widows (or: the households of widows), and then continue praying a long [time], for a disguise (as a pretext). Because of this you will receive a more abundant judgment.]**

15. **"It will be a tragic fate for you, scribes and Pharisees – perverse scholars who live by separation and have all the answers [see 6:2, above]! Because you habitually go around the sea and dry [land] to make one convert (proselyte), and whenever he may become (should be birthed) [one], you proceed making him a son of the valley of Hinnom (= a person having the character and qualities of a city dump, or a part of a refuse depository [Greek: Gehenna]) twice as much as yourselves.**

16. **"It will be a tragic fate for you, blind guides of the way and leaders on the path, folks who are constantly saying, 'Whoever should lay hold of a sacred object in the Temple (or: swear within, or in union with, the Temple), it is nothing (= it does not matter). Yet whoever should lay hold of the gold of the Temple, as a sacred object (or: swear an oath pertaining to a connection with the gold of the Temple), he continues indebted and is owing [it].'**

17. **"[You are] senseless morons (stupid folks), as well as blind ones! For which is greater: the gold, or the Temple which is setting apart and consecrating the gold?**

18. **"Further, [you say], 'Whoever grabs hold of the altar as a sacred object (or: Whoever may swear an oath in connection with the altar), it means nothing. Yet, whoever should lay hold of the gift (or: may swear an oath in connection with the offering) which is on top of it, he continues indebted and is owing [it].'**

19. **"Senseless morons and blind ones! You see, which one [is] more important (greater): the gift (offering), or the altar which is constantly setting the gift (the offering) apart and consecrating [it]?**

20. **"Therefore, the person laying hold of the altar for a religious purpose (or: swearing an oath in conjunction with the altar), continues holding onto it (or: swearing in relation to it) as well as in union with all the things which are on top of it.**

21. **"Also, the person holding onto something in the Temple, or swearing in union with it, continues to hold onto it – or swearing in its midst – and also to, and in union with, the one making His home down in (dwelling in; inhabiting) it.**

22. **"Further, the one taking hold of something within heaven (or: in union with the atmosphere, sky or outer space), or swearing in its midst, continues to hold onto, and swearing in the presence of, God's throne, as well as the One constantly sitting on top of it.**

23. **"O the tragic fate by you folks – scholars, theologians and experts in the Scriptures and [the] Pharisees – [you] under-discerning folks who live by close inspection of minor details [see 6:3, above]: [it is] that you habitually give away a tenth (or: tithe back) from the mint and the dill and the cummin, and yet you abandon and let flow away the weightier (= more important) matters of the Law [= Torah]: the justice (equity; fairly evaluated decisions), the mercy, and the trust (the faith; the faithfulness and the fidelity; the reliance and the reliability; the confidence). Now these things it continued**

**being binding and necessary [for you] to do and perform – and not to abandon (send away; set aside) those things!**

**24. "Blind 'guides and leaders' of the way: constantly filtering and straining [out] the gnat, yet habitually gulping (drinking; swallowing) down a camel!**

**25. "How tragic is the fate in you people – scribes (scholars, etc.) and Pharisees: overly-critical interpreters [see 6:2, above]! For you folks are habitually cleansing the outside of the cup and of the fine side dish – yet inside they continuously contain a full load from snatching (plunder; pillage; = the fruits of forceful greed) and lack of strength (or: self-indulgence).**

**26. "Blind Pharisee, first cleanse the inside of the cup and of the fine side dish – so that its outside can also come to be (be birthed) clean!**

**27. "Tragic will be the fate of you Law scholars and Pharisees – you who recite a front of your own opinions and answers (or: overly-critical folks; [see 6:2, above])! [It will be] because you continue closely resembling whitewashed (i.e., smeared or plastered with lime) tombs (sepulchers; grave sites), which indeed, from outside, continue being made to appear in the prime of beauty, for a time – yet inside they contain a full load of bones of dead folks, as well as every uncleanness.**

**28. "In this way you, yourselves, also on the one hand are continually made to outwardly appear to people [to be] just (fair, righteous, in right relationships, and in accord with the way pointed out) – yet inside you continuously exist being men glutted and distended, full of opinionated answers (or: perverse detail-oriented scholarship; hyper-criticism and judgmentalism; well-sifted wicked interpretations) and lawlessness (= practice which is contrary to the Law [Torah]).**

**29. "It will be a tragic fate for you, theologians (scholars of the Law) and Pharisees [who are also] overly judging and critical [see 6:2, above]. Because, [you see], you are repeatedly building the tombs (sepulchers) of the prophets, and are constantly adorning and decorating the memorial grave monuments of just and rightwised folks,**

**30. "and you are habitually saying, 'If we had been existing in the days of our fathers (= ancestors), we would not have been participants (partners; ones who shared in common and took part) in [spilling] the blood of the prophets.'**

**31. "As a result, you are continually giving evidence in yourselves (testifying to and for yourselves) that you exist being sons of those that were murdering the prophets,**

**32. "And so, you, yourselves... Fill full the measure of your fathers!**

**33. "[You] snakes! [You] offspring (brood) of vipers (poisonous serpents)! How can you flee and escape from the judgment which has the qualities, character and significance of the valley of Hinnom (= the sentence to the city**

dump [Greek: Gehenna]; the decision which pertains to the waste depository of the city)?

34. **"Because of this – look and consider! – I, Myself, am continuing in commissioning and sending off to you people prophets, wise people and scholars (scribes; theologians of the Law). Of them, [some] you folks will be killing, and [some] you will crucify (put to death on stakes). Further, of them [some] you people will severely whip (scourge; lash) within your synagogues, and then you, yourselves, will be pursuing and persecuting [them] from city to city (or: town to town),**

35. **"so that upon you, yourselves, can (or: should) come all [the] just (equitable; rightwised) blood being continuously poured out (or: spilled) – from the blood of rightwised (just; fair; in-right-relationship) Abel, until the blood of Zechariah, the son of Barachiah (or: Baruch), whom you people murdered between the Temple and the altar.**

36. **"Assuredly, I am now saying to you people, it will move toward this point, and arrive – all these things! – upon this generation!**

37. **"O Jerusalem, Jerusalem! The one repeatedly killing the prophets, and habitually stoning the people sent of with a mission to her. How many times (or: How often) I wanted (intended; purposed; longed) to progressively gather your children together upon [Myself] in the manner in which a hen normally gathers her chicks together under [her] wings – and you did not want [it] (or: you do not intend [it]).**

38. **"Look, and think about this! 'Your House is progressively left [to be] a wilderness (desert; desolate place) for you people (or: is now abandoned to you).' [Jer. 22:5]**

39. **"You see, I now say to you, you should by no means perceive (or: see) Me from this time on, until you folks should at some point say,**

**'The One periodically coming in [the] Lord's [= Yahweh's] Name is One having been given – and still having – words of ease and wellness (or: having been given the Blessing)!' [Ps. 118:26]**

## CHAPTER 24

1. **Later, upon going out from the Temple courts, Jesus was proceeding on His way, and then His disciples approached to additionally point out and show to Him the buildings of the Temple complex.**

2. **Yet He, giving a decided response, says to them, "You are not looking at all these things, are you (or: Do you not observe all this)? Truly (or: Make it so; or: Assuredly), I am now saying to you folks, there can under no circumstances be a stone left or allowed to be upon [another] stone which will not be loosed down to bring utter destruction."**

3. **Now later, during His continued sitting on the Mount of Olives, His disciples approached Him, privately (in accord with His being in His own**

space and place), **saying in turn, "Tell us, when will these thing be, and what [is] the sign pertaining to Your presence, as well as the combination of parts to one end** (or: the bringing to one end together; the combined consummation; the joint, final act) **of the age?"**

4. **Then making a discerning reply, Jesus says to them, "You men be constantly looking, seeing, and staying alert, [so that] nothing and no one can mislead or should deceive you folks.**

5. **"You see, many people will be coming, upon [association with; the basis of, or, the supposed authority of; on the reference to] My name, one after another saying, 'I, myself, am the anointed one** (or: the Christ),' **and they will be leading astray and deceiving many people.**

6. **"Now, you men [= the disciples who had come to Him privately] will be at the point to be repeatedly hearing [the noise of] battles and wars, as well as news of battles and reports or rumors of wars – each time see to it that you men are not disturbed, thrown into disorder, or terrified by the commotion, outcries or uproar. You see, it remains necessary for such to be birthed and to occur. However, it is not yet the end – the closing act of the goal** (the consummation; the final fruition, completion and perfection [of the plan]).

7. **"For you see, [one] ethnic group** (or: a nation) **will be caused to rise up upon [another] ethnic group** (or: a nation) **– even [one] kingdom upon [another] kingdom** (or: a reign upon a reign) **– and there will be famines** [later MSS add: plagues (or: troublesome times)] **and earthquakes down in [various] places** (or: districts).

8. **"Yet all these things [are but] a beginning of birth pangs** [note: = travail to birth something {new}].

9. **"At that time people will be handing you men over into pressure** (squeezing; tribulation; affliction), **and then, they will kill you. Further, you will be men that are repeatedly treated with ill will, and constantly hated by all the ethnic multitudes** (or: the nations) **– because of My Name.**

10. **"Also at that time, many people will be trapped by taking the bait of the snare, or tripping over the trap-stick, and so, they will turn one another over [to the authorities or enemies] and betray each other, as well as hating one another or treating each other with ill will.**

11. **"Also, many false prophets will be raise up and they will be leading many folks astray, deceiving them and causing them to wander.**

12. **"Then further, because the lawlessness is to be multiplied and increased, the love, which many people have, (or: the love of many folks) will be caused to blow cold** (or: will cool of from the Breath blowing on it).

13. **"Now [as to] the person remaining under [all this] and enduring unto the goal** (or: into the final act), **this one will be rescued and delivered** (or: kept safe).

14. **"Furthermore, this good news which pertains to the reign** (or: this message of ease and wellness which belongs to and has its source in sovereignty and the kingdom) **will be publicly proclaimed within the whole**



**inhabited area** (or: the Hellenistic world, as opposed to barbarian lands; or: = the Roman Empire) – **[leading] into a witness and evidence for all the ethnic multitudes** (or: unto a testimony among all the nations), **and at that point the goal will have arrived** (or: and at that time the final product will be here; or: and so then the end will have come).

15. **"Therefore, whenever you men can see** (or: may perceive) **'the loathing and nauseating effect of the desolation** (or: the abhorring result of the devastation and abandonment), **' that was being spoken through Daniel the prophet, standing 'within the midst of a set-apart place** (or: [the] holy place)' [Dan. 9:27; 11:31; 12:11] – **let the person presently reading continue to use his mind and intellect for the comprehension [of this]** (= figure out what this means!) –

16. **"at that time, let the people within the midst of Judea progressively escape** (flee; take flight) **into the hills and mountains.**

17. **"Let the person upon the housetop** (roof) **not descend** (= go downstairs) **to pick up or carry away the things** (= his possessions) **from out of his house,**

18. **"and let not the one in the midst of the field turn back behind to pick up his cloak** (= to get a coat or outer garment).

19. **"Now it will be a difficult or tragic time for the pregnant women and nursing mothers in those days!**

20. **"So you folks be habitually praying – to the end that your escape** (flight) **may not happen** (occur) **in a winter or rainy season, nor yet on a sabbath.**

21. **"You see, 'at that time there will be great pressure** (squeezing; compression; affliction; tribulation) **of the sort that has not happened** (occurred; been birthed; come to be) **from [the] beginning of [this] ordered arrangement** (system; adorned order; systematic disposition; world) **until now – neither under any circumstances could it have occurred** (happened; come to be).' [Joel 2:2; Dan. 12:1]

22. **"Furthermore, if those days were not curtailed** (or: except those days be cut short), **no flesh** (= people) **[at] all would likely be rescued** (delivered; kept safe). **Yet, because of the picked out and chosen folks, those days will be curtailed** (cut short).

23. **"At that time, if anyone should say to you folks, 'Look! Here [is] the Anointed One** (or: the anointing; or: the Christ; or: = the Messiah)!' **Or, 'There [He is/it is]!' you folks should not trust or believe [it].**

24. **"For you see, false christs** (or: false anointings; phony anointed ones; = counterfeit messiahs) **will be raised up, and they will be giving** (presenting; = performing) **great signs and miracles** (amazing things; wonders) **so as to continuously mislead** (deceive; cause to wander; lead astray) – **if able** (if in [their] power; or: since [it is] possible) – **even the picked out and chosen folks.**

25. **"Look and remember – I have already said [this] before to you folks** (or: Look, and consider – I have told you beforehand and have forewarned you people).

26. **"Therefore, if they should say to you folks, 'Look! He is within the desert (wilderness; desolate place),' you should not go out, [or], 'Look! [He is] within the inner chambers (interior rooms; storehouses; barns; closets),' you should not put your trust in [it] or believe [them]."**
27. **"You see, just as the brightness (the brilliant beam; the bright shining) is habitually and progressively coming forth from [the] rising in the eastern parts [= a figure of the sunrise] and then is progressively and habitually shining and giving light as far as [the] western parts (or: until the [recurring] settings), in this way will be the presence of the Son of the Man (the son of humanity; = Adam's son; or: the eschatological Messianic figure; the Human Being).**
28. **"Wherever the carcass (corpse) may be, the vultures (or: eagles) will be led together and gathered.**
29. **"Now immediately after the pressure (constriction; tribulation) of those [particular] days,**  
     **'the sun will be made dark and the moon will not give its (or: her) diffused radiance,' [Isa. 13:10; Ezk. 32:7; Joel 2:10] and then the stars will, one after another, be falling from the sky (or: heaven) – 'and so, the powers and abilities of the heavens will be progressively shaken (agitated; stirred up; made to rock so as to be ready to fall).'** [Isa. 34:4; Hag. 2:6, 21]
30. **"And at that time, the 'sign' which is the Son of the Man (= Adam's son; the son who has the [true] character and qualities of humanity; or: the expected Messianic figure; the Human Being) will be made visible (be brought to light and made to shine), in union with heaven (or: within the midst of [the] atmosphere), and at that point 'all the tribes of the land (or: earth) will beat themselves (= a figure of striking one's breast in grief and remorse; or: as when grain is being threshed; or: give themselves to wearisome toil; or: cut themselves off, as when harvesting grain),' [Zech. 12:10, 14] and they will see for themselves 'the Son of the Man progressively coming upon the clouds of the atmosphere (or: sky),' [Dan. 7:13-14] with power and ability, as well as much glory (= many manifestations which call forth praise; an extensive good reputation).**
31. **"And then He will send His agents (messengers) off on a mission 'with a great trumpet (perhaps: = a large shofar; or: = a loud trumpet blast; fig. of a publicly proclaimed message or instruction),' [Isa. 27:13] and they will fully gather together His picked out and chosen folks from out of the four winds – from [the] heavens' extremities: until their farthest points (perhaps: = from one end of the sky to the other)!"**
32. **"Now learn the [point of the] illustration (parable) from the fig tree: Whenever its branch may already come to be tender (= in bud), and the**

leaves can progressively produce and sprout out, you normally know by experience that the summer [is] near.

33. **"You folks, yourselves, in this way – whenever you may see and can perceive these [aforementioned] things – be also then knowing that it is near (at hand, close enough to touch), [come] upon the gates (or: doors)!**

34. **"It is true (Amen; Truly; Count on it), I now say to you folks, that this generation can by no means pass by until all these things can happen (should occur; may be come to be).**

35. **"The heaven and the earth (or: The atmosphere and sky, as well as the land,) will pass on by, yet My thoughts and words (or: ideas and messages) can by no means pass on by.**

36. **"Now concerning that day and hour, no one has seen or known – neither the agents of the atmospheres (or: messengers who pertain to the heavens), nor even the Son – only the Father [being] the exception.**

37. **"For you see, even as [it was in] the days of Noah, thus (in this same way) will be the presence of the Son of the Man (= Adam's son; = the son who is human; = the eschatological Messianic figure).**

38. **"For as people kept on being (or: habitually were) within those days – the ones before the down-wash (the deluge; the flood; the cataclysm) – habitually eating and drinking; by custom marrying and by habit giving (or: taking) in marriage, up to the day in which Noah entered into the ark;**

39. **"and they did not know (were not aware; took no note of the situation) until the down-wash (deluge; flood; cataclysm) came and washed all men away (or: picked up all [the] people to sweep [them] away) – thus (in this same way) will be the presence of the Son of the Man!**

40. **"At that time two folks will be within the midst of the field: one man is being taken in hand (seized) and drawn to the side, and yet one man is repeatedly left alone to flow on his way (or: continues on pardoned [with his debts] forgiven; or: is being sent away, allowed to continue relaxing while permitted to depart).**

41. **"Two women are continuing to grind grain in meal and flour, within the mill (or: in the midst [of working] the millstone): one woman is being taken in hand (seized) and drawn to the side, and yet one woman is repeatedly left alone to continue [in her work] (or: pardoned; sent away; forgiven; etc., as in vs. 40).**

42. **"Therefore, you folks stay constantly awake, be ever alert, and continue watchful, because you have not seen, nor do you thus know, in what sort of day your Owner (Lord) is in the habit of coming (or: for what kind of day your Master repeatedly comes).**

43. **"Yet you are progressively coming to know that by experience (or, as an imperative: Now be personally knowing that through habit), because if the householder had seen and known in what sort of watch (= which of the watches) [of the night] the thief is normally coming, he would have kept**

awake, remained alert and kept watchful, and then he would not let (permit) his house to be dug (or: tunneled) through.

44. **"Because of this, you yourselves progressively come to be ready and prepared as well, because at an hour for (= about) which you are not normally thinking** (imagining; supposing; = expecting), **the Son of the Man** (= the eschatological Messiah figure; humanity's son) **is normally** (or: repeatedly) **coming**.

45. **"Who, consequently** (or: really), **is the faithful** (trustworthy; loyal) **and thoughtful** (prudent; sensible; discreet; considerate) **slave whom the owner** (lord; master) **set down upon** (or: = places in full control over) **his household servants** (domestics) **[with the directive] to give to them nourishment within a fitting situation** (or: sustenance at the appointed time; food in season)?

46. **"That slave is happy and blessed whom his owner** (lord; master), **upon coming, will find habitually doing thus**.

47. **"Truly** (Amen; It is so), **I am now saying to you folks, that he will set him down upon** (or: = place him in full control over) **all his possessions and things by which he normally subsists**.

48. **"But if that worthless** (ugly; bad quality) **slave should say within his heart, 'My owner** (master; lord) **continually delays and fails [to come] for a long time,'**

49. **"and then should start to repeatedly beat his fellow slaves, and may be eating and drinking with the people regularly getting drunk,**

50. **"the owner** (lord; master) **of that slave will arrive on a day in which he is not normally anticipating, and within an hour which he is not usually knowing,**

51. **"and so he will cut him in two** [hyperbole for: severely punish; or, metaphor: cut him off from employment] **and then he will put** (place; set) **his part with the perverse, opinionated scholars who have all the answers and are hyper-critical and overly judgmental** [*hupokrites*; see 6:2, above]. **The weeping, moaning and the grinding of the teeth will be in that place and situation**.

## CHAPTER 25

1. **"At that time, the reign of the heavens** (or: the heavens' kingdom; the sovereign rule and influence from the atmospheres) **will be made like** (or: caused to resemble; or: compared to) **ten virgins** (unmarried girls) **who, upon taking** (getting) **their lamps** (or: torches), **went out into the bridegroom's** [D and other MSS add: and the bride's] **meeting**.

2. **"Now five of them were foolish** (stupid; mentally dull), **and five [were] thoughtful and prudent**.

3. **"You see, the foolish and stupid maidens, in taking their lamps** (or: torches), **did not take oil with them,**

4. **"whereas the thoughtful and prudent ladies (or: girls) did take oil within the flasks (or: crocks; receptacles) with their personal lamps (or: torches).**
5. **"Now with the continued passing of time during [the; a] delaying of the bridegroom, they all became drowsy, nodded off, and then continued fast asleep.**
6. **"So, in the middle of [the] night, a shout had occurred, 'Look! The bridegroom! Be proceeding to now go forth into [the] meeting [other MSS: his meeting]!"**
7. **"At that point all those virgins (girls) were awakened and then at once put their lamps in order (or: trimmed and adjusted their torches).**
8. **"Now the foolish maidens said to the prudent ladies, 'Give us some of your oil, because our lamps (torches) are being progressively run dry and extinguished (put out)!"**
9. **"But the thoughtful and prudent ladies gave a discerning and decided reply, [each] saying, 'Not at this time. There would in no way be enough for [both] us and you folks as well. Instead, be going now on your way to the merchants (the folks normally selling [oil]) and at once buy for yourselves [at the market].'"**
10. **"So, during their going off to make a purchase (to buy), the bridegroom came, and the ladies prepared and ready entered in with him into the wedding festivities (or: marriage feast), and then the gate was shut and barred (or: the door was closed and locked).**
11. **"Now subsequently the rest (remainder) of the virgins are finally coming as well, [as a group] saying, 'O sir! Sir! (or: Master! Master!) Open up at once to (or: for)!"**
12. **"But the person [answering the door], making a discerning reply, said, 'I now say in truth to you folks, I have not seen you nor am I presently acquainted with you people.'**
13. **"Therefore, stay awake and be constantly alert and watchful, because you people have not seen or known [either] the day, nor yet the hour!**
14. **"You know, [it is] just as a person [who is] periodically (or: presently about to be) traveling abroad calls (or: summoned) his own slaves and turns over to them his possessions (or: and then gave over to them [control of] the goods and property normally being his subsistence).**
15. **"He also, on the one hand, gave to one five talents [= thirty thousand silver coins (denarii); = one hundred years' wages], yet to another, two [talents], and then to another, one [talent; = six thousand denarii] – to each one according to his own ability. And then he traveled abroad.**
16. **"Now the one receiving the five talents, immediately proceeding on his way, puts them to work in trading and gains (or: made a profit of) another five talents (= doubled his investments).**

17. **"And similarly, the person [being given] the two, further gains (or: made a profit of) another two.**

18. **"Yet the one receiving the one [talent], upon going off (or: coming away), digs a hole in the ground and hides his owner's silver [coins].**

19. **"Now after much time [had passed], the owner (master; lord) of those slaves proceeds in coming, and then takes up a joint discussion with them, proceeding to settle the accounting.**

20. **"And thus, upon approaching, the person receiving the five talents brought to [him] five other talents, then saying, 'Master, you turned over (committed) to me five talents. Look! I gained five other talents by them!'**

21. **"The owner affirms to him, 'Well [done] (or: Excellent)! [You are] a good and trustworthy (loyal; faithful) slave. You were faithful and trustworthy (or: full of faith and trust) upon [the matter of] a few things; I will place you (set you down; appoint you) upon (= with responsibility for) many things. Enter at once into your owner's (master's) joy (or: into the state of the joy of your lord; = Come to my celebration)!'**

22. **"Now also coming forward, the person receiving the two talents said, 'Master, you turned over (committed) to me two talents. Look! I gained two other talents by them!'**

23. **"The owner affirms to him, 'Excellent (Well [done])! [You are] a good and trusting (or: loyal; faithful) slave. You were full of faith and trust (or: faithful and trustworthy) upon [the matter of] a few things; I will place you (set you down; appoint you) upon (= give you responsibility for) many things. Enter at once into your owner's joy!'**

24. **"Now also approaching, the one having received the one talent said, 'O master, I knew by experience that you are a hard (rough; = tough and stern) man, constantly harvesting (habitually reaping) where you do (or: did) not sow seed, and repeatedly collecting and gathering together from places where you do (or: did) not fully scatter and disperse [the chaff] (= winnow).**

25. **"And so, being fearful (or: made afraid), upon going off I hid your talent (= silver) within the ground (earth; or: the Land). Look! You continue having what is yours!'**

26. **"Yet, giving a decisive reply, his owner said to him, '[You] worthless (incompetent) and hesitating (slothful; sluggish) slave! Had you seen, so as to be aware, that I am constantly harvesting where I do not sow, and repeatedly collecting and gathering together from places where I do not fully scatter (= winnow)?**

27. **"It was therefore binding (necessary) for you to at once deposit my silver (= money) with the bankers (or: money-changers!) – and then upon coming I, myself, could likely recover that which is my own together with offspring (a birthed yield; = interest).**

28. **"Therefore, you men at once take the talent away from him, and then give [it] to the one now holding (presently having) the ten talents.'**

29. **"– You see, to everyone habitually possessing** (having and holding), **it will be given, and, he will be made to superabound** (be surrounded with excess); **yet from the person not habitually possessing** (having or holding), **even that which he is currently holding will be taken away from him –**

30. **"And now, you men at once throw the useless slave out into the darkness which is farther outside. In that place there will continue being the weeping** (or: lamenting) **and the grinding of the teeth.'**

31. **"Now whenever the Son of the Man** (= Adam's son; = the eschatological messianic figure; = the representative human) **may come within His manifestation which calls forth praise** (His glory; His good reputation) **– as well as all the** [other MSS add: set-apart (holy)] **agents** (messengers) **with Him – at that time He will sit down upon a throne which has the quality and character of His praise-inducing manifestation** (or: which has His glory as its source; or: which is His glory; or: which pertains to His good reputation).

32. **"And next, all the ethnic multitudes** (or: nations; people groups) **will be collected and gathered together in front of Him, and then He will mark off boundaries and separate them from one another, just as the shepherd is habitually separating** [as in separate pens or groups] **the sheep away from the kids** (the immature goats).

[note: both groups are clean animals, were used in sacrifices, and are a part of the shepherd's herd]

33. **"And so, He will make the sheep, on the one hand, to stand at [places to] His right** [note: the place of honor], **yet on the other hand, the kids** (immature goats) **at [places to His] left.**

34. **"At that time** (or: point), **the King** (or: Reigning One) **will say to the folks at [the places to] His right, 'Come here, you folks having received words of ease and wellness from** (or: spoken well of by; or: having received the blessing of; or: bearing thoughts, ideas, expressions and the Word of goodness from) **My Father! At once come into possession of the inheritance of, and enjoy the allotment of, [the period of, place of, or realm of] the reign** (or: kingdom; influence and activity of sovereignty) **having been prepared and made ready from a founding** (a casting down [as of a foundation; or: of seed]) **of a system** (or: of [the] adorned arrangement; of an arranged order; of [the] world).

35. **"You see, I was hungry** (or: I hunger) **and you folks gave** (or: give) **to Me [something] to eat; I was thirsty** (or: I thirst), **and you folks gave [something for]** (or: cause) **Me to drink; I was existing being a foreigner** (or: stranger), **and you people gathered Me together [with you]** (= showed Me hospitality and oneness with your group);

36. **"[I was/am] naked, and you people clothed** (or: clothe) **Me; I fell sick** (or: become weak), **and you folks carefully looked upon** (or: = visit and look out for; took oversight of) **Me; [I was/am] in prison** (or: jail), **and you came to Me** (or: come and set your face on Me).

37. **"At that point, the fair and just folks who live in right relationship within the Way pointed out will give a considered response to Him, [together]**

saying, 'O Lord (Master), when did we see You continuing hungry, and we nourished [You], or continuing thirsty, and we gave [something for] (or: caused) [You] to drink?

38. **"And when did we see You a foreigner (or: stranger) and we gathered [You] and showed [You] hospitality, or naked and we clothed [You]?**

39. **"Now when did we see You continuing sick and weak or in prison (or: jail), and we came to You?"**

40. **"And then, giving a decided reply, the King will say to them, 'I am truly now saying to (or: It is true, I now tell) you folks, Upon such an amount (or: = To the extent) that you did (or: do) and perform(ed) [it] to (or: for) one of these belonging to the least of My brothers (used collectively: = the members of My family; or: = those of My group or brotherhood), you did and perform [it] to and for Me!'**

41. **"At that point, He will also say to those at the places on [His] left, '[You] folks having been brought under the curse, continue proceeding on your way, away from Me, into the eonian fire (or: fire for an undetermined period of time; the fire which comes with the Age; the fire pertaining to and having its source in the Age; the age-lasting fire; the fire having the quality and characteristics of the Age) – the one having been prepared and made ready for (or: by; with; in) the person who thrusts [something] through [folks] (the adversary; the 'devil') as well as for (or: by; with; in) his agents (messengers).**

42. **"You see, I was hungry (or: I hunger) and you folks did (or: do) not give to Me [something] to eat; I was thirsty (or: I thirst), as you folks did not give [something for] (or: do not cause) Me to drink.**

43. **"I was existing being a foreigner (or: stranger), and you people did (or: do) not gather Me together [with you] (= showed Me hospitality and oneness with your group); [I was/am] naked, and you did (or: do) not clothe Me; [I was/am] sick, weak and in prison (or: jail), and you folks did (or: do) not carefully look upon (or: = visit and look out for or take oversight of) Me.'**

44. **"At that point they will also give a considered response, one after another saying, 'O Lord (Master), when did we see you continuing hungry or thirsty, or a foreigner (a stranger) or naked, or weak and sick, or in prison (jail), and did not give You attending service (= perform as a deacon for You)?'**

45. **"At that time, He will make a decisive reply, continuing in saying to them, 'Truly (or: It is True; Amen), I now say to you folks, Upon such an amount (or: = To the extent) that you did (or: do) [it] not to (or: for) one of these least folks, neither did (or: do) you do [it] to (or: for) Me.'**

46. **"And so, these folks will be going off into an eonian pruning (a lopping-off which lasts for an undetermined length of time; an age-lasting correction and rehabilitation; a pruning which brings betterment and which has its source and character in the Age), yet the fair and just folks who are in right relationship with people and are in accord with the**



**Way pointed out [go off] into eonian life** (life which has its source and character in the Age; life pertaining to the Age; or: the life of and for the ages).

## CHAPTER 26

1. **And so, when Jesus finished** (concluded) **all these sayings** (expressed thoughts; words; messages; discourses), **it occurred [that] He said to His disciples,**
2. **"You folks have observed and so know that after two days** (= two days from now) **the passover is happening** (or: is progressing in occurrence), **and so the Son of the Man** (= Adam's Son; the eschatological messianic figure; the representative human) **is then [to be] going through the process of being turned over [leading] into the [situation for Him] to be put to death upon an execution stake** (or: crucified)."
3. **About that time the chief** (or: ranking) **priests and the elders** (or: the older [Jewish] men [at least some being council members of the Sanhedrin, in Jerusalem]) **of the people [of Israel, the Jews] had been gathered together into the courtyard of the high** (chief; ranking) **priest – the one being usually called Caiaphas.**
4. **And so consulted together** (jointly deliberated with a view to a consensus) **to the end that with bait** (or: by a contrivance for entrapping) **they could at once forcibly lay hold of and arrest Jesus, and then kill Him off.**
5. **However, one after another, they kept on saying, "Not during the festival** (Feast), **so that no riot** (or: uproar; outcry) **may happen among the people!"**
6. **Now when Jesus was happening to be in Bethany, within [the] house of Simon the leper,**
7. **there came to Him a woman holding an alabaster jar** (or: vase; flask) **of very expensive perfumed oil** (aromatic juices distilled from trees), **and she suddenly poured it down upon His head while [He] continued reclining [at a meal].**
8. **Now on seeing [this], the disciples became annoyed** (or: resentful; indignant; angry), **[various ones] saying, in turn, "Why** (or: Unto what [purpose is]) **this waste** (or: loss; destruction; ruin)?"
9. **"For this was able to be sold for a lot [of money] and then given to the destitute folks and beggars!"**
10. **So Jesus, coming to know [their feelings and point of view], says to them, "Why are you men continuing to present this woman with a [verbal and emotional] beating** (or: make wearisome trouble for the woman)? **You see, she performed a beautiful act unto Me** (or: she worked an ideal deed into Me).
11. **"For you folks continue always having the poor with yourselves, yet you are not always continuing to have Me.**

12. **"After all, by spilling this perfumed oil upon My body, she, herself, did [it] with a view toward the preparation of Me for burial** (or: she of herself performs the preparation [leading] towards My burial).

13. **"Truly, I now am saying to you folks, wherever this good news** (this message of ease and wellness) **may be publicly proclaimed within the whole ordered System** (world; arranged order; = prevailing society), **that which she** (or: this woman) **did will also be spoken into a memorial relating to her** (or: will also be told in memory of her)."

14. **At about that time, one of the twelve – the person normally called Judah** (or: Judas) **of Iscariot – was going on his way to the chief** (or: ranking) **priests.**

15. **He said, "What are you presently willing to give to me? – and I, myself, will turn Him over to you men!"**

**"So they stacked up for him thirty silver coins** [= the going price for a slave; some MSS read instead: thirty staters (an Attic silver coin, equal in value to the Jewish shekel, or four denarii's)]." [Zech. 11:12]

16. **And so, from that point on, he kept on seeking a good opportunity for the purpose of turning Him in** (or: a suitable situation so that he could hand Him over).

17. **Now on the first [day] of the [Feast; festival] of The Unleavened** (unfermented) **Bread** (or: flat cakes; matzah), **the disciples came to Jesus,** [as a group] **asking, "Where** (or: What place) **are you presently desiring and intending [that] we should be preparing and making ready for You to eat 'the Passover'?"**

18. **So He said, "Under [these instructions] lead the way and go into the city to so-and-so** [note: this may have been a person whose name He did not want to mention], **and say to him, 'The Teacher is now saying, "My season** (My fitting situation; My appointed encounter; My 'fullness of time') **is near** (= close enough to touch). **I, with My disciples, am in the process of doing** (= celebrating; observing) **The Passover with My face toward you** (= at your place).""

19. **And so, the disciples did as Jesus had co-arranged and placed together in order, and they prepared and made ready The Passover.**

20. **So late in the day with it coming to be evening, He was reclining [at a meal] with the twelve disciples.**

21. **And during the process of their eating [the meal], He said, "Truly** (Amen), **I am now saying to you folks, that one from among you will turn Me in** (hand Me over)."

22. **And then, continuing being tremendously pained, caused to be distressed and filled with sorrow, each one commenced to be saying to Him, in turn** [or, with p45, D, the Magdalen fragments, and others: each of them, joining in and speaking at once, were saying], **"I, myself, am not the one who You mean, am I, Master** (Lord)?"

23. **So, giving a decided reply, He said, "The person dipping [his] hand with Me in the bowl – THIS MAN will turn Me in (hand Me over).**

24. **"On the one hand, the Son of the Man (= Adam's son; = the representative human; = the eschatological messianic figure) is progressively leading the way under (or: is now going away) – just as (correspondingly as) it has been written about and concerning Him. Yet tragic will be the fate for THAT MAN through whom the Son of the Man is in the process of being turned over. It was continuing being beautiful for Him [i.e., for the Son of the Man] (or: It was being ideal to Him; It was existing fine for Him) – if THAT MAN was not brought to birth (or: had [just] not been born)!"**

25. **So Judah (or: Judas) – the one in process of turning Him in (handing Him over) – making a discerning response, said , "I, myself, am not the one who You mean, am I, Rabbi (= Teacher)?"**

**He then says to him, "You, yourself, are saying [it]."**

26. **Now during the progression of their eating [the meal], upon taking the loaf of [unleavened] bread and saying words of ease and wellness (or: speaking blessing [to them]), Jesus broke [it in pieces]. And then at giving [them] to the disciples, He said, "You folks take [it] (or: receive [this]). Eat [it] at once. This is My body (or: This is the body which is Me)."**

27. **Next, upon taking a cup and speaking words about grace and expressing gratitude, He gave [it] to them, while saying, "All you men drink from out of it,**

28. **"for you see, this is My blood (or: the blood which is Me), which pertains to the covenant (or, with other MSS: this is My blood – which is the new arrangement) – the [blood] around (encompassing and pertaining to) many [people; peoples], [the blood] continuously being poured out and progressively diffused into a divorce from, a forgiveness for, a dismissal of, a release from, and a flowing away of failures, mistakes, errors and sins!**

29. **Yet, I am now saying to you folks that from the present moment I can by no means (or: under no circumstances) drink from out of this product (yield; offspring) of the grapevine, until that day I can habitually drink with you folks in union with My Father's reign (or: with the kingdom of My Father) – whenever it [will be] new in kind, quality and character!"** [note: the word "it," being neuter, would refer back to the "product" of the grapevine]

30. **Later, after singing a hymn [= the *Hallel*: a psalm, or, psalms of praise and thanksgiving], they went out into the Mount of Olives.**

31. **At that time, Jesus went on saying to them, "All you folks will be caught in the snare in union with Me, and will be caused to stumble, within this night. You see, it has been written,**

**'I will smite (or: strike down) the shepherd and the sheep of the flock will be thoroughly scattered and dispersed.'** [Zech. 13;7]

32. **"Yet after the [situation or occasion for] Me to be aroused and raised up (= My resurrection), I will lead the way before you (or: precede you folks) into the Galilee [district]."**

33. **Now Peter, making a determined response, says to Him, "Even if everyone [else] will be caught in the snare in union with You, and will be caused to stumble, I, myself, will never (not even once) be ensnared or cause to stumble!"**

34. **And so Jesus affirmed to him, "Of a truth (or: Really; Count on it; Amen), I now am saying to you that within this night – before a rooster crows (or: is to crow; other MSS: the crowing of the cock), you will disown (renounce) Me three times."**

35. **Peter is then saying to Him, "Even if it should continue necessary for me to die together with You, under no circumstances could (or: would; as a future: will) I disown or renounce You." And all the disciples spoke similarly (or: said likewise).**

36. **At that time Jesus continues going with them into a spot (or: place; estate; literally: a freehold – piece of ground not subject to allotment, which could be bought and sold) normally being called Gethsemane, and He then is saying to His disciples, "Sit down here, while upon going off there in that place, I can pray."**

37. **And then, taking Peter and the two sons of Zebedee along, He began to be progressively pained, distressed and filled with grief – and to continue deeply troubled, depressed and dejected.**

38. **At that point He lays it out for them, saying, "My soul continues being surrounded by pain and exists encompassed by sorrow and grief – unto the point of death. You men remain here and continue being awake and watchful (alert) with Me.**

39. **And so, after going forward a little way, He fell upon His face, continuously praying and repeatedly saying, "My Father, if it is possible (if there is power; if it be able), let this cup pass away (or: go to the side, away) from Me! Nevertheless, more than this, [let it be; it is] not as I continue willing (wanting; intending), but to the contrary, as You [will and intend]."**

40. **Then He proceeds coming toward the disciples, and He is presently finding them continuing fast asleep. So He then says to Peter, "So (or: Thus [is the case]), you folks have no strength to stay awake and watch with Me [for] one hour.**

41. **"You folks continue awake and keep on watching. And continue praying to the end that you folks may not enter into a test (a trial; a putting to the proof). On the one hand the spirit [is] eager (the first to rush forward with passion); on the other hand the flesh (= estranged human nature; the alienated**

self; the person who has been molded and dominated by the System) **[is] without strength** (weak and infirm)."

42. **Again, a second time, going off He prayed, repeatedly saying, "My Father, if this continues impossible (unable) to pass on from Me, if I should not (or: unless I should) drink it, let Your will and purpose be birthed and come to be!"**

43. **Then, going again, He found them continuing fast asleep, for their eyes were one having been made heavy and continuing weighed down as with a burden.**

44. **And so, leaving them [and] again going away, He prayed a third time saying the same word (or: thought; idea).**

45. **At that point, He proceeds again coming to the disciples and is then saying to them, "Are you folks continuing sleeping and resting the remaining time? Look! The hour has drawn near and is now close enough to touch – and the Son of the Man (= Adam's son; the representative human) is in the process of being turned in (or: handed over) into the hands of folks now making a mistake (or: continuing in falling short of the goal; repeatedly failing to hit the target; being in error).**

46. **"Be roused and awakened – get up – let us be going! Look! The person turning Me in (handing Me over) has drawn near and is close enough to touch."**

47. **And while He was yet speaking – look and consider – Judah (or: Judas), one of the twelve, came, and with him a large crowd wielding swords and wooden implements (clubs; staffs; etc.), [sent] from the chief (ranking) priests and elders (old men) of the people.**

48. **Now the person in process of giving Him over gave a sign to them in saying, "Whomsoever I should kiss – it is He; you men immediately seize and arrest Him."**

49. **And so, upon immediately coming to Jesus, he says, "Continue rejoicing (= Greetings; Hello), Rabbi," and then he gave Him an intense (or: prolonged exaggerated) kiss.**

50. **So Jesus said to him, "My good fellow (or: O comrade!; Dear friend), upon what [purpose; errand] are you now being present here beside Me?" At that point, upon approaching, they laid [their] hands upon Jesus and seized Him.**

51. **And then – look and consider! – one of the men with Jesus, in stretching forth [his] hand, drew away his large knife (or: short sword) and, striking the slave of the high (chief; ranking) priest, took off his ear.**

52. **At that point Jesus is saying to him, "Turn away (= Return) your knife (or: sword) into its place. You see, all those taking [up] a knife (or: sword) will destroy themselves in union with a knife (or: sword).**

53. **"Or, are you continually imagining or supposing that I am not constantly able** (or: that I do not habitually have power) **to at once call My Father to My side for assistance, and He will right now place by Me** (or: furnish for Me; put at My disposal) **more than twelve legions** [= regiments; a legion was 6000 foot soldiers plus 120 on horse, plus auxiliaries] **of agents?**  
54. **"How then could** (or: would) **the Scriptures be fulfilled that in this way it continues binding and necessary to happen** (take place; come to be; occur)?"

55. **In that hour Jesus said to the crowds, "You folks come out as upon a robber** (highwayman) **or an insurrectionist – with knives, swords, staffs and clubs – to jointly seize** (or: apprehend) **Me. Daily I used to habitually sit facing you men within the Temple grounds, constantly teaching, and you did not take hold of Me** (= lift a hand against Me or attempt to arrest Me).  
56. **"Yet this whole [affair] has come to be** (has happened) **so that the Scriptures of the prophets would** (or: could) **be fulfilled."**  
**At this point His disciples – everyone abandoning Him – took flight** (or: fled; made escape).

57. **Now those having a strong grip on Jesus led Him away to Caiaphas, the high** (chief) **priest, where the scribes** (theologians and scholars of the Law) **and the elders had been gathered together in assembly.**

58. **Yet Peter kept on following Him from a far distance, until [coming to] the courtyard of the high** (ruling) **priest. Then upon entering within, he continued sitting with the subordinates** (Temple guards, attendants and servants – folks under orders of others) **to see the outcome** (or: the end of the matter).

59. **Now the chief** (ranking) **priests and the whole Sanhedrin** (the ruling council of the Jewish nation) **had been seeking false evidence** (testimony from false witnesses) **[to bring] down against Jesus so that they could put Him to death.**

60. **However, they found nothing – although many false witnesses were coming forward** (or: And yet they could not find many false witnesses [that were] coming forward). **Yet, subsequently, two false witnesses, upon approaching, said,**

61. **"This man affirmed, 'I am able to demolish** (loose-down) **God's inner sanctuary of the Temple** (= the holy place and the holy of holies; God's divine habitation), **and – through** (or: during [the period of]; or: by means of) **three days – to build the house."**

62. **And then, standing up, the high** (ruling) **priest said to Him, "Are you continuing answering nothing** (or: Do you continue making no decided response of even one thing) **to what are these men presently testifying against you?"**

63. **Yet Jesus continued silent. And so the high** (ruling) **priest said to Him, "I now bind you to speak out an oath in accord with the living God** (or:

Down from the living God, I am now exorcising you; or: I now bind you by oath in correspondence with the living God) **that you should say to us if you, yourself, are the Christ** (the Anointed one; = the Messiah) – **God's son** (= the one having the same relationship to God and to the people as did Israel as a nation, or Israel's king)?"

64. **Jesus is then saying to him, "You, yourself, are saying [it]** (or: are [so] saying)! **Moreover, I am now saying to you people, from now** (this present moment) **on you folks will be seeing 'the Son of the Man** (= Adam's son; the eschatological Messiah figure; the representative human) **continuously sitting at the right [hand]' of the Power, and repeatedly** (or: constantly; habitually) **'coming upon the clouds of the atmosphere** (or: sky; heaven).'" [Dan. 7:13; Ps. 110:1]

65. **At that point the high** (ruling) **priest tore and ripped his outer garments** (= his vestments?), **saying, "He blasphemes! What need are we still having of witnesses? See! You now** (at this moment) **heard his blasphemy!**

66. **"What does [this] now seem to you men – what is your opinion?"**  
**So they, giving a decided response, said, "He now is held within and under the control of death."**

67. **At that point they spit into His face and hit** (or: punched) **Him with their fists. Yet some men slapped Him, one after another saying,**

68. **"Prophecy to us, O Christ** (or: O 'anointed one') **– who is the person striking you?"**

69. **Now Peter was sitting outside within the courtyard. And one servant girl came toward him, then is saying, "You, too, were with Jesus the Galilean."**

70. **But he denied and disowned [it] in front of them all, by saying, "I am not aware of what you are now saying** (or: I don't know what you are talking about)!"

71. **Now upon going out into the entry by the gate, another girl saw him and then proceeds saying to the folks in that place, "This fellow was with Jesus the Nazarene."**

72. **And again he denied and disowned [it] with an oath: "I have not seen nor do I know the man!"**

73. **Now after a little while, upon approaching, the men standing [around] said to Peter, "Truly you also belong to them** (= one of them), **for even your speech** (= dialect, or, the way you talk) **continues making you plainly evident."**

74. **At that point Peter started to repeatedly lay down curses and confirm them with oaths** (or: continue swearing), **that, "I have not seen nor do I know the man!" And immediately a rooster crowed.**

75. Then Peter remembered the saying of Jesus – He having said, "Before a rooster is to crow, you will deny and renounce Me three times." And so, after going outside, he wept and lamented bitterly.

## CHAPTER 27

1. Now with the coming of morning (or: at morning birthing itself), the chief (or: ranking) priests and the elders of the people took counsel together, deliberating plans against Jesus to bring Him down, even so as to put Him to death.

2. And thus, upon binding Him, they led [Him] off and then handed [Him] over to Pilate, the governor.

3. At that time, upon seeing that He was condemned, Judah (or: Judas) – the person turning Him in – after changing his judgment and concern on the matter so as to be regretting and caring differently, returned the thirty silver [coins] (or: pieces of silver) to the chief (ranking) priests and elders,

4. while saying, "I made a mistake (erred; failed to hit the target; sinned; fail to attain the goal) in giving over just and innocent (rightwised and equitable) blood."

But those men said, "What [does this mean] to us? You, yourself, will see!"

5. And so, upon hurling the silver [coins; pieces] into the inner Temple (shrine; = the holy place) he withdrew, and then going off, he strangled himself (or: choked himself off; or: hugged and compressed himself away [as in grief]; perhaps: hanged himself).

6. Now the chief (ranking) priests, upon taking in hand the silver [coins], said, "It is not allowed by custom or Law to throw them into the temple treasury (the gift receptacle; the corban), since it is the price of blood."

7. After consulting together, they bought with them the Field of the Potter to serve as a burial ground for the strangers and foreigners (= non-local folks).

8. For this reason that field has been called "[The] Field of Blood" until today.

9. At that point the [oracle; prophesy] spoken through Jeremiah the prophet was fulfilled, continuing in saying,

"And so they took the thirty silver [coins; pieces] – the value and price of the Honored (Valued; Respected) One – Whom they valued from [the] sons of Israel (or: the worth of a person being evaluated – for whom they set a value {or: price} from among [the people] of Israel),  
10. And then they gave them for the Field of the Potter, just as the Lord [= Yahweh] jointly arranged with (or: by; for; to) me." [Zech. 11:12-13]



11. So now Jesus was positioned and stood in front of the [Roman] governor. Then the governor put a question to Him, by saying, "Are you, yourself, 'the king of the Judeans'?"

So then Jesus affirms, "You, yourself, are now saying [so; it]."

12. And then, during the [situation] for Him to be repeatedly accused by the chief (ranking) priests and elders, in public assembly, He gave back no reply of judgment on even one thing (or: He answered nothing; = He made no comment on the charges and gave no rebuttal).

13. At that point, Pilate speaks up, saying, "Are you not hearing or listening to how many [charges] they continue testifying against, and bringing evidence down on, you?"

14. And yet He gave no decided reply to him – not even to one, single, saying (= charge; or: with not even one declaration), so that the governor continues very astonished (or: baffled) and progressively fills with wonder (or: amazement).

15. Now corresponding to [the] Feast (or: festival), the governor had normally been accustomed to release one prisoner to the crowd – whomever they had been wanting (desiring);

16. and they had been holding at that time a notorious (or: well-known) prisoner normally called Jesus [other MSS omit: Jesus] Barabbas (or: Bar-Abbas; = son of [the] father).

17. Therefore, after their having been gathered together, Pilate said to them [i.e., the crowd], "Whom (or: Which one) are you people now wanting (desiring) that I should release to (or: for) you: Jesus [other MSS omit: Jesus] Barabbas, or Jesus, the one now being call 'Christ (Anointed; = Messiah)'?"

18. You see, he had seen as was now aware that they turned Him in (or: handed Him over) because of envy.

19. Now during his continued sitting upon the public elevated place (a step, platform or place ascended by steps to speak in public assembly; = an official bench of a judge or public official), his wife sent off [a message] to him [which was] saying, "[Let there be] nothing [between, or, pertaining to] you and that just (innocent; righteous; rightwised) man, for I experienced many things today down from a dream (or: in association with a trance) because of him!"

20. But the chief (ranking) priests and elders persuaded the crowds, to the end that they, themselves, would ask for Barabbas – and so they would destroy Jesus.

21. Now in giving a calculated response, the governor said to them, "Whom are you people now wanting, from the two, [that] I should release to (or: for) you?"

So they, themselves, said, "Barabbas!"

22. Pilate continues saying to them, "What, then, shall I do [with] Jesus – the being repeatedly termed, or called, 'Christ (or: Anointed; = Messiah)'?"

**They are all saying, "Let him be at once put to death on a stake (or: crucified)!"**

**23. So the governor affirms, "For what? Did he do something bad, worthless or ugly?"**

**But they kept on crying out (or: shouted) all the more, and louder, repeatedly saying, "Let him be at once put to death on a stake (or: crucified)!"**

**24. Now, seeing that it continues benefiting nothing, but to the contrary, an uproar was progressively developing into a riot, Pilate, taking water, washes off his hands down in the presence of and facing the crowd, while saying, I am (or: continue being) without penalty (guiltless; immune; not liable to punishment or responsible) from this man's blood. You people will see (or: You folks see [to it])!"**

**25. Then, giving a decided reply, all the people said, "His blood [is] upon us (or: [be splattered] on us; = the responsibility for his death falls on us), and upon our children!"**

**26. At that point he released Barabbas to them, yet, upon scourging (severely whipping and beating) Jesus, he gave Him over with the purpose that He would be put to death on a stake (crucified).**

**27. So at that time the governor's soldiers, upon taking Jesus along into the praetorium (the governor's residence and headquarters), gathered together upon Him the whole company of troops (a tenth part of a legion, normally 600 troops).**

**28. Then after disrobing (stripping [with other MSS: upon clothing]) Him, they put a scarlet (or: crimson; red) cloak around Him.**

**29. Next, after weaving (or: braiding) a wreath out of thorns (or: a thorn bush), they put [it] upon His head, as well as a reed in His right [hand]. Then, while falling on [their] knees in front of Him, they mocked and ridiculed Him, repeatedly saying, "Be constantly filled with joy**

**(or: Rejoice continuously; = a common greeting which is a wish for well-being; = Greetings, Welcome, Hello, Hail; probably equivalent to the soldier's salute, 'Ave Caesar'), O king of the Judeans!"**

**30. And then after spitting in [His face], and into (= on) Him, they took the reed [from Him] and kept on striking blows into His head.**

**31. Next – when they had finished making fun of Him – they stripped the cloak off Him and clothed Him with His own outer garments, then they led Him off into the [place and situation] to put [Him] to death on a stake (to crucify [Him]).**

**32. Now while proceeding out, they came across a Cyrenian man – named Simon – [and] they pressed (conscripted; = forced) this person into service to the end that he would lift up and carry His execution stake (cross).**

33. **And so, upon coming into [the] place normally being called "Golgotha," which is [also] often called a (or: [the]) "Place of a Skull" [note: = a mound shaped like a skull; = "Skull Mound"],**

34. **they gave to Him wine (other MSS: vinegar, or, sharp wine vinegar) having been blended with bile (fluid of the gall bladder) to drink. And yet, upon tasting [it], He was not willing to drink [it].**

35. **Now, after attaching Him to the execution stake, they divided His outer garments among themselves by repeatedly casting a lot (= throwing dice).**

36. **And while continuing sitting, they continued guarding and keeping watch over Him there.**

37. **They also posted above His head the written legal charge against (or: pertaining to) Him:**

#### **THIS IS JESUS – THE KING OF THE JUDEANS**

38. **At that time two rebels (or: robbers; bandits; highwaymen; insurrectionists) were in the process of being put to death on a stake (were being progressively crucified) together with Him – one on [His] right and one on [His] left.**

39. **Now as people are continuing passing by, they kept on speaking abusively, hurling insults at Him, "while repeatedly shaking (or: wagging) their heads," [Ps. 22:8]**

40. **and one after another saying, "The person in process of dismantling (demolishing; loosing-down) the inner sanctuary of the Temple (the holy place and the holy of holies) and then proceeding in building the House within three days! Save yourself now! – since (or: if) you are God's son (or: a son of God), descent from the stake (or: climb down off the cross)!"**

41. **In like manner also, the chief (or: ranking) priests with the scribes (scholars; theologians) and elders – repeatedly ridiculing and making fun – kept on saying,**

42. **"He saved (rescued; delivered; kept safe) other folks – he continues unable (he has no power) to save himself! He is a king (or: [the] king) of Israel! – let him climb down (descend) now from the execution stake (or: off the cross), and then we will put our trust upon him (or: shall be believing on him).**

43. **"He has put his trust upon God! Let Him now guard him and drag (pull) him out of danger – if He wants him!" [Ps. 22:9] You know he said, 'I am God's son.'"**

44. **So in the same way and about the same thing, the rebels (insurrectionists; or: robbers) – those being crucified on execution stakes together with Him – also began and kept on bringing verbal abuse and unjustifiable reproach.**

45. **Now from [the] sixth hour (noon) until the ninth hour (three in the afternoon) darkness came to be (birthed itself) upon the entire land.**

46. **But about the ninth hour Jesus loudly called out** (exclaimed; shouted) **at the top of [His] voice** (or: in a great voice), **saying, "Eli! Eli!** (other MSS: *Eloi, Eloi!*) **Lema sabachthani!** [note: George Lamsa translates the Peshitta (Aramaic Version) of these two words as: for this was I spared; or: this was my destiny] – **This is it! O My God, My God, for this certain purpose You have left Me as a remnant, down within the midst!**" [Ps. 22:1, LXX]

(or: "My God – O God – this exists being for a specific end that You leave Me fully in union with!")

or: "My God. O God, do You leave from down within the midst of Me so that this certain end exists?"

or: that is, "O My God, My God, to what end and for what purpose do You at once completely abandon Me in [this situation]?"

[note: Scholars consider this a quote of Ps. 22:1, where the last phrase is the identical Greek in the LXX. However, in the Hebrew, the word often translated "forsake" (*azab*) has these three meanings: (1) to loose bands; to let go {a beast} from its bonds; (2) to leave {a person; a place}; to leave {anyone; or: a place}; to desert; (3) to leave off; to cease from {anything}]

47. **Now certain** (or: some) **folks standing there, upon hearing [this], began saying, "This fellow is now summoning Elijah!"**

48. **So immediately one of them, upon running and getting a sponge – and after filling it with "vinegar** (or: sour wine)" **and attaching [it] around a reed – "offered" Him "a drink."** [Ps. 69:22]

49. **But the rest of them said, "Hold off! We should see if Elijah is presently coming [and] will be saving** (rescuing) **him!"**

– **Now later, another person, at one point taking a spear head, stabbed His side, so then water and blood came out** – [note: this last sentence is included in Aleph, B, C & others MSS, but omitted by A & other MSS, along with the Majority Text, Nestle-Aland, Tasker, Panin, Griesbach, & bracketed by WH]

50. **Now Jesus, again at one point loudly crying out with a loud** (or: great) **voice** (or: sound), **dismissed the Spirit** (or: lets the breath-effect flow away; divorced [His] spirit; lets [His] breath go; abandoned the Spirit).

51. **And then – look and consider! – the curtain of the inner sanctuary of the Temple** [which veiled the holy of holies] **was torn and split from above unto below** (= from top to bottom): **into two – and the ground was caused to shake** (or: the earth quaked) **and rock masses were split.**

52. **Later, the memorial tombs were opened up, and many of the bodies of the set-apart (holy) people – of the folks who had fallen asleep and continued sleeping – were aroused and raised up!**

53. **Then, upon going forth out of the memorial tombs – after His arousal and resurrection, they entered into the set-apart (holy) city and they were made visible in the midst of many people** (or: were made to inwardly shine to many folks; or: were made to appear in association with many).

**54. Now the centurion** (a Roman commander who normally is in charge of one hundred soldiers) **and those with him [who were] guarding and watching over Jesus, upon seeing the shaking** (= earthquake) **and the things occurring** (happening; being birthed), **were made extremely afraid, one to another saying, "Truly** (or: Really; Certainly) **this man was God's son."**

**55. But in addition, many women were there, continuing in viewing and watching from a distance – those who followed Jesus from the Galilee [district], constantly giving attending service to, and materially providing for, Him –**

**56. among whom was Mary Magdalene, and Mary the mother of Jacob** (or: James) **and Joseph** [other MSS: Joses] – **as well as the mother of the sons of Zebedee.**

**57. Now with evening coming on, there came a rich man from Arimathea, named Joseph, who himself also was discipled** (trained, disciplined and instructed) **by Jesus.**

**58. This man, upon coming to Pilate, made a request for the body of Jesus. At that point Pilate gives orders for the body to be given over [to him].**

**59. And so, after taking the body, Joseph rolled and enwrapped it in clean fine linen,**

**60. then placed it within his new memorial tomb which he had cut and quarried in the rock-mass. Next, after rolling a large stone to the door** (entry) **of the memorial tomb, he went away.**

**61. Now Mary Magdalene – as well as the other Mary – was there, continuing in sitting off in an opposite position which faced the grave.**

**62. So on the arrival of the next day, which is after the preparation** [note: the preparation is from 3:00 p.m. to 6:00 p.m. on the day before a sabbath], **the chief** (ranking) **priests and the Pharisees were gathered together to Pilate,**

**63. as a group then saying, "Lord** (or: Sir; Excellency), **we are reminded that that straying** (or: wandering; vagabond) **deceiver said – while yet living, 'After three days I proceed being progressively aroused and raised up.'**

**64. "Therefore, command at once to have the grave made secure until the third day, lest at some time his disciples, upon coming, might steal him and then could** (or: might) **say to the people, 'He was aroused and raised up away from the dead ones,' and the last deception will be worse than the first."**

**65. So Pilate affirmed to them, "You men continue having** (holding) **a detachment of soldiers as a guard. Go and proceed bringing things under control. At once make things secure – just as you see and know [to do]."**

**66. Now they, after going their way with the detachment of guards, made the grave secure, sealing the stone. Now [it was] a late hour** (or: an evening) **of the sabbaths.**

## CHAPTER 28

1. **During the progressive commencing of the light** (= at the approaching of the dawn) **[leading]** into one of the sabbaths, **Mary Magdalene and the other Mary came to view and watch the grave.**
2. **And – notice, and consider! – a great** (= strong) **earthquake suddenly occurred, for you see, an agent of [the] Lord** [= Yahweh's messenger] – **upon stepping down** (or: descending) **from out of the midst of [the atmosphere** (or: heaven; [the] sky) **and approaching – rolled away the stone from the door and was then sitting on top of it.**
3. **Now his outward appearance was, and continued being, as lightning** (or: a bright beam radiating from a lamp) – **and his clothing bright-white, as snow.**
4. **And so – from the fear of him – the men guarding and keeping watch over [the situation] were made to tremble, and came to be as dead men.**
5. **Yet the agent, giving a decisive response, said to the women, "As for you, yourselves, do not continue being made afraid** (= stop being fearful), **for I have seen and thus know that you continue seeking** (looking for) **Jesus – the One having been put to death on the execution stake** (or: the One having been and still continuing being crucified).
6. **"He is not here, for you see, He was aroused and raised up – just as He said. Come here, see the place where He** [other MSS: the Lord] **was lying.**
7. **"And so, upon quickly going your way, at once say to His disciples that He was aroused and raised up away from the dead folks. Further – consider and take note! – He progressively leads the way before you folks into the Galilee [district]. You folks will see Him there. Now look and consider, I tell you** (or: Take note, I told you)!"
8. **So, quickly going away from the memorial tomb while experiencing apprehension mingled with overwhelming** (or: great) **joy, they ran to report back to His disciples.**
9. **And then – look and consider! – Jesus came suddenly and met them** [i.e., the women] **face to face, at that time saying, "Be constantly rejoicing!"** [note: also used as a greeting, can = Continuous joy to you; Shalom; Hi; Hello; Greetings]  
**Now they, upon approaching, took hold of His feet and, being prostrate, immediately gave homage and worship to Him.**
10. **At that point Jesus continues to say to them, "Stop fearing** (or: Do not continue being made to fear). **Continue leading the way and bring things under control as you go. Immediately report back to My brothers so that they would go off unto the Galilee [district] – and there** (in that area) **they will see Me."**

11. **Now – take note and consider! – some of the detachment of guards, proceeding on their way, after coming into the city reported back to the chief (or: ranking) priests all the events that were happening.**
12. **Then, being gathered together and taking joint counsel, they gave enough (sufficient; adequate) silver [coins] to the soldiers,**
13. **laying out [the situation] and saying, "Say that his disciples, upon coming by night, stole him during our continued sleeping.**
14. **"And then, if this [tale] should be brought to a hearing (or: be heard) on the governor's [agenda; or: ears], we, ourselves, will be persuasive – and we will make you men free from care or worry.**
15. **So they, after taking the silver [coins], did as they were instructed. And thus, this idea (saying; message) was rumored throughout and spread abroad among and by the Jewish culture and religion until this very day.**
16. **Now the eleven disciples went on their way into the Galilee [district] – unto the mountain where Jesus had arranged for them.**
17. **And then, upon seeing Him, they prostrated themselves, giving homage (and perhaps: worship) – even though they [perhaps: = some] had divided thoughts (or: wavered; hesitated; had doubts).**
18. **And so, after approaching, Jesus, [breaking the silence], suddenly spoke to them, by saying, "All authority (or: Every right and privilege from out of Being) is (or: was at once) given to Me within heaven and upon the earth (or: in sky and atmosphere, as well as on land)!**
19. **"Therefore, while going on your way make disciples (students; apprentices) of all the ethnic multitudes (the pagans; the Gentiles; the nations; the non-Israelites), habitually immersing them [i.e., the people (masculine pronoun)] (or: progressively baptizing them to the point of infusion and saturation) into the Name which belongs to, has its origin and character in, and which is, the Father and the Son, as well as (or: even) the Set-apart Breath-effect (the Holy Spirit; the Sacred Breath),**
20. **"constantly teaching and progressively training them to habitually watch over, guard, keep and maintain everything (or: all things) – as many things as I, Myself, implanted as goals (imparted as the finished product within; gave as interior directives) in and for you folks. And now – look and consider this! – I, Myself, continuously am and exist being with you folks all the days, on until the joint-goal (or: the conjunction; the end [of all] brought together; the conclusion, consummation and fruition; the combined finished product and actualization) of the age (or: which is that Age)."**

[written circa A.D. 40-60 – Based on the critical analysis of John A.T. Robinson]

# MARK

## CHAPTER 1

1. **A beginning of the good news, which is Jesus Christ, God's Son** (or: [The] beginning of the message of ease and wellness which pertains to and has its source in Jesus Christ – Son of God).
2. **In accord with what has been written in Isaiah the prophet** [other MSS: in the prophets]:  
    **"Look and consider! I, Myself, am periodically sending forth My agent** (messenger) **on a mission – before Your face – who will construct** (build; furnish; equip; put in readiness) **Your road** (Way; path). [Mal. 3:1]
3. **"A voice! One repeatedly crying out** (shouting; exulting; exclaiming; imploring): **'Within the midst of the wilderness** (desert; desolate place; abandoned and uninhabited region) **you folks prepare and make ready the road of [the] Lord** (the path whose source is [Yahweh]; the Way whose character is that of, and which pertains to, [the] Owner [= Yahweh])! **Be progressively constructing** (making) **His highway** (thoroughfare) **well-placed and straight."**  
(or: "A sound! One is continuously crying out within the midst of the desert: ... ") [Isa. 40:3]
4. **John – the one habitually baptizing** (immersing; dipping) – **came into the scene** (came to be) **within the wilderness** (in the uninhabited area of the desert), **repeatedly heralding the proclamation of a baptism** (an immersion) **which [signifies] a change of thinking**  
(a change of perception, frame of mind and mode of thought; a change of understanding; = a new attitude involving trust and obedience) **and a turning back [to Yahweh, which leads] into an abandoning and divorcing of failures**  
(a sending-away of errors; a letting-go of sins; a release or dismissal of mistakes; a letting-flow-away of situations where the target was missed).
5. **And all the Judean territory** (province; region; country) – **even all the people of Jerusalem – kept on traveling out to him in a steady stream, and were one by one being immersed** (baptized) **by him within the midst of the Jordan River, while they were openly confessing-out their failures** (mistakes; errors; sins).
6. **Now John was by habit being one who had dressed himself in a garment woven of camel's hair with a leather belt** (or: a girdle made of an animal skin) **around his waist and loins, and was habitually eating locusts** (or: grasshoppers) **and wild honey [as his food].**



7. **And he had kept on making a loud public proclamation, as a herald, repeatedly saying, "Behind me the One (or: the Man) stronger than me is progressively approaching (steadily coming) – of Whom I am not (do not exist being) of adequate size or sufficient strength to be competent to, stooping down, loose and unfasten the strap (thong; lace) of His sandals.**

8. **"I myself, indeed, immerse (or: baptized) you folks within water, yet He, Himself, will immerse and saturate (or: be baptizing) you in a set-apart spirit (or: within [the] Holy Spirit; within a Holy Wind; in a set-apart Breath-effect; in union with a holy attitude)."**

9. **And within the course of those days it occurred [that] Jesus came from Nazareth, of the Galilee [district], and was immersed into (baptized in) the Jordan by John.**

10. **Then immediately, while stepping back up straight from out of the water, He saw (perceived & became aware of) the atmosphere and sky (or: the heavens) being progressively split and torn apart, so as to be divided, and the Breath-effect (the Spirit; the Wind) – as a dove (or: pigeon) – progressively descending into Him! [with other MSS: progressively stepping down and continuously remaining upon Him.]**

11. **And a Voice was birthed (or: a sound occurred) from out of the midst of the heavens (or: [torn] atmospheres; or: = the sky and outer space; or = the realms of God's presence; or = the holy places of the realms of spirit): "You, Yourself, are (or: continue being; habitually exist being) My Son – the Beloved One! I seem at ease and appear well and prosperous in union with and within the midst of You (or: I delight in You; I think and imagine ease and wellness within You; I am well-pleased and approve in You)!"**

12. **Then immediately (straightway; directly; without delay) the Breath-effect (the Spirit; the Wind) progressively impels Him forth out into the midst of the wilderness (the uninhabited, desolate desert),**

13. **and He continued being within the midst of the wilderness forty days and was constantly being with the little (small) wild animals, being repeatedly (or: constantly) examined and put to the proof by [various] attempts in tests, ordeals and trials by (under [the influence of]) the adversary (satan). And yet agents (messengers) had kept on giving attending service and support to (or: in; or: provision for) Him.**

14. **Now, after the handing over of John (or: the [situation for] John to be given out of hand [to be arrested and imprisoned]), Jesus came (or: went) into the Galilee [district], continuously heralding God's good news (or: the message of goodness, ease and wellness which is God and which pertains to God and has its source in God) in a loud, public proclamation,**

15. **and constantly saying, "The season and appointed situation has been fulfilled (has been filled up and now continues full), and God's kingdom (the reigning and ruling of God as King; God's activity of exercising sovereignty) has approached and is now near at hand and is close enough to touch (= has**

arrived and is now accessible)! **You folks be progressively and continuously changing your thinking – change your perceptions, frame of mind, mode of thought and understanding and turn back [toward God] – and be progressively believing while constantly placing your trust in the good news** (the message of goodness, ease and wellness).!"

16. **And while passing along beside** (= walking alongside) **the Sea of** (or: Lake) **Galilee, He saw and perceived Simon and Andrew the brother of Simon, repeatedly envelope-casting [their] purse net** (a large, circular fishing net) **in the sea, for they were fishers** (those who earned their living by catching fish).

17. **And Jesus said to them, "Hither, you [two] come on behind** (= follow after) **Me, and I will be making you to become fishers of human beings** (of people)!"

18. **So at once, abandoning the fishing nets, they followed Him.**

19. **Next stepping forward a little he saw and Jacob** (= James), **the [son] of Zebedee, and John, his brother, and perceived them while [at work] within the boat, putting the nets in order** (i.e., mending, adjusting, cleaning and folding them – making ready for the next use in fishing),

20. **so at once He called them. And abandoning their father, Zebedee, within the boat with the hired men, they went off behind** (= followed after) **Him.**

21. **Next they continued traveling on and entered into Capernaum.**

**Then on [one of] the sabbaths, immediately upon entering into the synagogue, He, as was His habit, began teaching.**

22. **Now they became increasingly astounded and bewildered so as to be completely amazed – even lost in admiration – at His content and manner of teaching, for He was progressively teaching them as one continuously possessing authority** (holding and having the right) **– and not as the scribes** (scholars; experts in the Law; = ordained theologians).

23. **Also within their synagogue, there was just then a man in union with an unclean spirit** (or: within the midst of an impure mood and a foul attitude), **and he momentarily shouts** (screams; cried out),

24. **in saying, "Ah! What business have you with us** (or: What [is there in common] for us and for you; Why do you meddle with us), **Jesus, [you] Nazarene? You came** (or: Do you come ...?) **to destroy us! I have seen to know** [other MSS: We now know] **you – who you are: God's set-apart one** (or: the Holy One of God; the set-apart one whose source is God; or, as a genitive of apposition: the Holy One who is God)!"

25. **And Jesus spoke seriously but respectfully to him, adding a penalty** (or: Jesus respectfully charged it; or: Jesus appraised him and assessed a penalty, assigning a punishment upon him; or: Jesus strongly speaks to him in reproof {censure, reprimand, or strict enjoining}), **in saying, "Be**

**muzzled** (= Be silent) **and go** (or: come) **forth from out of the midst of him at once!**"

26. **So momentarily convulsing him** (pulling him to and fro), **the unclean spirit** (or: mood; attitude) – **also uttering a great sound** (exclaiming or screaming in a loud voice) – **at once went forth from out of the midst of him.**

27. **Now everyone was startled and amazed** (or: suddenly filled with astonishment; or: = at once swept over with admiration), **so as to keep on inquiring of one another** (discussing [the incident] among themselves), **repeatedly saying, "What is this? Fresh and effective teaching that is new in kind and character, corresponding to authority! He is even proceeding to assign a place upon** (set and arrangement upon) **the unclean spirits, and they are continuing to submissively hear and obey him."**

(or: "This is some new and novel teaching! In accord with authority and right he now gives orders to the impure motives, moods and attitudes – and in submission they proceed to obey him!")

28. **And so His report** (or: the rumor about Him) **went forth at once everywhere** (in all places) **into the whole country around the Galilee [district; region].**

29. **And so, they went straight out of the synagogue, with Jacob** (James), **into the house** (home) **of Simon and Andrew.**

30. **Now Simon's mother-in-law had been bedridden and was still lying down continuing sick with a burning fever, and they at once began telling Him about her.**

31. **And upon approaching her, He, taking a strong hold on her hand, raised her up, and the fever abandoned** (left) **her, and she began giving attending service to them.**

32. **Now with evening's arriving** (coming to birth), **when the sun set, they began and kept on, in a steady stream, bringing and carrying to Him all those continuing to hold badly** (= having an illness; = possessing a poor quality of life and a worthless condition) – **even those** (or: as well as those) **being habitually affected by demons** [note: a Hellenistic word and concept; = animistic influences] –

33. **and the whole city was eventually there, having gathered together right at, and facing, the door.**

34. **So He tended, attentively served, gave treatment to, began therapy with, prescribed ongoing treatment for, or cured and healed many folks who were continuing to hold badly** (= having a poor condition) **with** (or: in; by) **various kinds of sicknesses and diseases, and He threw** (or: cast; drove) **many demons** [= what was attributed to animistic influences] **from out of the midst, and He kept on refusing the demons** (= influences) **permission to continue speaking, because** (or: in that) **the folks** (or: they) **had come to see, and perceive, Him to be Christ** (or: anointed; [other MSS omit "to be Christ," so read: they had seen and knew Him]).

35. **And early one morning, rising very early while it was still dark, He came forth [outside] and went away into a desolate, out-of-the-way place, and there He began and continued praying** (thinking with a view toward goodness and well-being; = talking to God).

36. **However, Simon and those with him tracked Him down** (hunted Him out)

37. **and found Him, and proceed saying to Him, "Everyone is now trying to find You** (or: They all continue seeking You)."

38. **So He is then saying to them, "We should be going somewhere else** (or: Let us continue leading on elsewhere), **into the next adjoining and nearby** (or: neighboring) **unwalled country towns and villages, so that I can herald and publicly proclaim the message there, also, for into this** [mission and purpose] **I am gone forth** (or: I came out)."

39. **And He came** (went) **into their synagogues – into [the] whole [region of] the Galilee [area] – constantly heralding** (loudly publicly announcing), **as well as repeatedly throwing out the demons** [Hellenistic concept and term: = animistic influences].

40. **There also is progressively coming toward Him a leper** (one who has some variety of various skin diseases), **repeatedly entreating** (imploring) **Him to come to his side to give him aid and encouragement, and then proceeding to kneel down, is repeatedly saying to Him, "If you may want to – and should continue willing – you continue able and have the power to cleanse and make me clean."**

41. **Now Jesus, being instantly moved with compassion in His inward being** [other MSS: emotionally swelling internally from His natural disposition and movement of soul; or: filled with warm indignation], **instantly stretching out His hand, touches him, and continues in saying to him, "I continually want to and am habitually willing to! Be at once cleansed and made clean!"**

42. **And immediately the leprosy** (skin disease) **went off and away from him, and he was at once cleansed and made clean.**

43. **And then, inwardly snorting** [possibly = muttering] **at him with powerful emotion, He at once thrust him out from the midst,**

44. **and continues by saying to him, "See [the situation]. You should tell nothing to no one [at all], but rather, begin to withdraw, then continuing to go off, show** (display; exhibit) **yourself to the priest, and bear forward the offering of the things which Moses set forth in order** (arranged and gave forth instruction; directed) **– concerning your cleansing – [directed] into a testimony for and witness to them."**

45. **Yet, going out, the man started** (began) **to repeatedly proclaim and loudly herald a great deal in public and to spread abroad the account, with the result that [it was] no longer possible [for] Him to continue to enter openly into a town, but to the contrary He continued being outside, upon desolate** (uninhabited and unfrequented) **places. And yet, people kept on coming to Him from all sides** (or: all parts; everywhere).

## CHAPTER 2

1. **And so, upon entering again into Capernaum after the ensuing days, it was heard** (or: And again entering into Capernaum, after some days it was heard) **that He is currently within [the] house** (or: = at home).
2. **Consequently many folks were gathered together [there], resulting in there being no longer any room, not even [outside] facing the door, and so He began speaking the message** (the Word; the Logos; the thought and idea) **to them.**
3. **[While He was speaking], folks are progressively coming, bringing toward Him a paralytic who, having been picked up, is being carried by four men.**
4. **But not being able to bring [him] [other MSS: to come near] to Him, because of the crowd, they removed the surface of the roof where He was, and digging it out, they gradually lowered the matted pallet** (a poor person's bed) **whereon the paralytic was still lying down.**
5. **And Jesus, seeing their trust and faith, proceeds to say to the paralytic, "Child, your failures** (mistakes; errors; mis-shots toward the target; sins) **are now being caused to abandon you**  
(are in process of being divorced from you; are progressively being let go off from you; are habitually being forgiven; [other MSS read perfect tense: have been caused to abandon you; have been divorced from you; have been released and let go off from you; have been forgiven for you])."
6. **Now there were some of the scribes** (experts in the Law; = ordained theologians) **continuing to be sitting there, and they progressively reasoned to conclusions, thoroughly and critically dialoguing in their hearts,**
7. **"Why does this fellow continue to speak in this way** (thus; in this manner)? **He continues blaspheming** (speaking slander; speaking insultingly [in regard to God])! **Who is able** (now has power) **to release and send away** (dismiss; forgive) **failures** (sins; errors; mistakes in trying to hit the target), **except One: God?"**
8. **And at once, Jesus, immediately experiencing full knowledge and awareness in His spirit** (or: by the Spirit, which is Him), **that they are continuing to reason and dialogue within themselves in this way** (to this conclusion), **then says to them, "Why are you men continuing to reason critically and to thoroughly dialogue about these things within your hearts?**
9. **"Which is easier labor: to say to the paralytic, 'Your failures** (mistakes; sins; errors; mis-shots) **are now being cause to abandon you**  
(are being in process of being divorced from you; are habitually forgiven for you; [other MSS: have been divorced and sent away so as to abandon you and you now exist being forgiven]),' **or, to say, 'Get up** (Progressively raise yourself up) **and at once lift up and carry away your matted pallet, and start continually walking around'?**

10. **"Yet so that you men can see and thus know with understanding that the Son of Man** (or: mankind's adult son; or: the Son who is human; or: = a human being) **continuously holds authority** (or: possesses [the] right) **to repeatedly send away** (to habitually release and dismiss; to constantly forgive) **mistakes** (failures to hit the target; errors; sins) **upon the earth," – He then says to the paralytic,**

11. **"I am saying to you, Get up** (Progressively rise up), **at once lift up and carry away your matted pallet, and then be going away into your house** (home)."

12. **And so he was aroused and caused to rise up, and at once, lifting up the matted pallet, he went out – in front of everyone** (all) **– so that everyone** (all) **continued to be beside themselves** (standing out of their places in amazement) **and to continuously give glory to God, repeatedly saying, "We never** (not at any time) **saw anything like this** (or: in this manner)!"

13. **And He went out again along** (beside) **the seashore, and crowd after crowd all kept on coming to Him, and in turn He was teaching them** (or: and from all sides, the crowd was progressively flocking to Him, and He kept on progressively teaching them).

14. **Then while passing along, He saw Levi** [probably = Matthew], **the [son] of Alphaeus, as he continued sitting at the custom's station** (tax collector's desk; toll gate; revenue office), **and He is then saying to him, "Follow Me** (or: Start following and continue coming after Me)!" **So, standing up, he [quit his business and] follows** (or: followed) **Him.**

15. **Later, He happened to be lying down** (or: reclining) **in the midst of eating a meal in his** (or: His; [note: may refer either to Levi, or to Jesus]) **house, and many tax collectors** (customs, revenue and tribute officials; or: tax contractors) **and outcasts**

(or: sinners; failures; = those who on account of their way of life were shunned not only by Pharisees, but also by Law-abiding, "respectable folks" of the Jewish culture; also, = bad characters, irreligious and disreputable folks, and those who practiced vice and crime) **were participating in lying back and eating the meal together with Jesus and His disciples** (learners; = pupils of a Rabbi) **– for there were many [such] folks, and they were continuing to follow Him.**

16. **Now the scribes** (professors and theologians of the Law) **of [the sect of] the Pharisees, seeing and perceiving that He continues to eat with bad company** (the outcasts: failures and sinners) **and those working for the occupying government** (tax farmers and customs officials who collected money for Rome or Herod), **began saying** (or: repeatedly were saying) **to His disciples, "Does he regularly eat** [or, with other MSS: Why is it that he is now eating] **with the government workers** (tax men) **and riff-raff** (outcasts; sinners; = ceremonially unclean)?"

17. **And Jesus, hearing [this], then says to them that, "Those being habitually strong** (= people in good health) **normally have no need of a physician** (healer; doctor), **but rather those continuing to have it badly** (= those who are ill and in a poor condition). **I did not** (or: am not) **come to call just ones** (righteous ones; those living in accord with the Way pointed out; may = people who "think" they have not faults), **but to the contrary, outcasts** (failures; sinners; those who fail to hit the target and make mistakes; riff-raff and ceremonially unclean folks – even criminals; also = those who did not observe the Law as defined by the scribes)!"

18. **Further, the disciples of John as well as the Pharisees are habitually practicing** (or: are in the process of) **fasting** [note: a ritual of abstaining from food from 6:00 a.m. to 6:00 p.m., after which normal food could be eaten]. **So these kept on coming to Him, saying, "Why** (Through what [circumstance]) **are the disciples of John and the disciples of the disciples of the Pharisees habitually** (or: currently) **fasting, yet your disciples are not habitually** (or: currently) **fasting?"**

19. **Consequently, Jesus said to them, "Is it now possible for the sons of the wedding hall** (= the bridegroom's friends and guests) **to be fasting in the [situation] in which** (or: = while) **the bridegroom continues being with them? No, they continue unable to start or to continue fasting** (or: there can be no fasting) **so long as** (or: for whatever time) **they continue having the bridegroom with them!**

20. **"Yet days will be coming when the bridegroom may be taken away from them, and then – in that day – they will fast.**

21. **"No one usually sews a patch of an unshrunk shred of cloth upon an old and worn out cloak** (coat; outer garment). **Yet, if [he does], is not the full [patch]** (that which fills up [the hole]) **progressively lifting up away from it – the new** (fresh) **one from the old one – and a worse split** (or: tear) **is gradually happening?**

22. **"Further, no one normally pours new wine into old and worn out leather bottles** (wineskins). **Yet, if [he does], will not the wine burst and rip the leather bottles** (wineskins), **and the wine be progressively lost – as well as the wineskins** (bottles)? **To the contrary, new wine [is put] into new** (fresh) **wineskins** (leather bottles)."

23. **Now on one of the sabbaths it happened for Him to be passing along through some standing fields of grain, and His disciples started to progressively make a path** (or: to gradually make [their] way), **repeatedly picking** (plucking off) **the heads of grain.**

24. **So the Pharisees began saying to Him, "Look** (See; Observe)! **What they are continuing to do is not allowed** (permitted) **on the sabbaths!"**

25. **And so He then says to them, "Did you men never once read what David did when he had need and was hungry – he and those with him?**

26. **"How he entered into the house of God – during the period of Abiathar, the high** (chief) **priest – and he ate some of the Loaves of the Presentation**

(or: of the Preplacement; of the advanced setting; = the Bread of the Presence; [Ex. 25:30, LXX]), **which it is not allowed** (permitted) **to eat – except for the priests – and he also gave [some] to those being there together with him?"**

27. **And He went on to say to them, "The sabbath came into being** (was birthed) **because of and for the sake of humanity** (or: the human; mankind) – **and not humanity** (or: the human; mankind) **because of and for the sake of the sabbath.**

28. **"So then, the Son of Man is also Lord** (or: the son of the Human also continuously exists being master and owner; or: = the human continues being sovereign) **even of the sabbath."**

### CHAPTER 3

1. **So once again He entered into a [other MSS: the] synagogue, and there was a man there with a continuing condition of having a hand that had been dried-up and remained being withered and shriveled.**

2. **Now they [= the Pharisees and Herodians, of vs. 6] began narrowly watching and, at the side, kept on closely observing Him – [to see] if He will tend, attentively serve, give treatment to, begin therapy with, prescribe ongoing treatment for, or cure and heal him on (= during) one of the sabbaths – so that they could accuse and bring charges against (down on) Him by a haranguing speech in a public assembly.**

3. **Then He begins saying to the man having the dried-up and withered hand, "Proceed to rise up, into the midst [of us]."**

4. **So he continues saying to them [either the entire group, or perhaps, the Pharisees], "On the sabbaths, is it allowed (permitted) to do good** (or: to create or make something virtuous; to form inner harmonious perfection; to do an admirable act), **or to do something harmful or worthless** (to make something of bad quality; to do an evil act) – **to heal** (save; restore to health and its original condition; rescue) **a soul** (or: a breathing being), **or to kill?"**

**Yet, they kept on being silent** (remained quiet).

5. **Then glancing around at them with swelling emotion from His natural disposition** (or: with indignation), **being increasingly grieved and experiencing pain and sorrow with [them] at the petrifying of their [collective] heart** (also: the covering-over of their heart with a hard, thick layer of flesh), **He next says to the man, "Stretch out your hand!" So he stretched [it] out, and his hand was at once restored to its former condition.**

6. **At that, on going out, the Pharisees at once were offering [other MSS: made, or, did a] joint-counsel and design with the Herodians** (the supporters and adherents of Herod Antipas) **in reference to and against Him, so that they could** (or: might) **destroy Him.**

7. **Then Jesus, accompanied by His disciples, withdrew back toward a place at the sea (lake), and a vast multitude [of people] from the Galilee [district] as well as from the Judean [area], followed after Him.**



8. – **In fact, folks from Jerusalem and from Idumea** (= the Edom of the Old Testament) **and from [the] other side of the Jordan [River]** (= Transjordan, or, Perea/Peraea), **even around Tyre and Sidon** (in the Roman province of Syria): **an immense crowd, constantly and repeatedly hearing how much He continues to be doing, [at one time or another] came to Him –**

9. **So He spoke to His disciples to the effect that a little boat should be continuously engaged** (or: constantly attending; persistently standing by) **for Him because of the crowd, so that they would not continue to press against or restrict Him.**

10. **This was because He tended, attentively served, gave treatment to, began therapy with, prescribed ongoing treatment for, or cured and healed many people – with the result that as many as had been having scourging diseases** (distressing illnesses) **kept on falling upon Him in trying to just touch Him!**

11. **Even the unclean breath-effects** (spirits) – **whenever they kept on gazing at and contemplating** (continued being a spectator of) **Him – were repeatedly falling toward Him so as to be prostrate to Him, and kept on exclaiming** (calling or crying out in a loud voice), **saying, "You, Yourself, are** (continuously exist being) **God's Son** (or: the Son of God; as a genitive of apposition: the Son who is God)!"

[comment: this action was being taken by people, but Mark identifies these folks with their condition: they were inwardly unclean, but still convicted by His presence and character, which they recognized]

12. **So, many times He was having to speak seriously, but respectfully, to them** (or: charge them under threat of a penalty to be assessed) **so that they would not make Him displayed in the light** (manifest; apparent and conspicuous; clearly seen).

13. **And later, He by habit is progressively walking back up into the mountain** (or: the hill country), **and is proceeding to be calling to Himself** (summoning for Himself) **those whom He, Himself, had been intending** (purposing; wanting and desiring), **and they came away toward** (to) **Him.**

14. **Then He made [a group of] twelve** (or: He formed twelve) – **those whom He also named "sent-forth ones"**

(or: named "ones sent off as commissioned agents"; or: designated as emissaries or missionaries; [this phrase not in some MSS, and is omitted from the texts of Griesbach, Bover, Tasker and edition 24 of Nestle-Aland, but included in MSS Aleph, B and others, and in the texts of Panin, W&H, and Nestle-Aland edition # 27]) – **so that they could** (or: would)

**constantly be with Him, and to the end that He could send them off with a mission to be repeatedly heralding and publicly proclaiming in loud voices,**

15. **and to continuously hold [the] right** (or: have authority from out of Being) [A, C2, D and others add: to habitually tend, attentively serve, give treatment to, begin therapy with, prescribe ongoing treatment for, or cure and heal sicknesses and diseases, and] **to be constantly** (or: repeatedly) **throwing the demons** [Hellenistic concept and term: = animistic influences] **from out of the midst.**

16. **So He made** (formed) **the twelve**. **And He put upon** (= added on) **Simon [the] name "Peter;"**
17. **and [with] Jacob** (James), **the [son] of Zebedee**, and **John, the brother of Jacob** (James), **He also put upon** (= added on) **them [the] name "Boanerges" – which is** (= means) **"Sons of Thunder."**
18. **And** [the others included were] **Andrew and Philip and Bartholomew** [may = Nathaniel] **and Matthew and Thomas and Jacob** (James), **the [son] of Alphaeus**, and **Thaddaeus** [may = Lebbaeus] **and Simon the Cananite** [other MSS read: Cananaean; = the Zealot or the Enthusiast, a political party member]
19. **and Judah** (Judas) **Iscaiot, the one who also** [later; eventually] **gave** (or: handed) **Him over**.
20. **And later, they are** [other MSS: He is] **then coming into a house, and once again the crowd progressively flocks** (or: comes) **together, with the result that they were not able even to eat bread** (= they could not even take a meal).
21. **And so those with Him went out to be firm and hold it** (i.e., to control the situation), **for some began saying that it** [i.e., the crowd] **was confused and out of control** (or: it was out of place; it was beside itself).
22. **Further, the scribes** (men learned in the Scriptures; = Jewish theologians) – **those coming down** (descending) **from Jerusalem – had kept on saying that He possesses** (constantly has and holds) **Beelzeboul**  
 [= an unclean spirit: see vs. 30; other MSS: Beezeboul; Vulgate & Syriac: Beelzebub; in Lu. 11:15 Jews identify this title as the "prince (ruler) of the demons"; Jesus, in vs. 23, understands them to be speaking of their concept of Satan; see comment, Matt. 12:24], **and that in union with the prince** (ruler; chief) **of the demons** [Hellenistic concept and term: = animistic influences] **He is repeatedly throwing** (casting) **out the demons**.
23. **So, calling them to** (toward) **Himself, He began, in parables** (illustrations from things cast or place alongside for comparison), **saying to them, "How is satan continuing able to be constantly throwing out satan** (or: How is an adversary repeatedly having power to continue casting out [that same] adversary [= itself])?
24. **"Also, if a kingdom should ever be divided or parted upon itself, that kingdom does not continue able** (constantly has no power) **to stand**.
25. **"And if a house** (= household) **should ever be divided or parted upon itself, that house** (household) **does not continue able** (constantly has now power) **to stand**.
26. **"So if satan rose upon** (or: stands up against) **himself and was divided** (or: is parted), **he continues unable** (constantly has no power) **to stand, but to the contrary, he progressively has an end** (continues to hold termination).
27. **"Furthermore, no one, upon entering into a strong man's house, continues able** (ever has power) **to completely plunder his gear** (or: thoroughly ransack his equipment, vessels, utensils or moveable goods), **unless**

**he should first bind the strong man – and then he will be thoroughly plundering his house!**

28. **"Assuredly** (Count on it; Amen), **I am now saying to you folks, that all things** (everything) **will be sent away** (caused to depart; divorced; forgiven) **for** (in; in regard to; by) **the sons of mankind** (the men): **the effects and results of the failures** (errors; sins; time times of missing the target) **and the slanders** (the injurious things said; the malicious misrepresentations; the insults; the blasphemies) – **whatsoever** (or: however so many) **they may slander** (blaspheme; defame).

29. **"Yet whoever may speak injuriously** (blaspheme; misrepresent maliciously) **into the Set-apart Breath-effect** (the Holy Spirit) **continues not having a release** (not holding a deliverance or a divorce; not possessing a forgiveness) – **on into the Age. But rather, he continues existing being one caught** (or: held) **within an eonian effect of a mistake**

(or: within a result of having missed the target in the eonian realm; in the midst of an age-lasting result of a sin or of error; in union with an effect of failure with respect to things which pertain to the Age)"

30. – **[He said this] because they kept on saying, "He continues possessing** (having; holding) **an unclean spirit** (breath-effect)."

31. **Now later, His mother and His brothers are proceeding to come. Then, continuing standing outside [the house, or the gathering], they sent off** (dispatched) **[a message] to Him, continuing to call Him,**

32. **for a crowd had been sitting down in a circle around Him. So one after another are saying to Him, "Look** (Take note), **Your mother and Your brothers** (= siblings) **continue seeking You** (= Your attention) **outside [the house, or the group]."**

33. **So, after considering, He then says to them, "Who is** (exists being) **My mother – and [who are] My brothers?"**

34. **Then, glancing around at the men still sitting in a circle around Him, He proceeds to say, "Look and take note of** (See and consider) **My mother and my brothers** (= siblings)!"

35. **"Whoever may do** (perform) **the will, intent and purpose of God** (or: should construct what God wants and desires) – **this one is** (exists being) **My brother and sister and mother!"**

#### CHAPTER 4

1. **Once again He starts to continue teaching, beside the sea** (or: along the lake-side). **And a very great** (most numerous) **crowd is being progressively gathered toward Him, so that He, stepping into a little boat, takes a seat and continues sitting on the sea** (lake; = just off shore) – **and the crowd, facing toward the sea** (lake), **were all upon the land** (= the shore).

2. **Then He was continuing to teach them many things, in parables**

(illustrations by comparison; [note: used for Hebrew *masal* in the LXX, so = a variety of figures of speech: riddle; proverb; ethical maxim; by-word; allegory; fable; enigmatic saying that is meant to stimulate intense thinking]), **and was saying to them in the course of His teaching,**

3. **"You folks listen, and be hearing. Look and take notice** (See and consider). **The one habitually sowing** (The sower) **went out to continue sowing** (scattering seed).
4. **"And it happened, within the midst of the continued sowing, [that] some [seed] actually fell beside the path** (or: alongside the road), **and so the birds came and ate it down** (devoured it).
5. **"Then other [seed] fell upon the rocky place** (or: an area of ground that is like stone; = hardpan; or: a rock shelf) – **or, where it was not having** (or: holding) **much soil – and it at once** (straightway) **sprouted and shot up** (rose and stood up out), **because of the situation of not having a depth of soil.**
6. **"So when the sun rose back up again, it was burned** (scorched), **and because of the situation of not continuing to have a root** (= because it cannot strike root), **it was dried out and cause to wither.**
7. **"Still other [seed] fell into the thorns** (thistles; prickly weeds), **and the thorns ascended** (mounted upward) **and together choked** (overwhelmed and crowded) it, **and so it gave** (yielded) **no fruit.**
8. **"But still other [seeds] fell into the ideal soil – and, progressively ascending and being caused to continually grow and increase, it was continuing to give** (yield) **fruit** (= a crop), **and it kept on bearing into thirty-, in sixty-, even in one hundred-[fold]** [other MSS: it was continuing to bear: one, thirty; one sixty; and one a hundred-{fold}]."
9. **Then He continued saying, "The one continually in possession of** (habitually having) **ears to continue hearing, let him continue to listen and be hearing!"**
10. **Now when He came to be in a more private situation** (in accord with ones [who are] alone [though with others]), **those [sticking close] around Him – together with the twelve – began questioning Him on the parables** (illustrations).
11. **So He began saying to them, "The secret** (mystery) **of God's kingdom** (or: of the sovereign reign of God as King) **has been given and so stands as a gift to** (or: for; in) **you folks; yet to** (for; in) **those outside, everything** (all things; the whole) **continues to come to be** (to occur; to happen) **in parables** (illustrations),
12. **"to the end that,**  
**'continuously looking** (observing), **they may continually look** (observe) **and yet can** (may; should) **not see so as to perceive, and constantly** (or: repeatedly) **hearing, they may continually hear, and yet can** (may; should) **not make things flow together so as to comprehend or understand, nor can** (may) **they at some point turn about** (or: turn upon [their path]) **and the results** (effects; or: penalties) **of [their] sins**

**and mistakes should be sent away** (set aside; divorced; forgiven) **for** (or: in) **them."** [Isa. 6:9-10]

13. **He further says to them, "Have you not seen, so as to know and perceive, this parable** (illustration by comparison)? (or: You folks have not seen...) **So how will you folks come to personally know** (have intimate and experiential understanding of) **all the parables** (illustrations)?

14. **"The one habitually sowing** (The sower) **is continually sowing the Word** (the idea; the thought; the reason; the message).

15. **"Now these beside the path** (road) **are existing** (or: are they [who are]) **where the Word** (thought; idea; message) **is being repeatedly sown, yet whenever they may hear, the adversary** (the opponent; adversarial situation; satan) **is repeatedly coming and habitually takes away the Word** (thought; idea; message) **having been sown into them.**

[comment: the parallel passage in Matt. 13 pictures birds (vs. 4) and the explanation of these as "the worthless person or disadvantageous circumstance" (vs. 19) as that which takes away the seed/Word]

16. **"And likewise these being repeatedly sown upon the rocky place are the ones who – whenever they may hear the Word** (message; thought) – **at once** (straightway) **are continuing to receive it with joy,**

17. **"and yet they are not continuing to have** (possess) **a root within themselves, but rather, continue existing being ones oriented toward the season or the opportune situation** (or: are temporary folks). **Then, at the next situation of pressure** (tribulation; affliction; squeezing) **or persecution occurring** (coming into being; happening) **because of the message** (Word; thought; idea), **they are immediately caused to progressively** (or: to one-by-one) **stumble from the bait or trap stick of the snare.**

18. **"Now there are others [who are] those being repeatedly sown into the thorns. These are those once hearing the Word** (the message; the thought and idea),

19. **"and then the anxieties** (worries; cares; concerns; distractions) **of the age, as well as the deceptive seduction of wealth** (the riches) **and the over-desires** (or: full-rushing passions) **concerning the rest – progressively making their way into [their lives and situations] – together progressively choke the Word** (the thought, idea and message), **and it comes to be increasingly unfruitful.**

20. **"Finally, the ones being sown upon the ideal soil are those who continue listening so as to be constantly hearing the Word** (the thought and idea; the message) **and are habitually accepting it to their sides** (= warmly welcoming it), **they also are progressively producing a crop** (continuously bearing fruit) – **in [volumes or multiples of] thirty, in sixty, and in one hundred."**

21. **And He went on to say to them, "The Lamp is not normally (or: progressively) coming so that it can (may) be placed (set) under the basket for measuring grain (a peck measure) or under the bed (or: couch), is it? [Is it] not so that it can (or: may) be placed (set) upon the lampstand?**

22. **"Just so, there is not anything hidden except for the purpose that it should be set in clear light and manifested. Neither did it come to be hidden away except for the end that it should (or: could) come into a lighted condition (or: into a visible place where it is clearly seen and manifest).**

23. **"If anyone continues possessing (or: proceeds in having) ears to continue hearing, let him continue listening so as to progressively hear!"**

24. **He was further saying to them, "Habitually observe and take note of (face, look at and regard; pay attention to) what you folks are habitually listening to and hearing (or: are presently hearing).**

**With what measure (or: rule; standard) you folks habitually measure (or: In the measure by which you repeatedly measure [people; situations; things] or measure out [to people]), it will be measured in, or, for you (or: measured out to you); in fact, it will be put to you folks – or even added in you – or more (or: extra) will be given for you,**

25. **"for it will be given to (for; in) him who habitually possesses (has and holds); and from him who is not habitually possessing (having and holding), even what he normally possesses will also be lifted up and taken away."**

26. **He was further continuing to say, "In this way and manner (or: Thus) is God's kingdom (or: the sovereign reign of God as King): [it is] as a person (man; human) [who] may cast (throw) the seed upon the soil (the land).**

27. **"Then he can repeatedly be successively sleeping and then waking up to arise – night and day – and the seed can be progressively sprouting (germinating) and continuing to lengthen (= to grow); just how, he has not seen so does not know.**

28. **"Spontaneously (Furiously, eagerly and with purpose in itself; Automatically and with self-excitement) the ground (soil; earth; land) progressively bears fruit and produces a crop: first a sprout (or: [the] blade of grass; herbage), then a stalk head (ear), finally a full grain within the stalk head (ear).**

29. **"Now at the time when the fruit may give from its side (or: whenever the crop may permit or deliver up; = be ripe), he at once progressively sends forth the sickle, because the harvest has stood at hand and provides itself (or: the reaping has taken its place at the side; or: the harvest is present and stands ready)."**

30. **And He went on to say, "How should we compare (or: In what manner can we be likening) God's kingdom (the reign of God as King), or within what parable (illustrative comparison) can (or: should) we place it?**

31. **"As to a seed (kernel; grain) of a mustard plant, which, whenever it may be sown upon the ground (soil; earth) is existing being smaller than all the seeds of those upon the earth (or: the land).**

32. **"But whenever it should be sown, it progressively ascends** (grows up) **and comes to be** (is birthed to be) **greater than all of the herbs and vegetables of the garden** (things grown in a place that has been dug) **and progressively produces** (constructs) **great branches, so that the birds of the heaven** (or: sky; atmosphere) **continue able to from time to time settle down as in a tent** (= to roost or nest) **under its shadow** (or: shade)."

33. **So by means of many parables** (illustrative comparisons) **of this kind He continued speaking the message** (the Word; the Logos; the thought and the idea) **to them – according as they continued being able to continue hearing** (or: continued having power to be repeatedly listening).

34. **Now apart from a parable** (illustrative comparison) **He was not in the habit of speaking to them. Yet privately and in accord to a person's own [ability] He was routinely loosening all things upon** (or: habitually releasing all for; so: explaining and interpreting everything to) **His own disciples** (learners; apprentices).

35. **And it coming to be late on that day** (= in the latter part of that day), **He then says to them, "We should pass on through unto the other side** (= the opposite shore)."

36. **So, abandoning** (leaving behind) **the crowd, they proceed taking Him along – as He was within the boat, and other boats were there with Him.**

37. **And a very great windstorm, fierce like a hurricane or whirlwind, was progressively birthed** (brought into existence) **and kept on dashing upon and breaking over into the boat, so that the boat is already starting to be filled up.**

38. **Now He was in the stern, continuing fast asleep upon the cushion. So they progressively arouse and awaken Him, and continue saying to Him, "Teacher! Is it not a care or concern to You that we are in the process of being destroyed and are perishing?"**

39. **And being thoroughly awakened, He at once spoke authoritatively yet respectfully to the wind, and said to the sea (lake), "Be progressively quiet and continue silent! Be as one having been muzzled, and remain so!" And the wind instantly abated** (ceased its labor and became exhausted), **and a great calm was birthed** (occurred; came to be).

40. **Then He said to them, "Why are you men continuing to be timid and filled with dread in this way? Are you not yet continuing to possess trust** (or: have and hold faith and confidence)?"

41. **And they suddenly became afraid – gripped [with] a great fear – and began saying to one another, "Who, really** (or: then), **is this Man, that even the wind and the sea (lake) pay attention, obey and continue obedient to Him?"**

1. **And so they came unto the other side of the sea** (lake), **into the territory** (region; district; country; countryside) **of the Gerasenes.**
2. **Then on His coming out of the boat, a man in union with** (or: within the midst of) **an unclean spirit immediately came to confront Him** (or: went out to present himself and to meet Him) **from out of the memorial tombs.**
3. **This man was habitually having a permanent dwelling** (a settled home) **within and among the memorial tombs – and as of yet, no one was continuing able** (was up to then having power) **to bind him: not even with a chain** (or: by handcuffs; in something that was unable to be loosened),
4. **because many time he was to have been bound with fetters and chains, and the chains had been burst-through and torn to pieces by him, and the fetters** (or: shackles) **had come to be rubbed together so as to be shattered and crushed – so no one continued strong [so as] to subdue and tame him.**
5. **So through every night and day he was being among the memorial tombs and within the mountains** (or: hill country), **repeatedly crying out** (screaming; shrieking) **and constantly gashing down on himself with stones.**
6. **So upon catching sight of and perceiving Jesus from a distance** (or: from far away), **he runs** (or: rushed forward) **and does** (or: did) **Him reverence, homage and worship by kissing toward Him, bowing down and prostrating himself.**
7. **Then crying out in a loud voice, he is saying, "What [is there common] for me and for You** (or: What [is there] in me and in You), **Jesus, Son of the Most High God? I continue adjuring You** (I am now solemnly appealing to You as with an oath; or: I proceed to put You under oath) **[to; by] God: may You not distress me or give me pain by examining me or putting me to the test with the touchstone** [the *lapis Lydius* which was applied to metals, especially gold, to test purity or quality]!"
8. **– for He had been saying to it, "You [singular] come forth from out of the midst of the man, unclean spirit** (or: impure breath-effect)." –
9. **And so He was asking him [i.e., the man: the pronoun is masculine], "What [is] your name?" And he then says to Him, "My name is Legion, because we are** (we exist being) **many."**
10. **And he kept on entreating Him, asking Him to be a paraclete** (calling Him to his side for aid, assistance and comfort), **many [times], so that He would** (or: should) **not at once send it** [other MSS: them] **away, outside of the country** (region; territory).
11. **Now a great** (large; numerous) **herd of young swine** (pigs; hogs) **continued being there, [moving] toward the hillside** (or: facing toward the mountain; or: on the hill country), **habitually feeding** (being grazed).
12. **So they** [other MSS: all the demons] **entreated Him, repeatedly saying, "Send us into the young swine** (pigs; hogs), **so that we can** (may) **enter into them."**



13. **And Jesus immediately gave permission to them. So coming out, the unclean spirits entered into the young swine, and the herd immediately stampeded** (rushed headlong) **down the steep slope** (bank; cliff; precipice) **into the sea** (or: lake) – **about two thousand [of them]** – **and they began being choked** (or: were being choked, one after another), **within the sea** (lake).

14. **So those grazing** (feeding) **them fled and reported back** (or: brought away the news) **into the city and into the fields** (farms; countryside). **Then folks came to see what the situation is that had come to be** (or: what it was that had occurred).

15. **And they are progressively** (or: one after another) **coming toward Jesus, and continue intently looking at the "demoniac"** (the one that [had been] constantly affected or tormented by an animistic influence, or "demons") – **the one that had been having** (holding; possessing) **"the legion** [a Roman regiment of 4,000 to 6,000 troops]" – **now continuing sitting clothed and being continuously sensible, orderly and cooperative** (sane and of sound mind). **And they became afraid.**

16. **Then those having seen [it] thoroughly related to them how it happened to the "demoniac," and about the young swine** (hogs).

17. **So they at once began to be repeatedly entreating Him** (calling Him alongside and begging Him) **to go away from their district** (bounded area or region).

18. **And during His stepping into the boat, the "demoniac" kept on entreating Him** (requesting Him to be a paraclete), **at His side, to the end that he might continue being with Him.**

19. **But He did not let him** (or: did not release him from [his area]; did not allow him; or: And He did not abandon him). **Instead** (or: Nevertheless), **He is then saying to him, "Be going away** (or: Progressively lead the way) **into your home** (your house, or, household), **toward those of your area and association, and fully report back to them** (or: thoroughly tell them the news and the story): **how much the Lord** [= Christ, or, Yahweh; D reads: God] **has done for** (to; in) **you, and that He mercied you** (acted in merciful compassion to you)."

20. **So he went away and started** (or: goes off and begins) **to repeatedly herald a public proclamation within the Decapolis** [a league of ten cities] **how much** (or: as many things as) **Jesus did for** (to; in) **him, and everyone continued being amazed** (or: all began expressing wonder and astonishment).

21. **After Jesus' passing through [the sea/lake], within the boat, into [the area] on the other side, a great crowd was gathered together upon Him** (= to Him upon His arrival) **as He was still beside the sea** (lake).

22. **Then** [other MSS add: – take note! – ] **one of the presiding** (ruling; = leading) **officials of the synagogue – Jairus by name – is progressively coming, and seeing** (perceiving) **Him, he proceeds to fall toward His feet,**

23. **and is repeatedly entreating Him to be his paraclete** (begs for assistance), **many times, continually saying, "My little daughter is now having [her] last [moments]** (or: continues holding-on in a way that seems final; = is at the point of death)... **Please! (O that!), in coming You can** (or: might) **'place the hands' on her, to the end that she can be restored to health** (be saved; be rescued) **and can** (or: will) **live!"**

24. **So Jesus went off** (away) **with him. And [the] great crowd kept on following Him, even repeatedly pressing together on and crowding Him.**

25. **Now a woman, continuously being in [a condition of] a flowing of blood** (being with a hemorrhage) **[for] twelve years**

26. **– even experiencing and suffering many things by** (or: under [the care of]) **many "healers" and physicians, and thus spending so as to use up all the things at her disposal, and yet was by nothing being helped or benefited, but to the contrary, was coming into the worse [condition]** (= had gone from bad to worse) **–**

27. **upon hearing the things about Jesus, she, coming within the midst of the crowd from behind, made contact with** (touched) **His cloak,**

28. **for she kept saying, "If I can just touch even His clothes, I will be restored to health** (be healed; be saved; be rescued [from this condition])!"

29. **And instantly the fountain** (or: spring) **of her blood was dried up, and she knew by experience that she had been healed and remained cured from the grievous illness** (or: disorder) **which had been like being scourged with a whip.**

30. **So immediately becoming fully aware of the experience within Himself – the power from out of the midst of Him proceeding forth, Jesus, being turned about within the midst of the crowd, began saying, "Who touched** (made contact with) **My clothes?"**

31. **Then His disciples were saying to Him, "You are now looking at and continue seeing the crowd continuously pressing together on You and crowding You, and You are saying, 'Who touched Me?'"**

32. **Yet He continued looking around to see the woman who was** (or: had been) **doing this.**

33. **Now the woman – being afraid and trembling – having seen and now knowing what had happened to her** (what had occurred in her; what had been birthed for her), **came and fell down toward Him, and told Him the entire truth** (all the reality).

34. **Yet He said to her, "Daughter, your faith and trust has restored you to health** (has saved and healed you; has rescued you [from your condition]). **Be progressively going your way into peace** [= shalom], **and continue being healthy and sound, away from the grievous illness** (or: disorder) **which pertained to you."**

35. While He is still speaking, there are some men now coming from [the household] of the presiding officer (ruler) of the synagogue, proceeding to say [to him], "Your daughter died. Why continue to bother the teacher any further?"

36. Yet Jesus, at once hearing yet disregarding (ignoring) the message being then spoken, continues saying to the synagogue ruler, "Stop being caused to fear; only continue trusting (or: progressively believe; repeatedly use faith)."

37. Now He did not allow anyone to follow together with Him, except Peter, Jacob (James) and John, the brother of Jacob.

38. So they are proceeding to come into the house (home) of the synagogue official, and He continues gazing upon (watching and contemplating) a confused uproar (a tumultuous commotion) – even many folks continuously weeping (crying; lamenting) and repeatedly screaming (wailing loudly; similar to: making war cries).

39. On entering, He then says to them, "Why are you people being caused to continue with [this] confused uproar (tumultuous commotion) and being caused to constantly weep and lament? The child (or: little girl) did not die away, but to the contrary, she continues fast asleep."

40. And began laughing at Him and kept on ridiculing and scornfully mocking Him. But He, upon putting (or: casting; throwing; = forcing) everyone out, proceeds to take along the father and mother of the little girl – and those with Him (= His companions) – and continues making His way into where the little girl was reclining (lying back).

41. Then, taking a strong grip of the little girl's hand, He proceeds to say to her, "Talitha coumi (or: koum)," which is normally being translated and interpreted, "Little girl (or: Maiden; = Young lady), I am saying to you, wake up and proceed to arise."

42. And at once the little girl arose and stood up, and began walking around – for she was about twelve years old. And immediately they were beside themselves in great ecstasy and amazement – being put out of their normal stance.

43. Then He made a determination and fully arranged many things for them, so that no one would know this, and said something should be given to her to eat.

## CHAPTER 6

1. Then He went out (left; departed) from that place and continued going into His fatherland (His own country or territory), and His disciples continued following Him.

2. When it came to be a sabbath, He began to continue teaching within the synagogue. And the majority of those hearing [Him] and continuing to listen began to be puzzled, then astounded and amazed, [one after another]

in turn saying, "From where [are] these things in (or: by) this one? And what wisdom that [is] being given by (or: in) this man! (or: And why [is] this wisdom being given to this fellow?) – and such powers (or: abilities) repeatedly coming into being through (or: by means of) his hands!

3. "Is not this man the carpenter (or: craftsman; artisan), the son of Mary [p45 and others read: the son of the carpenter and of Mary] and the brother of Jacob (James) and Joseph [other MSS: Joses] and Judah (or: Judas) and Simon? And are not his sisters here (in this place) with us?"

So they began to be increasingly snared in (tripped or caught by the bait stick of the trap, so, caused to stumble in; = took offense at) Him.

4. But Jesus continued, saying to them, "A prophet is not without honor (or: does not continue being without value or worth), except within his own country (or: fatherland) and among his relatives (those of common birth and origin) and even within the midst of his house (or: home; household)."

5. So He continued being unable (having no power or ability) there to do even one ability (or: make even one power; or: perform [a work] of even one power or ability), except for a few ailing folks (sickly ones who had no strength or firmness): placing [His] hands upon [them], He tended, attentively served, gave treatment to, began therapy with, prescribed ongoing treatment for, or cured and healed [them].

6. And He kept on finding it remarkable [other MSS, aor., thus: He marvelled and was astonished) because of their lack of trust and faith (or: their unbelief; or: their disloyalty).

So He continued going around the villages, in a circle, continually teaching.

7. [One day] He proceeded to call the twelve to Himself and began to be sending them off, two by two, and continued giving authority (or: permission; rights; potentials from out of being with freedom to act) pertaining to the unclean spirits (impure breath-effects [= ways of living?]; perhaps: unclean attitudes) [as He sent them].

8. He also passed on instructions and announcements to them, to the end that they should not pick up or carry anything onto the road (or: for the path) – except a staff, only; no bread (= food), no bag (sack; pack; food pouch; or: begging-bag), [putting] no copper money into the belt (girdle; = take no pocket money).

9. Still further, having bound sandals under [the soles of their feet], [they were] not to clothe themselves with (not to wear) two undergarments (tunics).

10. He then continued saying to them, "Wherever you men may enter into a house, continue remaining (dwelling; abiding) there [as a guest] until you should be going forth from out of that place (or: area; = leave that locality).

11. "But whatever place may not welcome (receive and embrace) you folks nor should even listen to you or hear what you folks possess, on progressively journeying from out of that place, shake out (or: off) the dust from underneath your feet – into [it being] a witness to them

(a testimony for them; evidence in them) [see note in Matt. 10:14; A and other MSS add: It is true (Count on it; Amen), I am now saying to you, it will be more endurable (bearable; tolerable) for Sodom or Gomorrah within a day of sifting and decision (a separating in judging) than for that city]."

12. **So, going out, they publicly proclaimed the message so that people could change their perception and way of thinking due to the subsequent knowledge, and might turn back [to Yahweh, in trust and obedience].**

13. **And they kept on casting many demons [Hellenistic concept and term: = animistic influences] forth from out of the midst, and were repeatedly anointing (or: rubbing) many weak and sickly folks with olive oil, and continued tending, attentively serving, giving treatment to, beginning therapy with, prescribing ongoing treatment for, or curing and healing [them].**

14. **Now Herod [Antipas], the king, heard – for His Name came to light and became apparent and recognized (manifest and evident) – and folks [other MSS: he] kept on saying, "John the Baptist (or: baptizer) had been awakened and raised up from out of the midst of dead ones, and through (or: because of) this the powers and abilities have been internally working (operating) and continue active and effective within Him."**

15. **Yet others kept on saying, "It is Elijah." Still others kept on saying, "He is a prophet, as one of the prophets."**

16. **Yet Herod, upon hearing [it], kept on saying, "This John, whom I, myself, beheaded, was raised up."**

17. **You see, Herod himself, sending [agents] off (dispatching [men]), seized and arrested John, and bound him in prison (within the midst of a jail) because of Herodias, the wife of Philip, his brother, because [Herod] married her.**

18. **Thus John was repeatedly saying to (or: in regard to) Herod, "It is not proper, permissible or lawful (= it violates custom and Torah) for you to continue having and holding (possessing) your brother's wife."**

19. **Now Herodias was habitually nursing a grudge against him (or: constantly had it in for him; kept on hemming him in; was repeatedly entangling him) and was constantly intending (designing; willing; resolving; purposing; wanting) to kill him off, and continued powerless and unable,**

20. **for Herod continued fearing (perhaps: reverencing) John, having seen and thus knowing him [to be] a fair (equitable; in accord with the way pointed out; a just) and set-apart (holy) man, so he continued with a consorted effort to watch over and guard him (keep him safe and sound).**

**And hearing many things in regard to him (or: often hearing from him), he became perplexed and continued hesitating, at a loss to decide. And yet, he gladly continued hearing of him (or: from him; = what he had to say; [or, with A C D & other MSS: And upon hearing him, he continued doing many things and hearing him with pleasure]).**

21. **And an opportune** (convenient; strategic) **day was happening** (coming to be), **when Herod, for his birthday celebration, made a formal dinner** (banquet) **for his great men** (= nobles; lords; courtiers; high dignitaries; top-ranking officials), **the military tribunes** (commanders of a thousand men) **and the foremost people** (= leading citizens) **of the Galilee [district].**
22. **And then at the entering of the daughter of this same Herodias, and upon [her] dancing, she charmed and gave pleasure to Herod and to those lying back [at dinner] with him. So now the king said to the young maiden** (girl; young woman), **"Request of me at once whatever you may presently be wanting** (could normally be desiring; should habitually be intending; can continue resolving with design and purpose), **and I will give [it] to you."**
23. **Then he earnestly** (or: vehemently) **swore an oath** (put himself under oath) **– as one touching some sacred object – to her, "Whatever you may ask** (request of) **me, I will give [it] to you – up to half of my kingdom!"**
24. **So, on coming out, she said to her mother, "What should I request** (demand; ask; perhaps = claim) **for myself?" The woman replied, "The head of John, the one constantly baptizing** (immersing)."
25. **And so, on entering – with immediate haste toward the king – she made request** (demanded; asked) **for herself, saying, "I am presently desiring** (wanting) **that you here and now should instantly give to me the head of John, the one who baptizes** (immerses), **upon a plank** (board; or: plate; platter)."
26. **And the king, becoming engulfed with grief** (sorrow-stricken), **did not want** (desire; purpose) **to displace her** (to upset her; to set her aside; to thwart, reject, refuse or repudiate her; perhaps = disappoint or disregard her) **because of the oaths and those still reclining** (lying back) **[while dining with him].**  
(or: And the king becoming greatly pained because of the vows...)
27. **So the king immediately issued the order, sending off a [soldier of his personal] guard** (one who also acted as a sentinel, a spy or an executioner) **to bring his head.**
28. **And going off, he beheaded him within the prison** (or: jail), **then brought his head upon a plank** (board; plate; platter) **and gave it to the maiden** (young woman), **and the young maiden gave it to her mother.**
29. **Then his disciples, upon hearing of it, came, lifted up and carried away his corpse, then placed it within a memorial tomb.**
30. **And those sent off on the mission** (the representatives) **were in turn gathered together to Jesus and reported back to Him everything** (or: all things) **– as many things as they did, and whatever they taught.**
31. **Now because of the many people constantly coming and going, [there was] not yet even a good opportunity or situation to eat. So He then says to them, "You men yourselves, come on, privately, into a place where we**

**can be alone** (an uninhabited, isolated, desolate place) **and rest up a little** (briefly soothe and refresh yourselves)."

32. **And so they went away, in the boat, into an isolated and uninhabited place** (or: a place in the wilderness), **privately**.

33. **But people saw them going away, and many folks learned** (came to know) **of it and ran together there, on foot, from all the towns** (or: cities) **and went ahead, [some arriving] before them**.

34. **Upon getting out [of the boat], Jesus saw a large crowd and was at once moved in His inner being** (intestines and internal organs) **and compassion was extended upon them, because they were** (continued being) **like sheep not having a shepherd, so He at once began** (started) **to continue teaching them many things**.

35. **Now it was happening that much of the day was already passed when His disciples, coming toward Him, began saying, "The place is isolated and desolate, and the hour [is] already late**.

36. **"Release and dismiss them [i.e., the crowd] so that, going off (away) into the fields** (= small farms) **and villages round about, they can buy something for themselves [and] can eat."**

37. **Now, upon considering, He said to them, "You, yourselves, give them [something] to eat."** **And so they are then saying to Him, "[Then] going off, we should buy two hundred denarii [worth] of bread** (= 200 day's pay for a laborer), **and we will give [it] to them to eat!"**

38. **But He now says to them, "How many loaves of bread do you folks presently have? Go and see."** **And so, coming to know** (=when they found out), **they are then saying, "Five, and two fishes."**

39. **So He gave instructions to them, arranging for everyone to recline** (lie back) **upon the green grass, in groups for [eating and] drinking together** (or: mess-party by mess-party; company by company).

40. **And so they fell back** (= laid back or reclined), **plot** (as a bed in a garden) **by plot, by hundreds and by fifties**.

41. **Then receiving and taking the five loaves of bread and the two fishes, He, looking up into the heaven** (or: the sky and atmosphere), **He spoke words of wellness and ease** (or: He blessed) **and broke down the loaves** (or: cakes) **into pieces and began giving [them] to the disciples so that they should place [them] beside** (or: before) **the people. And the two fishes He parted and divided to all** (or: for and among everyone).

42. **So they all ate and were fed** (literally: pastured) **until satisfied** (or: gorged).

43. **Then they [i.e., the disciples] picked up [the] fragments** ([left over] results of the breaking the loaves into pieces) **– twelve wicker food baskets filled full – as well as from the fishes**.

44. **Now those then eating the loaves of bread were** (= numbered) **five thousand males** (or: men).

45. **Then without delay** (straightway) **He compelled His disciples to step into the boat and to get under way in proceeding** (going on ahead) **unto the other side** (= the opposite shore), **toward Bethsaida, while He, Himself, continues to release and dismiss the crowd.**

46. **And upon making arrangements and saying good-bye to them, He went off into the mountain** (or: the hill country) **to pray.**

47. **By now it was becoming evening, [and] the boat was still in the middle of the sea** (or: lake) – **yet He continued being alone, upon the land.**

48. **And seeing them being continuously tested** (having the touchstone applied; being distressed; or, as a middle: = exerting themselves) **within the midst of the constant driving [of the storm] and the need to be continuously rowing – for the wind continued being hostile and contrary, blowing in the opposite direction against them – He proceeded to come towards them, at about [the] fourth watch of the night** (between three and six A.M.), **progressively walking along upon the sea** (lake). **Now He had been intending to go past them** (or: to pass them by; to go by alongside of them),

49. **yet those having seen Him continuously walking around upon the sea** (lake) **suppose** (or: thought; presume) **that it is the effect of an apparition** (or: that He is a phantom or a ghost) **and they cry out loud** (or: let out a shriek), **because they all saw Him and were shaken** (troubled; disturbed; unsettled; agitated).

50. **So He immediately speaks** (or: spoke) **with them, and continues saying to them, "Take courage, and continue being bold and confident! I am** (or: I am Being; I am continuous Existence; or: = It is I) **! Stop being afraid** (or: Do not continue to be fearful)."

51. **Then He stepped up toward them and climbed into the boat – and the wind at once subsided** (grew weary and abated; suffered exhaustion and flagged). **At this, within and among themselves, they became extremely astounded** [other MSS add: from the extraordinary situation] **and continued, as it were, standing outside themselves in amazement and kept on marveling with admiration.**

52. **You see, they had not put the pieces together on the [situation of] the loaves of bread, so as to understand or grasp the meaning, but to the contrary their heart** (= the core condition of the group) **was continuing being in the condition of having been petrified** (made to be a stony concretion; or: made thick and hardened like calloused skin; or: = [their minds] were closed).

53. **And upon piercing and driving right through [the sea] and passing across onto the land, they came into Genneesaret then were anchored** (or: moored) **nearby** (= near the shore). [note: the Dead Sea scroll Mark fragment 7Q5 omits "onto the land"]

54. **Then after their disembarking from the boat, the people – at once recognizing Him –**

55. **hurried** (ran) **around** (or: about) **that whole area** (district; region) **and started** (began) **to progressively carry about on cots** (mats; pallets) **those**



**folks having [it] badly** (= having an illness or ailment) **[to] where they had been hearing that He at present is** (= was at that time).

**56. So wherever He kept on going His way and entering into villages, or into cities, or into farming districts, they kept on placing the sick** (weak; infirm; feeble) **folks in the midst of the marketplaces, and they repeatedly called Him to their sides for help so that they could touch [Him] – even if just the ritual fringe of His cloak** (or: robe). **And as many as did touch** [other MSS: were touching] **it** (or: that pertaining to Him; or, as an adverb: in that very place) **were proceeding to be healed** (or: kept on, one by one, being delivered, made whole, saved and restored to their original condition and state of being).

## CHAPTER 7

**1. Now [one day] the Pharisees and some of the scribes** (men learned in the Scriptures; Torah-teachers; theologians), **upon coming from Jerusalem, are proceeding in being gathered together, facing toward Him.**

**2. And at seeing** (perceiving; noticing) **that some of His disciples are in the midst of eating the loaves** (bread; = their meal) **with ritually unclean** (defiled or contaminated from common use) **– that is, unwashed – hands, they found fault** (or: complained).

**3. For, you see, the Pharisees and all the Jews** [i.e., those who adhere to the practices of the Jewish culture] **are not in the habit of eating, unless they can** (or: should) **ceremonially wash [their] hands up to the wrist** (or, perhaps: up to the elbow with a fistful of water; [Aleph & other MSS instead read: frequently]) **– continuing to keep a strong hold on the traditions of the elders** (also = the men of former times).

**4. Even when returning from a marketplace, they are not in the habit of eating unless they can** (or: should) **ritually sprinkle or dip** (baptize) **themselves – and there are many other similar things which they accepted and take to their sides to be constantly holding fast: immersions** (baptisms) **of cups and pitchers and copper vessels** (or: bronze utensils), **and of couches** (beds; mats).

**5. So both the Pharisees and the scribes continued with a question to Him: "Why are your disciples not continuing to walk** (= conduct themselves; order their manner of living) **in accord with and corresponding to the tradition of the Elders** (the older men; the men of former times), **but to the contrary they continue to eat the bread** (= the meal) **with ritually unclean** (unwashed; common) **hands?"**

**6. Yet He said to them, "Isaiah beautifully** (aptly; ideally) **prophesies** (or: prophesied) **about** (or: concerning) **you the overly judging and critical folks** (*huprokrites*; or: those who put texts under close inspection to sift and separate and then give an answer, an interpretation, an opinion; or: those who live by separating things yet who under-discern; or: those who make

- judgments from a low view; or: those who under-estimate reality; or: perverse scholars who focus on tiny distinctions), **as it has been written: 'This people continues honoring Me with [their] lips, yet their heart is habitually distant** (continues holding [itself] far) **from Me.**
7. **But they habitually venerate Me** (show Me adoration and reverence in worship and pious deeds) **futilely** (uselessly; ineffectually; fruitlessly; in vain), **repeatedly teaching the results of men's directions** (or: the effects of human commands, ordinances and precepts) **for "teaching".'**  
[Isa. 29:13]
8. **Abandoning** (Sending off; Divorcing; Letting go) **the implanted goal** (impartation of the finished product within; inward directive) **of God, you folks continuously keep a strong hold on the traditions of men."**  
[some MSS add: – baptisms (= ceremonial washings) of pots (pitchers, jugs) and cups, and you are constantly doing many other similar things of this sort]
9. **Further, He went on to say to them, "You men keep on beautifully** (adroitly) **setting aside God's implanted goal** (impartation of the finished product within; inward directive) **so that you can keep and maintain your tradition,**
10. **"For instance, Moses said, 'Be habitually honoring and constantly expressing value for your father and your mother,'** [Ex. 20:12] **and, 'Let the one habitually saying something worthless, of bad quality, corrupt, or evil to or about father or mother progressively come to an end by** (or: in) **death** (or: = be put to death).' [Ex. 21:17]
11. **"Yet you folks are yourselves constantly saying [that] a person** (a man) **can at any time say to father or mother, 'Whatever of mine by which you might have been helped or benefited [is] Corban** (or: a korban; = an oblation, offering or sacrifice)' – **which is an approach present** (a gift dedicated to God and usable for no other purpose).
12. **"You continue allowing him to no longer do a single thing for father or mother!**
13. **"This is habitually invalidating** (depriving of lordship; making void of authority) **the Word of God** (God's Logos; God's thought and idea; God's message) **by** (or: in) **your tradition which you folks give over** (= handed down) **– and you are constantly doing many such things of this kind."**
14. **So, calling the crowd to Himself again, He began saying to them, "Everyone listen to Me** (or: Here Me – all of you folks –), **and understand** (or: let it flow together so as to get the meaning).
15. **"There is nothing** (not even one thing) **from outside a person** (a human; a man) **which, progressively entering into him, continues having power** (is continuing able) **to make him ritually defiled or unclean** (or: can contaminate him or make him common). **But to the contrary, the things habitually issuing forth from out of the person** (human; man) **– these things are habitually ritually defiling** (contaminating; making common and unclean) **the person** (humanity).

16. **"If anyone continues having ears to hear, let him continue hearing** (or: listening; can = If someone can hear, let him pay attention to and obey what he is hearing)."

17. **Now when He entered into a** [other MSS: the] **house, away from the crowd, His disciples began asking** (or: inquiring of) **Him about** (concerning) **the parable** (the comparative illustration).

18. **So He is then saying to them, "Do you men also thus continuing being without understanding** (a flowing together for perception and comprehension)? **Are you folks still continuing to not use your mind and intellect** (to not think or consider) **so as to perceive and comprehend that nothing proceeding to enter into the person** (human; man) **continues having power or ability to ritually defile** (contaminate; make common or unclean) **him,**

19. **because it is not passing on into his heart, but rather, into the stomach and intestines** (the cavity), **then proceeds to pass out into the toilet** (evacuation seat; latrine)?" – **[He is] proceeding in cleansing** (making ritually clean) **all foods!**

20. **Further, He continued saying, "The thing normally issuing forth from out of midst of the person** (human): **that thing habitually contaminates the person** (makes the person ritually unclean and common),

21. **"for, from inside of the person** (man; human) – **from out of the midst of the heart – the worthless reasonings** (base conversations; dialogues of poor quality; evil thoughts; bad ideas and designs) **constantly issue forth: [for example], prostitutions, acts of sexual immorality or involvements in fornication; thefts; murders;**

22. **"adulteries; situations of wanting more than one's share** (thoughts of greed; feelings of coveting), **bad conditions which bring pain, gushes of misery, anguish or hard labor** (or: acts of wickedness; malicious deeds; evil doings); **bait to catch someone with deceit, treachery, guile or fraud; loose conduct** (indecent); **an evil eye** (= a focus toward malice or mischief); **slander, harmful and abusive speech, or blasphemy; pride, arrogance and haughtiness; acting without thinking** (or: imprudence; unreasonableness; inconsiderateness; lack of purpose; folly).

23. **"All these bad situations and misery-causing things are habitually issuing forth from within, and repeatedly contaminates the person** (continuously makes the human common and ritually unclean)."

24. **Now from there** (or: from that place [= that house]), **rising up, He went off** (or: away) **into the regions** (or: territories; districts) **of Tyre and Sidon. Then, upon entering into a house, He was intending that no one was to know it** (i.e., to learn that He was there). **Even so, He continued unable to escape notice or to elude [them].**

25. **On the contrary, at once upon hearing about Him, a woman – whose little daughter continued having an unclean spirit** (or: was still holding in impure breath-effect; was yet having a vicious attitude; was continuing to hold a

disposition which reeked of dirt, refuse and the contents of a grave) – **upon entering, immediately prostrates** (falls forward) **toward His feet.**

26. **Now the woman was a Greek** (or: a Greek-speaking Gentile of the Hellenist culture; = a pagan) – **a Syrophoenician by birth** (= a native of Syro-Phoenicia) – **and she kept on begging Him that He would cast out** (expel) **the demon** (Hellenistic concept and term: = animistic influence) **from out of her daughter.**

27. **Yet Jesus began saying to her, "First allow** (or: Let it flow off first for) **the Children to be fed until satisfied, for it is not appropriate** (ideal; fine; beautiful) **to take the bread of** (or: which belongs to) **the Children and to throw [it] to the little house dogs** (or: pet dogs; puppies)."

28. **Now she considered a reply, and then says to Him, "Yes, Lord** (or: Sir; Master), **and yet** [with other MSS: O Lord, even] **the little house dogs underneath the table are normally eating from the crumbs** (morsels; scraps) **of the little boys** (or: young children; young servants)."

29. **At that He said to her, "Because of this idea** (thought; word; saying; = that remark), **go! The demon** (= spiritual influence) **has gone forth from out of the midst of your daughter."**

30. **So, going away unto her house, she found the young girl prostrate, having been cast upon the bed** (couch; mat) – **the demon** (= inner malady) **having completely gone out.**

31. **Then, again, coming out from the boundaries** (territories) **of Tyre, He went through [those of] Sidon unto the sea of the Galilee [district], on up to the midst of the regions** (boundaries; territories) **of Decapolis**

[or, with p45, A & other MSS: going out from the midst of the regions of Tyre and Sidon, He went into the sea of Galilee {district}, amidst the territories of {the} Decapolis {note: Greek cities}].

32. **Here folks proceeded bringing to Him a man with blunted hearing** (may = deaf) **who also had some speech impediment, and they are continuing to call Him to their side, entreating Him so that He would place [His] hand upon him.**

33. **So, taking him away from the crowd privately, He thrusts His fingers into his ears, and, upon spitting, He touched his tongue [with the spittle]** (or: took hold of his tongue; or: brought [it] in contact with his tongue), **so as to activate it.**

34. **Then, looking up into the sky and atmosphere** (or: the heaven), **He groaned** (or: sighs; or: took a deep breath) **and is then saying to him, "Ephphatha** (note: an Aramaic word), **" which is, "Be thoroughly opened up!"**

35. **And his hearing abilities were at once opened up, and the bond** (fetter; thing of the binding) **of his tongue was loosed** (or: destroyed), **and he began speaking normally** (correctly; in a straight and upright way).

36. **And with that He made full arrangements with them, cautioning them to the end that they could** (or: should) **be then telling no one; yet, as much as**

He kept on making these arrangements for them, cautioning them, they themselves much more kept on proclaiming it publicly to a greater degree. 37. Indeed, they kept on being superexceedingly amazed and astonished beyond all bounds, repeatedly saying, "He has done all things beautifully (has made everything ideally and finely): even the sensory blunted (or: deaf) ones He continues making to be habitually hearing, and speechless (mute) ones to be constantly speaking!"

## CHAPTER 8

1. During those days – there again being a large crowd of folks [who] also [were] not at that time having anything they could be eating – upon calling His disciples to Himself, He continues in saying to them,

2. "I am again moved in my inner being (inner organs) with compassion on the crowd, because they continue remaining already three days with Me, focused toward Me, and they continue having nothing they can be eating.

3. "So if I should loose them away (= send them off) unto their homes, fasting (= hungry, having no food), they will fall apart in the road, being faint and exhausted – and some of them have arrived [here] from far away."

4. But then His disciples made a logical reply to Him, "From where will anybody here on [the] wilderness (uninhabited, deserted, isolated or desert place) be able to feed and satisfy these folks with loaves of bread?"

5. So He went on to ask them, "How many loaves of bread do you men presently have?" And they said, "Seven."

6. Then He proceeded in making an announcement to the crowd, instructing [them] to recline (lean back) upon the ground. Then taking the seven loaves of bread [while] expressing gratitude for the good gift (or: the wellness from the ease of grace), He broke [them] in pieces and began giving [these] to His disciples so that they could proceed in placing [them] alongside [the crowd]. So they served the crowd, placing [the pieces of bread] beside [them].

7. They also were in possession of a few small fish. So, upon blessing them with good words, He told [them] to proceed in also placing these beside [the crowd], and to continue serving.

8. So they all ate, and fed until satisfied. Then they picked up the surplus of the superabundance of broken pieces – seven hamper-size provision baskets [full]!

9. Now those eating were about four thousand men. After that He loosed them away (dismissed them).

10. Next, upon stepping into the little boat with His disciples, He immediately went into the parts (= the vicinity or district) of Dalmanutha.

11. Now at one point the Pharisees came out [to where He was] and began to be discussing and arguing with Him, repeatedly seeking to see a sign

**from the heaven** (or: from the sky) **at His side** (or: from beside Him), **continuing in examining, trying and testing Him** (or: requiring proof [of His claim]).

12. **Then, sighing again in His spirit** (or: deeply groaning, inwardly by the effect of His breath), **He continues to say, "Why is this generation continually seeking** (constantly trying to find) **a sign? It is true!** (or: So be it; Amen; Verily; Count on it; Truly,) **I am now saying, If a sign** (or: Make it so, I now say, since a sign) **will be given to this generation—!"** [note: = no sign will be given]

13. **And sending them away** (or: leaving them), **upon again stepping into a little boat He went off into [the area of] the other side** (= the opposite shore).

14. **And it happened that they completely forgot, and thus neglected, to take** (or: get) **loaves of bread, and, except for one loaf, they continued having nothing with them within the boat.**

15. **Then He began instructing, and continued to be fully setting things in order for them, saying, "Be continuously looking and observing, so as to be seeing with perception! Be constantly taking note of and look out for so as to beware of the leavening agent** (or: the yeast; = the pervading elements of fermentation and fomentation) **of the Pharisees as well as the leavening agent of Herod** [i.e., = the pervading doctrines and theology of the structured and organized religion, as well as current governmental politics]."

16. **So they began reasoning-through** [this saying] **and kept on presenting deliberations to one another, discussing** [the situation] **that they are repeatedly having no loaves of bread** [other MSS: ... that, "we constantly have no bread."].

17. **And, becoming aware** (= noticing it), **He is then saying to them, "Why do you continue reasoning about and discussing** [the fact] **that you folks are repeatedly having no bread? Are you men not yet in the habit of directing your minds so as to perceive and understand? Are you neither making** [sayings, thoughts or events] **to continually flow together so that you can understand? Do you continue having your heart which has been turned to stone** (has been hardened or calloused so as to now be settled in a petrified state)?

18. **"Constantly having eyes, are you not continuing to observe so as to see? Constantly having ears, are you not continuing to listen so as to hear? And are you men not continuing to remember?**

19. **"When I broke the five loaves of bread into** (or: for the situation of) **the five thousand men, how many wicker hand-baskets full of fragments** (broken pieces) **did you men pick up?" They are then saying to Him, "Twelve."**

20. **"And when [I broke] the seven loaves into the four thousand men, how many provision-hampers filled with fragments did you men pick up?" And they are then saying to Him, "Seven."**

21. **So He continued in saying to them, "Are you not yet allowing** [these things] **to flow together so that you get the meaning?"**

22. And so they proceed in coming into Bethsaida. Here people are now progressively bringing a blind man to Him, repeatedly calling Him to his side, continuing to urge and implore Him, that He would touch him.

23. So then, taking a hold upon the blind man's hand, He led him forth, outside of the village. Then, upon spitting into his eyes while placing [His] hands on him, He proceeded to ask him, "What, if anything (or: Whatsoever), are you now seeing?"

24. And looking up, he kept on saying, "I continue looking at the people (humans; men); I continue seeing them as trees continually walking around!"

25. Next, He again put [His] hands upon his eyes, and he looked throughout and saw thoroughly (= clearly), and he was restored to his former state. He even kept on attentively looking at and seeing everything at a distance quite distinctly.

26. So He sent him away, unto his house, saying, "Neither should you enter into the village, nor yet may you speak to anyone in the village."

27. Next Jesus and His disciples went out into the villages of Caesarea Philippi. And on the way (in the road) He began questioning His disciples, saying to them, "Who are the people (humans; men) now normally speaking [of] Me to be?"

28. Now they said to Him, "[They] are repeatedly saying that [You are] John the baptist. And others [are saying] Elijah, yet others that [You are] one of the prophets."

29. And then He continued inquiring of them, "But you, yourselves, whom are you repeatedly saying Me to be?" So Peter, replying from discernment, is then decidedly saying to Him, "You, Yourself, are the Christ (the Anointed One; the Messiah) – the Son of God!"

30. Then with complete graciousness, He respectfully gave admonition to them to the end that they should be telling no one about Him.

31. Next He began to progressively teach them that it is necessary (it remains binding) for the Son of the Man (or: the son of man; the Human Son) to experience (or: to be affected by; to suffer) many things, and, after being put to the test, to be disapproved and rejected under and by the elders (older men, perhaps signifying members of the Sanhedrin), the head (or: chief; ranking) priests, and the scribes (Torah-teachers; experts in the Law; theologians), then to be killed-off – and yet, after three days, to stand back up again (or: to rise up, again).

32. Now with boldness, in freedom of speaking as being a citizen, and by plainness of speech He was repeatedly speaking the message (= this word, or, saying). Then Peter, drawing Him hospitably aside to himself, began to graciously and respectfully give corrective admonition to Him.

33. Now Jesus, being turned about and seeing (or: looking at; perceiving) His disciples, graciously and respectfully gave instructive (or: corrective) admonition to Peter and says, "Be habitually bringing the things pertaining to the adversary under control behind Me

(or: Be continually leading under that which is adversarial [to a place] behind Me; or: Be gone, under [My] authority, and continue withdrawing behind Me [= Move out of My way], O [My] opponent {or: satan}), **because you continue not having a frame of mind which is disposed to the things of God, nor are you habitually directing your intellect to the issues which have their source in God, but to the contrary**, [your frame of mind is disposed to and your intellect is applied to] **the things pertaining to humanity** (or: which belong to and have their source in people)."

34. **So, calling the crowd – together with His disciples – toward Himself, He said to them, "If anyone continues purposing** (intending; willing) **to come behind** (or: after) **Me, let him once for all completely renounce** (deny; disown; = say "No!" to) **himself and pick up his cross** (or: torture and death stake), **and [thus] let him be continuously** (habitually; progressively) **following** (coming after and accompanying) **Me.**

35. **"For, whosoever may continue purposing** (intending; willing) **to save** (deliver; rescue) **his soul** (or: the soul-life pertaining and having its source in himself; or: the soul which is himself; his inner life) **will destroy and lose it** (or: her). **Yet whoever destroys his soul** (or: soul-life; = the inner life of the false self) **on account of Me and for the sake of the good news** (the message of wellness and goodness) **will deliver** (rescue; save) **it** (or: will restore her to health, wholeness and her original state and condition).

36. **"For what continues benefiting a person** (or: progressively augments or repeatedly brings help or profit to a man) **to gain** (acquire possession of) **the whole world** (ordered system of culture, religion, government or economy; universe) **and to undergo forfeiture of his soul** (or: to receive damage or detriment to his soul-life or the soul which is him)?

37. **"For what can** (would; could; should) **a person** (a human) **give as a price paid in exchange for and equivalent to his soul** (or: his soul-life; the soul which is himself)?"

## CHAPTER 9

38. **"Furthermore, whosoever may be ashamed of or embarrassed because of Me and My messages** (Words; Thoughts; Ideas) **within the midst of this adulterous and erring** (failing; mis-shooting; sinful) **generation, the Son of the Man** (or: the son of mankind; the Human Son) **will also be ashamed of and embarrassed because of him – whenever** (at the time that) **He may come within the midst of His Father's glory** (or: in a manifestation which calls forth praise for His Father) **and with the set-apart agents** (or: holy messengers)."

1. **Then He continued saying to them, "Truly** (or: Assuredly; Amen; Verily), **I am now saying to you folks that there are certain ones** (or: some) **of those standing here who under no circumstances can taste** (may test by sipping; = experience; partake) **of death until they can** (should; may) **see God's kingdom** (God's reign as King; the sovereign activity which is God) **being having already come within the midst of power and ability.**"



2. **And then, after six days, Jesus proceeds in taking along Peter, Jacob (James) and John, and continues leading (or: bringing) them up into a high mountain – privately [and] alone (= by themselves). And He was transformed in front of them**
3. **– even his garments became continuously glistening (radiantly shining as an effect of radiating very bright light), exceedingly white as snow, such as no person on earth who cards, cleans and bleaches woolen clothes is able to thus whiten –**
4. **and Elijah, together with Moses, was seen by them, and they continued being [there], continuing in conversation with Jesus.**
5. **Then, after considering, Peter proceeds in saying to Jesus, "Rabbi, it is a beautiful (ideal; fine) [situation for] us to continue being here! So we should construct three tents (tabernacles): one for You, one for Moses, and one for Elijah."**
6. **You see, he had not perceived, so as to see, what considered judgment (or: decided response) he should make, for they became so frightened (or: became terrified; became ones responding out of fear).**
7. **And then a cloud formed, progressively overshadowing (casting shade upon) them. Next a voice sounded (came into existence; was birthed) from out of the midst of the cloud, saying, "This One is (ongoingly exists being) My Son, the Beloved One. Be habitually hearing, listening to [and thus, obeying] Him!"**
8. **Then suddenly, upon looking around, no longer did they see anyone, except Jesus, alone with themselves (or: they no longer saw even one person with themselves, except Jesus, only).**
9. **And then during their progressively descending (climbing down) from out of the mountain, He expressly gave a distinct explanation to them to the end that they should be relating (or: leading through the account of the incident) to no one what they saw – except whenever the Son of the Man (the Human Son; mankind's son) should arise (would stand back up again) from out of the midst of dead ones.**
10. **So they strongly held the word ([Christ's] statement concerning not relating the matter) to themselves, continuing in discussing and questioning together as to what is the [meaning or significance of the words], "to stand back up again (or: arise again) from out of the midst of dead ones."**
11. **And so they began to inquire of Him, saying, "[How is it] that the scribes (= theologians of the Law; scholars) are continually saying that it is necessary for Elijah to come first?"**
12. **Now He affirmed to them, "Elijah indeed, coming first, progressively moves all men (or: all things) away from where they have been placed (or: put) down and from what has been firmly established. So how has it been written upon (= concerning) the Son of the Man (mankind's son; the Human Being; = the son of Adam; [= the eschatological Messianic figure]) that He**

should experience – and even suffer – many things and then be treated as nothing and with utter contempt and disregard?

13. **"But to the contrary, I now say to you men that even Elijah has come, so as to be here, and they do (or: did) to him as many things as they continued desiring and purposing – correspondingly as it has been written upon (= concerning) him."**

14. **Then coming toward the [other] disciples, they saw a large crowd around them – even scribes (= theologians of the Law) repeatedly making inquiries together, aimed toward them (or: discussing with them; perhaps: arguing with them).**

15. **And so, having seen Him, the entire crowd was astonished (or: surprised [to see Him]; or: overawed; or: completely amazed), and, progressively running toward [Him], they began to greet, salute and even embrace Him!**

16. **So He asked them [Concordant Text: the scribes], "Why do you continue making inquiries together, aimed toward them? (or: What are you folks discussion with them?)"**

17. **Then one out of the crowd decidedly answered Him, "Teacher, I brought my son to you. He continues having a speechless spirit (or: a breath-effect which renders him incapable of speech; or: an attitude which results in his being mute),**

18. **"so wheresoever it may seize him or get him down, it repeatedly dashes him [upon the ground] (or: [inwardly] tears and rips him up), and he continues frothing and foaming at the mouth, as well as grinding his teeth, and he progressively withers (either: becomes weak and limp; or: becomes rigid and stiff).**

**So I spoke to your disciples so that they would cast it out (or: throw it forth from out of the midst; eject it), and yet they did not have the strength (or: they are not strong [enough])."**

19. **Now He, responding with a considered reply, is then saying to them, "O generation without faith and trust (or: faithless and unbelieving generation)! Till when will I continue in being facing toward (or: being with) you folks? Till when am I continuing holding back with you (or: = bearing or putting up with you people)? Go ahead and bring him to Me."**

20. **So they brought him to Him, and, having seen Him, the spirit (breath-effect) at once violently convulses him and, falling on the ground, he began rolling and wallowing (or, as a passive: continued being rolled) while continuously frothing at the mouth.**

21. **So He asked his father, "How much time (or: How long) is it that something like this has happened to him, and continued being thus for him?"**

22. **And [the father] said, "From childhood on. Further, many times it also throws him into fire or into places of water, so that it might destroy him (or, possibly: that it can loose-away from him). But now, if you continue having power and ability [to do] anything, in instant out-flowing of compassion upon us, come quickly to our aid, and help us!"**

23. **So Jesus said to him, "As to your 'if you continue having power and ability,' all things [are] possible to (for; by; in) the one habitually trusting (or: believing)."**

[or, reading with A & other MSS: "About the 'if': you continue being able (having power) to trust (or: to believe). Everything (or: All) {is} endued with power for the one continuously trusting (or: believing)!"]

24. **The father of the young boy (the lad), immediately crying out, with tears was saying, "I continue trusting (or: I habitually have faith; I am now believing)! Be now helping in regard to the lack of faith which has its source in me (or: Continue being my immediate aid in the unbelief, or for lack of trust and confidence)!"**

25. **Now Jesus, noticing (or: seeing) that the crowd is progressively running together upon [their position] (or: rapidly converging on [them]), at once spoke seriously but respectfully to the unclean spirit, adding a charge (or: Jesus respectfully penalized the unclean breath-effect; or: Jesus appraised the unclean spirit and assessed an injunction upon it; [or, paraphrasing an interpretation: Jesus strongly speaks to the disabling mental, physical and psychological condition in reproof {censure, reprimand, or strict enjoining})), saying to it, [that is, to] the speechless and dull spirit, "I, Myself, am now making compete arrangements for you (or: am presently setting an injunction upon you): at once come forth from out of the midst of him, and no longer (or: no more) may you at any time enter into him."**

26. **Then, after crying out and throwing him into severe convulsions, it went out, and he became as if dead – so as for it to be said by the majority that he died.**

27. **Yet Jesus, taking a strong hold on his hand, awakens and raises him up, and he stood back up.**

28. **Then, upon His entering into the house, His disciples (or: students; apprentices) began asking Him privately, "Why were we, ourselves, unable (or: having no power) to throw (or: cast) it out?"**

29. **So He said to them, "This kind (or: sort; species; race; progeny; offspring; family; lineage [note: does this indicate that it was perhaps an inherited condition?]) is normally in no way able to come (or: go) out, except within the midst of prayer (or: speaking with a view toward goodness, and thoughts that face well-being)."**

30. **And upon going out from there, they began traveling along through the Galilee [district], but He continued not intending that anyone should come**

**to know [of it]** (or: but during this time He was wanting no one to come to know about it), **because He was continuing to teach His disciples.**

31. **Then He began saying to them, "The Son of mankind** (The Son of the Man; the human's son) **is in the process of being given over into the hands of humanity** (or: into men's hands), **and they will kill Him off. Then, having been put to death, after three days He will stand back up again** (or: He will raise Himself up, again)."

32. **However, they continued not understanding the saying, for they still had no intimate or experiential knowledge of the declaration and continued being afraid to question Him** (or: and kept on fearing to ask Him [about it]).

33. **So they came into Capernaum, and, happening to be within the house, He began inquiring of them, "What had you men been reasoning-through and trying to settle** (or: debating; arguing) **among yourselves on the way** (or: in the road)?"

34. **Yet they continued silent, for, on the way they had been discussing with one another [as to] who is being [the] greatest** (= most important).

35. **Then, upon being seated, summoned** (literally: sounded) **the twelve, and then continued, saying to them, "If anyone continues intending** (purposing; willing; wanting) **to be first, he will be last of all – even an attending servant of everyone** (or: all)!"

36. **Next, taking a little child, He placed** (or: stands) **it** [Greek is neuter: = a boy or a girl] **in their midst, and, embracing it with His arms, He said to them,**

37. **"Whoever may** (or: should) **hospitably welcome and embracingly receive one of such little children upon** [the basis or authority of] **My Name, participates in welcoming Me with hospitality and continues receiving Me in his embrace. Further, whoever may** (or: should) **continue welcoming and receiving Me in this way is not [simply] giving Me a hospitable welcome and an embraced reception, but further, [he does this to] the One sending Me with a commission** (as a Representative and an Emissary)."

38. **John began affirming to Him, "Teacher, we saw a certain man** (or: someone) **casting out** (expelling) **demons** (Hellenistic concept and term: = animistic influences) **in Your name, and we began trying to prevent him** (or: kept on forbidding him), **because he was not making it his habit to be following and accompanying us."**

39. **Yet Jesus said, "Stop forbidding him and trying to prevent him, for there is no one who will be doing a powerful work** (or: performing an act of ability) **upon the [basis and authority of] My Name, and then will be able to quickly speak badly or unworthily of Me.**

40. **"You see, the person who is not down on us or against us is for us** (or: exists being [a shelter] over us).

41. **"In fact, whoever may give you men a cup of water to drink – within** (or: in) **[the] Name, because you are belonging to Christ** (or: because you exist having Christ as your source; or: seeing that you folks are of [the] Christ; or, as

genitive of apposition {definition}: because you exist being that which is Christ), **it is true** (or: count on it; amen), **I am now saying to you men that he can not lose** (or: may not destroy) **his wage** (pay; compensation).

42. **"And yet, whoever may be an entrapment for** (or: give bait so as to entrap; = give cause for stumbling and becoming captured, trapped, held in bondage or enslaved) **one of these little ones – those continuing with faith, who are habitually trusting and believing – it is ideal rather for him if a millstone, such as is turned by an ass, continues lying around his neck and throat, and he had been thrown into the sea!**

43. **"Further, if ever your hand should at some point be entrapping you** (be giving cause for stumbling or becoming captured, trapped, held in bondage or enslaved), **at once cut it off! It is ideal [for] you, yourself, to enter into the Life maimed, than, having the two hands, to go off into the Valley of Hinnom** (or: Gehenna; [note: this is a ravine south of Jerusalem where fires were kept burning to consume the dead bodies of animals, criminals and refuse]) – **into the fire which is not extinguished.**

[note: Nestle-Aland, Westcott & Hort, Tasker, and Panin texts, following the oldest MSS, omit vss. 44 and 46, which are the same as vs. 48]

45. **"And if your foot should begin repeatedly entrapping you in some snare, at once cut it off! It is ideal [for] you, yourself, to enter into the Life lame and crippled, than, having the two feet, to be thrown into the Valley of Hinnom** (Gehenna: the city dump).

47. **"And if your eye should begin repeatedly entrapping you in some snare, throw** (or: cast) **it out! It is ideal [for] you, yourself, to enter into God's kingdom** (reign as King) **one-eyed, than, having two eyes, to be thrown into Hinnom's ravine** (Greek: Gehenna; = the city dump outside Jerusalem),

48. **"'where their maggot** (or: worm) **continues not coming to the end** [of its food], **and the fire continues not being extinguished.'** [Isa. 66:24]

49. **"Indeed, everyone will be salted** (seasoned and preserved) **in** (with; by) **fire!** [some MSS add: – even every sacrifice is to be salted with salt]

50. **"Salt [is] ideal** (fine; beautiful), **yet if the salt should ever become saltless** (or: deprived of saltiness; savorless), **in what way** (or: with what) **will you fit it for seasoning? Be constantly having and holding salt within and among yourselves, and habitually be at peace** (keep peace; make peace; = live in shalom) **in union with one another."**

## CHAPTER 10

1. **Then, rising from that place, He proceeds in going into the border areas** (regions, or, districts which were the boundaries) **of Judea, as well as [the] other side of the Jordan [River]. And again crowds are progressively traveling together toward Him, so again, as He had been accustomed** (had been in His usual habit), **He went to constantly teaching them.**

2. **At one point, the Pharisees were coming toward [Him] and began questioning Him – being in the habit of repeatedly putting Him to the test, so as to examine Him, or even to tempt Him or to get Him off His guard – whether it is allowed by custom and the Law for an adult male to loose-away (divorce; dismiss) a wife.**
  3. **So He, giving a considered reply, asked them, "What did (or: does) Moses impart as a goal for you folks (or: give as the end in mind to you people)?"**
  4. **And they said, "Moses turned it upon [us] (= gives it to our management, thus permitting [us]) to write a little scroll of divorce (of putting off and standing away), and to loose [her] away (dismiss [her])." [Deut. 24:1, 3]**
  5. **So now Jesus said to them, "He wrote this implanted goal (impartation of the finished product within; inward directive) for (or: to) you people with a view to (or: directed toward) the dryness and hardness of your hearts,**
  6. **"however, from [the] beginning of creation**  
**'He made them (or: forms and constructs them) male, and female.'**  
**[Gen.1:27; 5:2]**
  7. **'On account of this, a person (a human; mankind; or: a man) will completely leave his/her father and mother,'**
  8. **'and the two people will be come into an existence of being one flesh,'[Gen. 2:24]**
- [note: Westcott & Hort and Panin follow the above reading of vs. 7, with Aleph, B & other MSS. The Concordant Text and Tasker include, while Nestle-Aland, & Griesbach bracket the following addition to vs. 7:
- '... and will be joined (glued; welded) together with and focused toward his wife,'] [note: this latter reading suggests being matrilocal]
- with the result that they no longer exist being two [people], but rather, one flesh.**
9. **"Therefore, what God yokes together, humanity (a person; mankind; a man) must not be continually separating (or: by customary action be putting apart)."**
  10. **Then, [having entered] into the house again (= when indoors once more), the disciples kept on asking Him about this.**
  11. **So He proceeds saying to them, "Whoever may loose-away (dismiss; divorce) his wife and should marry another woman proceeds to commit adultery on her.**
  12. **"Also, if she [i.e., the wife], upon loosing-away (divorcing) her adult male, should marry another man, she proceeds in committing adultery."**  
 [comment: thus, it is the same for both husband and wife; in this verse, Jesus points out that the action could be initiated by the wife]
  13. **Then people began repeatedly bringing little (or: young) children to Him, so that He would (or: might; could) touch them – yet the disciples respectfully chided and restricted them [in emphasis of the value and importance of who He was].**

14. **Now, seeing and perceiving [this], Jesus was physically and emotionally feeling pain, showing signs of much grief and displeasure (or: irritation, indignation or resentment), so He said to them, "Release and allow the little (or: young) children to proceed coming to Me. Stop hindering and preventing (or: forbidding) them, for of such ones exists (or: is) the kingdom of God (or: for God's reign as King continues being from a source of, and belongs to, such as these).**

15. **"Truly (or: It is so; Count on it; Amen), I am now saying to you folks, Whoever may not welcome and receive as in one's arms the kingdom of God (or: God's reign as King) as a little or young child, can under no circumstances (or: may in no [other] way) enter into it."**

16. **So, at once clasping them in turn within the embrace of His arms, He continued in bring down words of blessing and wellness while repeatedly placing [His] hands upon them.**

17. **Later, during His traveling out into [the] road (or: a path; or: as He was setting out on His way), a certain rich man, running toward [Him] and falling on his knees [before] Him, began asking Him, "Good Teacher! What should I do (or: perform) to the end that I can (or, as a future: will) inherit (receive and enjoy an allotment of) eonian life (life pertaining to and having the qualities of the Age; life into the unseeable and indefinite future; life for and of the ages)?"**

18. **Yet Jesus said to him, "Why, from reasoning, are you proceeding in terming Me 'good'? No one [is] good except One, God.**

19. **"You have perceived and are thus acquainted with the implanted goals (impartations of the finished product within; inward directives),**

**'You should not murder; you should not commit adultery; you should not steal; you should not bear false witness (give false testimony); you should not cheat or defraud. Be habitually honoring, valuing and respecting your father and mother.'" [Ex. 20:12-13]**

20. **So he affirmed to Him, "Teacher, I observed, guarded and maintained all these from out of my youth (= since my boyhood)."**

21. **Now Jesus, looking at him and seeing within him, loves him, and so said to him, "You, yourself, continue behind, and are thus lacking and coming short in, one thing. Withdraw (or: Go off) and progressively bring things under control. At once sell as many things as you continue holding (possessing; having), then at once give to the poor and destitute folks – and you will hold (possess; have) stored up treasure within heaven (or: in [your] atmosphere)! After that, come here, and be habitually following with Me, [other MSS add: picking up the cross]."**

22. **Yet he, being somber and downcast with gloom upon [hearing] the word (the message with its thoughts and ideas), went away being increasingly made sad with pain and distress, for he was being in the position of holding (having) many possessions (the results of many acquisitions of goods and property).**

23. Then, after glancing around, Jesus proceeds, speaking His thoughts to His disciples, "How difficultly and fretfully – as with those being peevishly hard to satisfy or please with regard to food – will those constantly holding (possessing; having) the effects of a wealth of money and useful things enter into the kingdom of God (or: the sphere and realm of God's reign as King; the sovereign influence and activity which is God)!"

24. Now the disciples began being affected by an emotion of astonishment in which awe is mixed with fear, upon [hearing] His words, which expressed His thoughts and reasoning. So Jesus, giving a considered response, continues again by saying to them, "Children, how difficult and fretful [a thing] it is (or: [the situation or process] continues to be [Texts omit, but other MSS add: {for} those having placed their confidence upon money or the effects of wealth]) to enter into the kingdom of God.

25. "It continues being easier for a camel to pass through the midst of a needle's perforation (or: eye; hole bored or worn-through) than for a rich person to enter into the kingdom of God (God's sovereign reign).

26. "So they began being exceedingly struck out of their wits, being overwhelmed with bewilderment, saying to Him [other MSS: to one another], "So who is able to be saved (rescued; delivered; made healthy and whole)?"

27. Upon looking at and within them, Jesus then is saying, "On the side of humanity (or: with mankind) [it is] impossible, but on the other hand, not on the side of God (or: with God), for all things [are] possible at God's side (or: everything is able [to happen] with God)."

28. Peter began to speak his thoughts to Him, "Look (or: Take into consideration), we, ourselves, at once abandoned everything and have followed You!"

29. Jesus affirmed, "It is so (Amen). I now say to you men, there is not even one man who leaves (or: releases; lets flow away) a house, or brothers, or sisters, or mother, or father, or children, or fields (or: farms; lands; estates) on My account, and on account of the good news (the message of goodness, ease and well-being),

30. "who could (or: may; should) not get (or: receive) one hundred times as much now (at the present time) – within this appointed season (or: fitting situation) – houses and brothers and sisters and mothers and children and fields (farms; lands; estates), along with their pursuits (or: with the effects and results of hurry, rapid motion and pressing after [things]; or: accompanied by persecutions), then, within the progressively coming age, life pertaining to that age (or: eonian life; life which has the qualities and character of the Age; life whose source is the Age; life for and of the ages).

31. "Yet many first ones will be last ones, and the last ones first ones (or: there are many [who are] first who will be last; and those last [who will be] first)."

[comment: reversals seems to be a common ingredient to the kingdom; the Jews had been "in first place" and the good news came to them first; still, first and last describe a whole – all are included]



32. Now they had been in the road, on the way progressively walking up into Jerusalem – and Jesus had been steadily leading the way ahead of them – and they began being filled with awe and continued being amazed, yet the folks who were still following along began fearing.

Then, once again taking the twelve aside, He began to tell them the things [i.e., the events, the situations] that were progressively being about to be suddenly in step together with Him, and to at once converge on Him,

33. "Look here (or: See this), and consider. We are progressively walking up into Jerusalem, and then the Son of the Man (Mankind's Son; the son of humanity; or: = the Human Being) will be given over to the chief priests and to the scribes (the theologians who are experts in the Law and the Scriptures). Then they will condemn and sentence Him to death, and will give Him over to the ethnic multitudes (the nations; = the pagans; the Gentiles).

34. "And those folks will ridicule, mock, scoff at and make fun of Him, will spit on Him and even scourge (severely whip and lash) Him. Then they will kill [Him]. And yet, after three days He will stand back up, again (or: will arise again)."

35. Then at one point Jacob (= James) and John – the two sons of Zebedee – by habit continue to make their way toward Him, [and] proceed to be laying out their thoughts to Him, saying, "Teacher, we continue wanting (desiring; willing; intending) that You would do for us whatever we should request of You."

36. So He said to them, "What are you now wanting (or: repeatedly intending) for Me to do for you?"

37. So they said to Him, "Grant at once to us that – one on Your right and one on Your left – we can (or: may) sit within the midst of Your glory (Your manifestation which calls forth praise)."

38. Yet Jesus said to them, "You have not seen, so are not aware of what you [two] are now requesting. Do you now have power and do you continue able to drink the cup which I, Myself, am now progressively drinking, or, to be immersed in (or: baptized with) the immersion (baptism) which I, Myself, am now progressively being immersed (baptized)?"

39. And they said to Him, "We now have power and continue able!"

Yet Jesus replied to them, "You folks will drink the cup which I, Myself, am now progressively drinking, and you will also be immersed in (or: baptized with) the immersion (baptism) which I, Myself, am now progressively being immersed, unto saturation (baptized).

40. "However, the [matter, situation or choice of] to sit down at My right or at My left is not Mine to give, but rather, [it is] for those for whom it has been prepared and made ready."

41. Well then, hearing [of the incident], the [other] ten began to be indignant and resentful about Jacob (James) and John.

42. So Jesus, calling them to Himself, then proceeds laying out His thoughts, saying to them, "You men have seen and are thus aware that

**those of the ethnic multitudes** (or: of the nations, who are non-Jews, or Gentiles) **[who] are habitually presuming** (or: are normally seeming, appearing or supposing) **to be constantly ruling, are habitually exercising full ownership of them while habitually bringing the effects of their lordship down on them, and their great ones are continually exercising complete authority while putting them down under their dominion and coercion.**

43. **"Yet it does not exist** (or: it is not) **this way among you folks. To the contrary, whoever may continue intending** (wishing; desiring; wanting; purposing) **to become great** (or: a great or important person) **among you will exist being your attending servant.**

44. **"And whoever may continue intending** (desiring; purposing) **to be first among you folks will exist being a slave of everyone** (or: all).

45. **"You see, even the Son of the Man** (or: For the Son of humanity, also,) **did not come to be given attending service, but to the contrary, to give attending service, and further, to give His soul** (or: soul life) **[as] a ransom payment – for unbinding and release – for, as, in the place of, and thus in behalf of and which corresponds to, many people."**

46. **Next they proceed coming into Jericho. Then, during His continued journeying out, away from Jericho – His disciples and a considerable crowd [being with Him], Bar-Timaeus** (or: Bar-Timai) **– a blind beggar, the son of Timaeus (Timai) – was sitting, as was his habit, beside the road.**

47. **And upon hearing that it is Jesus the Nazarene** (i.e., the Jesus from Nazareth), **he started to repeatedly cry out, and to keep on saying, "O Son of David! Jesus! Mercy me** (or: Act in mercy to me)!"

48. **Then many began respectfully chiding and strongly admonishing him to the end that he would be silent. Yet he, to a much greater extent rather kept on crying out, "O Son of David! Mercy me** (or: Act in mercy to me)!"

49. **Then Jesus, standing [still], said, "You folks call him** (or: summon him)!" **So they proceeded to be calling** (summoning) **the blind man, while saying to him, "Keep on taking courage and continue confident! Be rousing and proceed getting up! He is now calling** (summoning) **you."**

50. **Now, at once throwing off his outer garment** (or: cloak), **he, leaping up, came toward Jesus.**

51. **Then, giving to him a discerning response, Jesus said, "What do you now want** (intend for) **Me to do for you?" So the blind man said to Him, "Rabboni** (= My Master), **[it is] that I can see again** (or: recover my sight)!"

52. **So Jesus said to him, "Lead your way under [faith in this thought] and proceed going [home]. Your faith, confidence and trust have restored you to wholeness** (has rescued you [out of blindness]; has saved you)." **And immediately he sees again** (or: recovered his sight), **and he began following Him in the Way** (or: on the road).

1. **Now when they are drawing near unto Jerusalem – [close] unto Bethphage and Bethany, facing toward the Mount of Olives – He is in process of dispatching two of His disciples,**
2. **and says to them, "Be now going into the village down in the place opposite of you [two], and immediately continuing on your way into it, you will find a colt having been tied up (or: bound; tethered) upon which not even one human has yet sat (= which has never been ridden). Loose it at once, and proceed in bringing it.**
3. **"And if anyone should say to you, 'What is this you are proceeding to do (or: Why are you men in process of doing this)?' say, 'The Lord (The Master; perhaps = Yahweh; or: = the owner) is presently having need of it, and He (or: he) continues to at once send it off back here.'"**
4. **So they went off and found a colt having been tied up (tethered), facing a door (or: gate), outside on the open street that goes both ways, and they engage in loosing it.**
5. **Then some of those standing there began saying to them, "What are you men doing in loosing the colt?"**
6. **Now they said to them accordingly as Jesus had told them, so they let them depart.**
7. **So they are progressively bringing the colt toward Jesus, then they, one after another, throw their cloaks or outer garments upon it, and He sat upon (or: mounted) it.**
8. **Next many folks at once spread their own cloaks and outer garment into the road (path; way), yet others began cutting or chopping soft foliage (leafy twigs and boughs; reeds; field grasses) from out of the trees, large bushes and fields, and continued spreading [them] into the road.**
9. **Then those progressively leading the way, as well as those continuing in following behind, began crying out and were repeatedly exclaiming,**  
    **"Hosanna [Aramaic word: Please save and deliver us now]!" "Blessed and praised in having received the good word and message of ease and wellness [is] the One progressively coming in [the] Name of [the] Lord (or: within [the] Owner's Name; = in union with Yahweh's Name [signifying His authority and character])!"**
10. **"Blessed and praised in having received the good word and message of ease and wellness [is] the progressively coming kingdom (or: the continually advancing reign) of our father David!" "Hosanna (= O deliver us now) within the midst of the highest [realms, or places]!" (or: "O [You] within the heights above, please save us now!") [Ps. 118:25-26]**
11. **So Jesus entered into Jerusalem, and then on, into the temple grounds (or: courts). And, upon glancing around upon everything (or: after looking all about), He went out into Bethany with the twelve, since the hour was already being late (= evening had come).**

12. **Then on the morrow (or: the next day), at their coming out, away from Bethany, He became hungry.**

13. **And from afar (= in the distance) having seen a fig tree having leaves, He went [to it], assuming He will be finding something in it (or: on it). But coming upon it, He found nothing except leaves, for it was not being the season of (or: fitting situation for) figs.**

[note: on fig trees, a few first-fruit figs normally come before the tree leafs out, but the main harvest of figs comes later]

14. **Then, after consider and making a decision, He said to it, "It is likely that no one may eat fruit out of (or: forth from) you, on into the Age." Now His disciples had been listening, and heard.**

15. **Now they proceeded on into Jerusalem, and, upon entering into the temple courts and grounds, He started to one-by-one throw (cast; drive) out those habitually selling, and those regularly buying or doing business as in a marketplace (= the merchants and their customers) within the midst of the temple courts and grounds. Then He overturned and upset the tables belonging to the money-changers as well as the seats (chairs; benches) of those constantly selling the doves (or: pigeons).**

16. **Further, He was not allowing that anyone should carry merchandise, vessels, furniture or utensils through the midst of the temple courts or grounds [e.g., to use that area as a short-cut between the shops and their houses].**

17. **Next He began teaching, and kept on saying, "Has it not been written, 'My house will be called a house of prayer for all the ethnic multitudes and nations'? [Isa. 56.7]**

**"Yet you, yourselves, have made it 'a cave of robbers (or: a den of highwaymen, bandits, pirates and violent ones).'" [Jer. 7:11]**

18. **Now the chief priests and the scribes (experts in the Law; theologians) heard [about this] and began continuously trying to find how they could (or: should) destroy Him, for, you see, they continued fearing Him, because all the crowd (or: the entire throng) was continually being struck from, and astounded (astonished) at, His teaching.**

19. **And then, when it became late [in the day] (= evening), they were proceeding out on their way, outside the city.**

20. **Then, while passing by early [in the morning], then noticed the fig tree being withered, having been dried out from [its] roots.**

21. **And so Peter, remembering (it being called back up in his mind), is then saying to Him, "Rabbi (Teacher), see the fig tree which You, Yourself, brought a vow down on (or: prayed down upon; called down a curse on) has been dried out and is withered!"**

22. **Then, from considering, Jesus is then saying to them, "Be constantly holding God's faith**

(or: Be habitually having trust which has its source in God; or, reading the genitive as in apposition, with the verb as an indicative: You men continue possessing confidence which is God)!

23. **"Indeed, I am now saying** (or: I am truly saying now) **that whoever may say to this mountain** (or: in this mountain), **'Be picked up, and be cast (thrown) into the midst of the sea,' and may not be undecided or be divided in his discernment or judgment within his heart, but to the contrary, can** (or: may) **continuously trust and believe with confidence that what he is speaking is progressively occurring** (or: birthing itself; coming into existence), **it will exist for him** (or: it will be by him; it will exist in him).

24. **"Because of this** (or: Through this) **I now say to you folks, All things** (Everything) – **as much or many as you are habitually praying and repeatedly requesting – be constantly trusting and believing that you received or obtained [them], and it will exist for you folks** (will be in you men; will be for you folks; will be by you).

25. **"And whenever you are normally standing** (or: repeatedly take a stand), **being folks constantly thinking, speaking or acting with a view toward goodness and well-being** (or: being ones in the habit of praying), **continue habitually letting flow away whatever you folks are continuing to hold down on someone** (or: be repeatedly forgiving {abandoning [it]; sending [it] away} if you still have anything against anyone), **to the end that your Father, also – the One within the midst of the heavens** (or: in union with the atmospheres) – **should let flow away** (may at once forgive and send away) **your trespasses** (your offenses) **in you** (for you)."

[note: vs. 26 omitted by Nestle-Aland, Westcott & Hort, Panin, Tasker – following Aleph, B, L, W, Δ & Ψ]

26. [following A, (C, D), Θ & later MSS: **"So if you folks are not habitually forgiving and letting {things} flow away, neither will your Father – the One within the midst of the heavens – forgive and send away your trespasses** (offenses)."]

27. **Later, they proceed coming again into Jerusalem. Then, during His progressively walking around within the midst of the temple grounds** (or: courts), **the chief priests, the scribes** (theologians; experts in the Law) **and the elders** (or: older men) **proceed to be coming toward Him,**

28. **and they began saying to Him, "Within what authority are you continuing to do these things and engage in these activities?"**

29. **So Jesus said to them, "I, Myself, will also ask you men one word** (one question from reasoned thought; = one point). **You folks respond to me from your considered deliberation** (or: decided opinion), **and I will say to you within what authority I continue doing these things and engaging in these activities.**

30. **"The immersion [performed] by John** (or: John's baptism): **was it from out of heaven** (or: from [the] atmosphere), **or forth from humans, as a source? Give to me a decided reply** (or: a definite answer)."

31. **So they began reasoning with themselves in face to face dialogues, eventually saying, "If we should say, 'From out of heaven (or: atmosphere),' he will say 'Why (Through what reasoning or situation), then, did you men not trust him (or: it) or believe in him (or: it)?'"**

32. **"But on the other hand, should we say, 'Forth from humans'?" They had been fearing the crowd, for everyone (all [the] folks) continued holding John as being real – that he was a prophet (or: progressively had it that John in reality was a prophet),**

33. **and so, giving a considered response, they proceed saying to Jesus, "We have not seen (have not perceived; have not been aware), so we do not know."**

**Then Jesus proceeds to say to them, "Neither am I, Myself, now laying out My thoughts in saying to you within what authority I continue doing these things and engaging in these activities."**

## CHAPTER 12

1. **And so He started (or: begins) to be speaking to them in parables (illustrations from things cast or placed alongside for comparison):**

**"A person (or: man; human) planted a vineyard, then put (or: places) a fence around [it], dug a pit (or: excavates a trough for a vat; [a place under the winepress where the extracted juice could be collected, or a hole to place a large press-vessel in, to steady it]) and erected (or: constructs; builds) a tower. Next he leased it to tenant-farmers (or: let it out to cultivators and vineyard keepers) and traveled abroad.**

2. **"Now in the appropriate season he commissioned a slave and sent him off, as an apostle, to the tenant-farmers (cultivators and vineyard keepers), to the end that he could take (or: receive) some of the fruits of the vineyard from the tenant-cultivators.**

3. **"But, taking hold of (or: grabbing and seizing) him, they scourged (severely whipped and beat) [him] and sent [him] off empty (= empty-handed).**

4. **"Now again he commissioned and sent off another slave to them, and they battered that one's head [other MSS: they pelted with stones] and they dishonored [him] [other MSS: they sent {him} off in dishonor].**

5. **"Then he commissioned and sent off another one, and that one they killed. And [there were] many other – some of whom [they] were, one after another, scourging (whipping and beating), on the one hand, yet others of whom, on the other hand, [they] kept on killing, one after another.**

6. **"He still had one person, and had kept on holding him: his beloved son. He then also commissioned and sent him off last, to them, collecting his thoughts and saying, 'They will turn back on themselves and respect my son.'**

7. **"Yet those tenant-farmers said to themselves and toward each other, 'This one is the heir (the one receiving the allotment of the inheritance). Come! Let us (or: We should) kill him, and the inheritance will be ours!'**

8. **"So, seizing [him], they at once killed him, then threw him out of [their] midst – outside the vineyard.**
9. **"What will the owner of the vineyard do? He will come, and he will destroy the tenant-farmers! Then he will give the vineyard to other folks."**
10. **"Have you folks not yet read this Scripture? –**  
**'A rock (or: stone) which the builders rejected and threw away after examining it, this one comes into being [the] head of [the] corner**  
[note: could = the keystone, or, the cornerstone].
11. **'This [head] came into existence from beside [the] Lord [= Yahweh], and He (or: it) is Wonderful (or: marvelous; remarkable; or: Amazing) in our eyes'?" [Ps. 118:22-23]**
12. **So they further continued seeking [a way] to take a strong grasp of Him (= to arrest Him), for in this experience they knew that He said the parable directing it toward them – and yet they were afraid of the crowd. Then, abandoning Him, they went off.**
13. **Next they commissioned some of the Pharisees and the Herodians (members of Herod's political party) and sent them off to Him so that they might catch (or: trap, as in hunting or fishing) Him by a word (or: in a question; with an argument; by some verbal snare; in [His] message).**
14. **On arrival, they proceeded to say to Him, "O teacher, we have seen, and thus now know, that you are constantly genuine (habitually exist being real and true [perhaps here: = truthful]) and [that] it is not a care or concern for you about anyone, for you are not continually looking into [the] face of humans**  
(may here = not looking at men's outward appearance or being unduly influenced by man-made prestige; or: not showing consideration for people; or: not concerned for what response you get from mankind), **but to the contrary, [your eyes are] upon truth. You habitually teach God's way** (the path whose source is God [= the path of life which He directs]; the road of God [= the road He takes]). **[Tell us,] is it lawfully allowed (permissible in the Torah) and ethically right to give [the] poll tax to Caesar, or not?**
15. **"Should (or: May) we give (= pay), or should (or: may) we not give?"**
- Now He, having seen and perceived, and thus now knowing their close inspection of the Scriptures and attention to details (or: their perverse scholarship and hyper-criticism; their discernment from a low position), said to them, "Why do you men continue putting Me to the test (or: continually trying to examine me)? Bring Me a denarius (a Roman silver coin) so that I can see [it]." So they brought it.**
16. **He then says to them, "Whose [is] this image and inscription?" So they said to Him, "Caesar's."**
17. **So Jesus said, "Give back to Caesar what belongs to Caesar (or: Pay off to Caesar the things that come from Caesar), and to God what comes from**

**and belongs to God."** And they began **marvelling** (being amazed and astounded) **at Him** (or: upon who He is, and His ability in responding).

18. **Now progressively approaching Him are [some] Sadducees – ones who normally say that there is to be no resurrection – and they began asking** (or: questioning) **Him, saying,**

19. **"O teacher, Moses wrote** (or: writes) **to us that,**

**'If anyone's brother should die, and should leave-down-behind a widow** (or: wife) **and yet should not leave a child remaining, that his brother should receive the widow and take her as a wife and then should cause a seed** (= offspring; a posterity) **to rise up out [of their union] for** (or: to) **his brother.'** [Deut. 25:5-6]

20. **"There were seven brothers, and the first took a wife and, dying, leaves no seed** (offspring).

21. **"Next the second one took** (or: received) **her, and he died, leaving-down no seed, and the third similarly.**

22. **"So the seven also received** (took; got) **her and yet left behind no seed. Last of them all, the woman also died.**

23. **"In the resurrection, then, whenever they may be rising** (or: standing) **up, of which of them will she be a wife – for the seven had** (or: possessed) **her as a wife?"**

24. **Jesus affirmed to them, "Are you folks not, therefore** (for this reason), **constantly deceived and led astray, having not seen, perceived, thus not knowing or being acquainted with the Scriptures – nor yet God's power** (or: the ability of God)?

25. **"For whenever they can be standing up again** (or: should be rising up) **from out of the midst of dead ones, men neither continue marrying** (taking wives), **nor [are women] continuing being given in marriage, but to the contrary, they continue being** (or: constantly exist being), **as it were, agents – within the atmospheres** (or: like messengers in the midst of the heavens)!

[comment: this may be foreshadowing the new arrangement where women are no longer "given" in marriage, but are equal, everyone being God's agents]

26. **"But concerning** (or: about) **the dead ones – that they are continually** (or: constantly; habitually; progressively; repeatedly) **being aroused and raised up – did** (or: do) **you folks not read within the scroll of Moses, at the thornbush, how God spoke to him, saying,**

**'I [am] the God of Abraham, as well as Isaac's God and Jacob's God'?** [Ex. 3:6]

27. **"He is not a God of dead ones, but to the contrary, of continuously living ones. You men are continuing much deceived, habitually wandering astray** (= missing the point)."

28. **Now while approaching, one of the scribes** (experts in the Law; Torah interpreters; theologians), **hearing their discussing and questioning together**



**[and] seeing** (perceiving) **that He beautifully gave a discerning answer to them, made inquiry upon Him, "Which and of what sort is [the] foremost** (= most important) **implanted goal** (impartation of the finished product within; inward directive) **of them all?"**

29. **So Jesus gave a decided reply to him, "Foremost** (= Most important) **is, 'Be habitually listening and hearing [and, thus, obeying], O Israel, [the] Lord [= Yahweh] [is] our God. [The] Lord [Yahweh] is** (continually exists being) **one.** [note: the *Sh'ma*]

30. **'And so, you folks will be loving [the] Lord [= Yahweh] your God from out of the midst of your whole heart, and from out of the midst of your whole soul, and from out of the midst of your whole intellect** (throughout the midst of your entire comprehension and full mental ability), **and from out of the midst of your whole strength.'** [Deut. 6:4-5]

31. **"[The] second one [is] the same** [or, with other MSS: And {the} second one [is] like this one],

**'You folks will be loving your near-one** (or: neighbor; associate) **as he were** (or: like) **yourself.'** [Lev. 19:18]

**There is no other investment with authorization** (implanted goal; impartation of the finished product within; inward directive) **greater than these!"**

32. **The scribe** (scholar) **said to Him, "Teacher, in truth you spoke beautifully** (= you gave a fine answer), **that He is one and there is no other more than** (or: besides) **Him.**

33. **"And this 'to be constantly loving Him' from a whole heart and from the whole understanding, even out of the whole strength, and then to be habitually loving the near-one** (neighbor; associate) **as he were** (or: like) **oneself – it is excessively more than all of the whole burnt-offerings and sacrifices."**

34. **Then Jesus, seeing and perceiving him, that he responded intelligently from considered discernment, said to him, "You are** (exist being) **not far from God's reign** (the kingdom of God)."

**And no one any longer continued daring to ask Him a question.**

35. **Then, in giving a considered response while continuing in teaching within the temple courts** (or: grounds), **Jesus began to say, "How are the scribes** (scholars; theologians) **normally saying that the Christ** (the Anointed One; = the Messiah) **is David's son** (or: a son of David)?

36. **"David, himself** (or: This same David), **within the midst of the Set-apart Breath-effect** (or: in union with the Holy Spirit), **said,**

**'The Lord [= Yahweh] said to my Lord** (Master), **"Continue sitting at My right, until when I should place** (or: put) **Your enemies down under Your feet** [other MSS: {as} a foot-stool for Your feet].'" [Ps. 110:1]

37. **"David, himself** (or: This very David), **keeps terming Him 'Lord'** ('Master'); **so from where** (from what source) **is He his son?"**

**And the large crowd continued listening to Him with pleasure.**

38. **Then within His teaching He went on to say, "Be constantly noting** (looking out for; observing and considering; wary of) **the scribes** (scholars and theologians) – **those continually wanting to be walking around in robes and [desiring] greetings within the marketplaces,**

39. **"as well as front seats** (= places of honor) **in the synagogues, and prominent reclining places at dinners;**

40. **"those habitually eating-down** (devouring; consuming) **the houses of the widows and those constantly making long prayers as a 'front'** (for 'appearances'; as a pretense; for a pretext) – **these will take to themselves, and thus receive, more excessive judgment!"**

41. **Later, sitting down opposite and across from but facing the [temple] treasury, He began watching how the crowd continued throwing** (casting; tossing) **copper coins into the treasury collection box, and [how] many rich folks, one after another, kept on throwing many [coins].**

42. **Now there is coming one woman – a destitute widow. She threw two small, thin copper coins** (leptons; mites) – **which is of very little value** (a quadrans; a farthing; = a value of a fraction of a Roman cent).

43. **So, calling His disciples to Himself, He said to them, "Truly (Amen), I now say to you men that this destitute widow threw more than all those continuously throwing [money] into the treasury collection box,**

44. **"for everyone threw from out of their exceeding excess** (or: surplus), **yet she, from out of her poverty** (need; want; deficiency; being behind), **threw [in] all, as much as she had – her entire livelihood** (the whole of what gives her a living)."

## CHAPTER 13

1. **Later, while progressively making His way out of the temple grounds** (or: courts), **one of His disciples says to Him, "Teacher! See** (or: Look) **what kind of** (may = what magnificent) **stones and what sort of** (may = what wonderful or great) **buildings [these are]!"**

2. **However, upon considering, Jesus said to him, "You continue looking at** (or: Are you still seeing and observing... ?) **these great buildings! Under no circumstances may be left here stone upon stone, which may not by all means be loosed down** (dislodged and torn down)."

3. **And then – [having come] into the Mountain of Olives – during His continued sitting with the temple complex in view, Peter, Jacob (James), John and Andrew began inquiring of Him, privately,**

4. **"Tell us, when will these things be? And further, what [is/will be] the sign, whenever all these things may be about to be progressively brought together and ended** (or: concluding; or: finished together and brought to their goal – their intended end)?"

5. **So Jesus, giving a decided response, began to be saying to them, "Be continuously observing, and see to it [that] no one can lead you men astray** (or: should at some point deceive you).

6. **"Many folks will be coming [depending or basing their authority] upon My Name, repeatedly saying 'I, myself, am' (or: saying that, I, in contradistinction to others, am he [or: the one]), and they will be leading many folks astray** (or: will deceive many).

7. **"Yet, whenever you men may hear [the noise of] battles [nearby], as well as reports or rumors of wars [farther off], don't you folks be disturbed or alarmed, for it is necessary for it to happen, but nonetheless, [it is] not yet the end** (the goal; the consummation; the closing act; the finished product).

8. **"For ethnic group (or: nation) will be raised (or: roused) up upon ethnic group (or: nation), and kingdom upon kingdom. There will be earthquakes (or: shakings) in one place after another. There will be famines and times of hunger. These things [are] a beginning of 'birth pains'.**

9. **"So as for you men, continue looking to (or: after) yourselves, for people will give you over unto sanhedrins (the ruling councils, or courts, in the Jewish culture of that time), as well as unto synagogues (local religious and cultural centers). [There] you folks will be beaten and severely whipped (or: lashed). Also, you will be caused to make a stand upon [the demand] of governors (rulers) and kings, in consequence of involvement with Me, [leading] into a witness and testimony to, and evidence for, them.**

10. **"Further, it continues necessary for the good news (the message of goodness, ease and wellbeing) to be publicly proclaimed into the midst of all the ethnic multitudes (unto all the non-Jews and the nations), first.**

11. **"Then, whenever they may repeatedly bring or progressively lead you folks, while in process of giving you over, do not continue anxious or filled with worry beforehand as to what you men should be speaking. On the contrary, whatever may be given to and in you within that hour, continue speaking this. You see, you folks are not the ones then speaking, but rather, [it is] the Set-apart Breath-effect (or: Holy Spirit).**

12. **"And so, a brother will give over [his] brother, into death, and a father [his] child. Also, children will rise up upon (or: take a stand against) parents and will be putting them to death.**

13. **"Furthermore, you will be men constantly hated and repeatedly regarded with ill-will by everyone (all folks) – because of My Name. Yet, the one enduring and remaining under [these situations] on into the conclusion [of these things] (or: unto the attainment of the goal; into the finished state of maturity; into the final act and end) will be kept safe (or: rescued; delivered; restored to health and wholeness; saved).**

14. **"Now whenever you men may see 'the abomination of the desolation' (or: the detestable thing which results in a region becoming uninhabited, lonely and like a desert; or: the loathing and abhorrence which pertains a wasted condition; [Dan. 9:27; 11:31; 12:11]) standing where it is not continuing necessary (or: where it is not proper; where it must not) – let the one reading**

**continue directing his mind and using his intellect [here] (= figure out what this means) – then let those within the midst of Judea progressively take flight, and continue fleeing into the mountains (or: hill country).**

15. **"But now for the one upon the housetop: let him not descend (step down), neither let him enter to pick up anything from out of his house.**

16. **"And for the one [having gone] into the field, let him not return (or: turn back) unto the things [remaining] behind to pick up his cloak (or: outer garment).**

17. **"Yet woe to (= it will be hard, perhaps even tragic, for) the pregnant women, as well as, for those still nursing [babies] in the midst of those days!**

18. **"So you men be continuously praying, to the end that your flight (escape) may not occur (happen) in winter (or: in the rainy season),**

19. **"for those days will be pressure (constricted squeezing; tribulation; affliction) – of which sort that such as this has not happened (occurred), and may under no circumstances come to be, from [the] beginning of [the] creation which God formed and constructed, until now! [Joel 2:2; Dan. 12:1]**

20. **"And now – except [the] Lord [= Christ or Yahweh] cuts short (maims; curtails; lops off; discounts) the days – all flesh (= people) will not likely be kept safe or rescued. However, because of the chosen ones, whom He, Himself, picked out, He cuts short (curtails) the days.**

21. **"Then, at that time, if anyone of you folks should say, 'Look! Here [is] the Christ (the Anointed One; or: the Anointing)! Or, See, there [He is]!' – be neither trusting nor believing [them].**

22. **"You see, false 'Christs' (false anointed ones; counterfeit anointings) and false prophets will be roused and raised up (perhaps = come to prominence), and they will be providing signs and miracles (wonders; portents), [aiming] toward the accomplishment of leading- astray (or: the condition or situation to deceive) – if [they are] able – the chosen ones.**

23. **"So you men continue looking and keep on taking note (= be on your guard). I have foretold everything to you (or: I have declared all things for you beforehand).**

24. **"But further, after that pressure (tribulation; stress; affliction) within those days,**

25. **'The sun will be darkened, and the moon will not give her radiance, And the stars will be falling, one after another, from out of the heaven (or, perhaps: the sky), And those powers within the heavens (or: skies) will be shaken.'** [Isa. 13:10; 34:4; Ezk. 32:7; Joel 2:10; 3:4; 4:15; Hag. 2:6, 21]

26. **"Then, at that time, they will see the Son of the Man (the son of the human) progressively coming within the midst of clouds, with much power (or: ability) and a manifestation which calls forth praise (glory). [Dan. 7:13-14]**

27. **"Also, at that time, He will commission and send off (He will cause to function as representatives) His agents (with other MSS: the messengers) and**

**He will be completely gathering together** (convening; fully leading together; or: assembling-upon) **His chosen ones from out of the four winds – from the extremity of the Land** (or: earth) **to the extent of the extremity of [the] atmosphere** (or: the edge of [the] sky; or: the high point of heaven).

28. **"Now, learn the parable** (or: the illustration) **from the fig tree: whenever its young branch** (or: shoot) **should become tender** (soft and pliable) **and should progressively grow and sprout out the leaves, by experience you normally know that the summer is near.**

29. **"Thus also, whenever you men, yourselves, should see these things progressively occurring** (happening; coming into existence), **you will continue knowing from experience that it** (or: He) **progresses to be near – upon** (or: at) **the gates** (or: doors; entrances)!

30. **"Truly I am now saying to you men that this generation may under no circumstances pass on by until which all these things should come to be** (occur; happen; be birthed).

31. **"The heaven and the earth** (or: The sky and the land) **will pass on by, yet My words** (or: thoughts and ideas; messages) **will under no circumstances pass on by.**

32. **"Now about** (concerning) **that day or the hour, no one has seen, nor knows – neither the agents in the midst of [the] atmosphere** (or: messengers within heaven), **nor the Son – except the Father.**

33. **"Continue looking, observing, taking note – and be on your guard! Be constantly awake, watchful and alert! Be habitually thinking, speaking and acting with a view to goodness, ease and wellbeing** (or: continuously praying)! **You see, you men have not seen and are thus unaware of when it is the appointed season** (or: the fitting situation; the *kairos*).

34. **"[It is] like a person** (human; man), **a traveler** (one who journeys away from home and country), **leaving his home and giving the authority to his slaves – to each one his work – and imparts a goal in the gatekeeper** (or: to the doorkeeper; for the person in charge of the entry) **that he should be constantly watchful and alert.**

35. **"Therefore you people continue being watchful and alert, because you have not seen and thus you folks are unaware of when 'the Lord of the House'** (or: the 'Owner of the house') **is proceeding to come – whether [at] evening, or midnight, or [at] the crowing of the rooster, or early in the morning.**

36. **"Coming suddenly and unexpectedly, may He not find you folks continuing** (or: by habit) **fast asleep!**

37. **"Now what I am now saying to you men, I continue saying to everyone** (to all), **'You folks continue being watchful and alert!'**"

1. **Now the [Feasts, or, festivals, of] Passover and [of] the Unleavened Bread were two days off** (or: after two day), **and the chief** (or: ranking) **priests and scribes** (scholars and theologians of the Law) **were still seeking** (or: continuing in trying to find) **how they could kill Him off, [after] seizing [Him] in a trap using some kind of bait as a crafty device.**
2. **You see, they kept on saying, "Not within the Feast** (or: festival; may = in the presence of the festival crowd), **lest at any time there will be an uproar of the people** (or: a riot from the people)."
3. **And during His being in Bethany at the house of Simon the leper, while His lying down [at a meal] was continuing on, a woman came with** (having and continuing in holding) **an alabaster [case, or, vase] of perfumed ointment which was a pure and unadulterated extract from the roots of the spikenard plant** [native to India; may = lavender] – **very expensive. Upon crushing the alabaster [vase; case], she poured [its contents] down upon His head.**
4. **But there were some being increasingly annoyed, to themselves** (or: Now certain folks continued expressing resentment and pained displeasure among themselves) **and kept on saying, "Why** (or: Into what [purpose]) **has this loss and destruction of the perfumed ointment taken place?**
5. **"Because it was being possible for this perfumed ointment to be sold for over three hundred denarii** (more than a year's wages)... **and to be given to the destitute** (poor folks)!" **And so they began, as it were, inwardly snorting** (perhaps: snarling) **and proceeded turning their fury and fretted agitation on her.**
6. **But Jesus said, "You men let her alone and let her flow [with this]** (or: Leave her)! **Why do you continue presenting her with [verbal] beatings? She performs a beautiful deed on Me** (or: She works a fine and ideal work within Me).
7. **"You see, you folks always continue having the destitute** (poor folks) **with yourselves, and whenever you may be in the habit of purposing** (wanting; intending) **[it], you continue able to at all times** (or: always) **to do well for** (to) **them. Yet you folks do not continue always having Me.**
8. **"What she possesses, she performs** (or: What she had, she used). **She undertakes, beforehand, to anoint My body with aromatic ointment, [leading] into a preparation of [My] corpse for burial.**
9. **"Now truly I am saying to you folks, Wherever the good news** (the message of ease and wellbeing) **may be publicly proclaimed – [even] into the whole ordered system** (world) – **this also which this woman does** (or: performed) **will be spoken [leading] into a memorial of her** (or: a means of remembering her)."
10. **Later, Judah** (Judas) **Iscaiot – one of the twelve – went off to the chief** (or: ranking) **priests, to the end that he could** (or: should) **give Him over to them.**

11. **Now the men hearing [this] rejoiced** (were delighted) **and promised to give him silver** (= coins). **So he kept on seeking how he could conveniently give Him over.**

12. **Now on the first day of the [Feast; festival] of Unleavened Bread** (= in the first day for eating "matzah"), **when they were by custom sacrificing the passover [animal], His disciples proceed asking Him, "Where are You now intending** (wanting; willing) **[that] we – upon going off – will make [things] ready and prepare so that You can eat the passover?"**

13. **So He gives two of His disciples a mission and sends them off, and proceeds saying to them, "Be progressively off, under [these instructions], into the city, and a person** (a human; a man) **progressively carrying a small earthenware vessel** (jar; pitcher) **of water will encounter** (or: meet) **you. Follow after him,**

14. **"And wherever he might enter, say to the householder** (master or head of the house; = owner) **that the Teacher now says, 'Where is My guest-room where I can** (or: may) **eat the passover with My disciples?'**

15. **"Then he, himself, will point out and show you [two] a large room upstairs** (or: an upper room) **ready with furnishings spread, and there you make the necessary preparations for us."**

16. **So the disciples went out and came into the city and found [everything] just as He said to them, and they prepared the passover.**

17. **Later, with the arriving of evening, He proceeds coming with the twelve.**

18. **Then, at their continued lying back** (reclining) **and while still eating, Jesus said, "Truly** (or: Count on it), **I am now saying to you men that one [person] from out of you** (or: from your [group]) **– the person presently eating with Me – will be giving Me over** (= handing Me over; turning Me in)."

19. **They at once began to be pained, grieved, made sad and distressed, then to be repeatedly saying to Him – one after another – "Surely not !!"** [other MSS: "It is not I, is it, Rabbi?" and another, "Surely not !!"]

20. **Yet, giving a decided reply, He said to them, "[It is] one of the twelve – the person repeatedly dipping [a morsel] into the common bowl with Me** (or: presently dipping [the bitter herbs; Concordant Text: {his} hand] into the same [literally: the one] deep dish simultaneously with Me [or: after Mine]),

21. **"because, [you see], the Son of the Man** (the son of the human; the Human Being) **is indeed progressively leading the way under** (or: is now going away), **just as** (or: accordingly as) **it has been written about** (or: concerning) **Him, yet [there is] disaster** (woe; calamity; or: Alas!) **to** (for; in) **that person** (human; man) **through whom the Son of the Man is being progressively given over! It was being beautiful in and ideal for HIM – if that person** (human) **had not been given birth** (or: were not born)!"

22. **And during their continued eating, Jesus, taking a loaf of bread [and] saying a good word** (or: expressing the goodness, ease and wellbeing of the Word; or: speaking a blessing), **breaks [it] and gives [it] to them, then said, "You men take** (or: grasp) **this. It is My body.**" (or: "Get hold of and receive [it]. This is My body.")

23. **Then, taking a cup – while speaking of the goodness and wellbeing of grace, and expressing gratitude [for it] – He gave [it] to them and all the men drank from out of it.**

24. **Then He said to them, "This is the blood – pertaining to My arrangement** (My covenant; or: My will; [with other MSS: This is My blood which is the source of the New Covenant]) **– the [blood] being now progressively poured, scattered and diffused out over many [folks; peoples].**

25. **"Truly, I am now laying out my thoughts and saying to you that no longer, under any circumstances, can I** (may I; would I; should I) **drink from out of the product of the grapevine – until that day, whenever I can drink it** (or: constantly drink it) **new in quality and kind, within God's reign as King** (or: in the midst of the kingdom of God; = the realm of God's activities and way of doing things)."

26. **And after singing a hymn** [perhaps = singing the Hallel; or: chanting a psalm], **they went out into the Mountain** (or: Mount) **of Olives.**

27. **Then Jesus is laying out His thoughts and saying to them, "All you men will be ensnared by the bait and caught in the trap, and thus stumble in your walk** [other MSS add: in union with Me, in the midst of this night], **because it has been written,**

**'I will strike** (smite; hit) **the shepherd, and the sheep will be thoroughly scattered and dispersed throughout.'** [Zech. 13:7]

28. **"But nonetheless, after the [situation/arrangement/accomplishment for] Me to be aroused and raised up, I will go ahead of you folks into Galilee."**

29. **Yet Peter affirms to Him, "Even if everyone [else] will be ensnared and caught or made to stumble, still, nevertheless, I myself [will] not!"**

30. **So Jesus then says to him, "Truly, I am now saying to you that today – in this night, before a rooster (cock) crows twice – you, yourself, from a stance of refusal will utterly deny, disown and renounce Me, three times."**

31. **Yet Peter kept on speaking from excessive insistence, "More certainly, rather, if ever it may progress to where it is necessary to die for or with You, under no circumstances will I be utterly denying or renouncing You!" Now everyone began saying similarly, as well.**

32. **They later continued going into a small designated spot** (or: landed property; estate; freehold), **the name of which [is] Gethsemane, and He is then saying to His disciples, "Sit down here while I may be praying** (or: until I can speak [to God] with a view toward having things be well)."

33. **Then He proceeded in taking Peter, Jacob (James) and John aside** (or: along) **with Him and He began to be increasingly affected from out of a**



stunning sense of extreme awe and terrifying astonishment, and to be progressively depressed and sorely troubled with distress.

34. And so He then is saying to them, "My soul is encompassed with pain, grief and exceeding sorrow – to the point of death! Remain here and continue alert and watchful."

35. Then going forward a little distance, He fell repeatedly upon the ground, and kept on praying with a view toward having things go well – to the end that, if it exists being possible, The Hour might pass away from Him.

36. And He went on to say, "**Abba** (= Daddy; Dad; Papa) – **O Father** – all things [are] possible for (to; with; in) **You**; carry this cup away from **Me**! But to the contrary (or: Nevertheless) not what I, **Myself**, am now wanting (or: continue wishing; am repeatedly willing), but rather and further, what **You** [are; want; will]!"

37. Later He proceeds coming and is then finding them down continuing fast asleep, so He then says to Peter, "Simon, are you continuing down fast asleep? Do you not have strength to continue staying alert and watchful [for] one hour?

38. "You men be constantly alert and watchful, and continue praying with a view toward having things go well – to the end that you folks will not come (or: go) into a test (or: a trial; an ordeal). Indeed, the spirit (the Breath-effect; or: the attitude) [is] eager (rushing ahead with passion), yet the flesh (= the estranged human nature; the alienated self; the person who has been molded and dominated by the System) [is] weak (without strength and powerless; feeble and infirm)."

39. And then again, going off, He prayed, saying the very same word (thought; idea; expression).

40. Then, coming again, He found them down continuing fast asleep, for their eyes continued in being weighed down. And they did not know what reasoned response to give to Him.

41. And He repeats His coming, the third [time], and so is saying to them, "Are you men continuing in being down sleeping and resting up [for] the rest (or: the remainder) [of the night]? It [i.e., the morning] continues holding off (= it remains distant; perhaps: = the night is dragging on; from commercial usage of the phrase: He now has full payment from [them])... The hour comes (or: came). Look, and consider (See, and understand), the Son of the Man (the human son) is being progressively given over into the hand of the sinners (of the ones failing to hit the target; of the folks missing the point; of those failing and making mistakes).

42. "Now be wakened and aroused, and proceed to get up! We should lead the way, let us go! Look! The man handing Me over has approached and is now near."

43. **Then, all of a sudden, while He was still speaking, Judah (Judas) Iscariot – one of the twelve – is presently coming to be at His side, and with him [there is] a crowd with swords and wooden weapons [i.e., clubs or staffs], [sent] from the chief priests, the scribes (scholars; theologians; professional Torah teachers) and the elders [= sent from a committee of the Sanhedrin].**

44. **Now the man handing Him over had given to them a prearranged (or: agreed-upon) signal, saying, "Whomever I should kiss (show the outward expression of a greeting as a friend), He it is. At once seize Him with a strong hold and proceed securely leading [Him] away."**

45. **So upon coming, immediately approaching Him he is saying, "Rabbi!" Then he affectionately kissed (or: = gave a prolonged kiss to) Him.**

46. **Now those men thrust their hands upon Him and strongly seized Him.**

47. **However, a certain one of those that had been standing by (i.e., beside [Him]), upon drawing [his] sword, struck the slave of the chief priest and cuts away a little [portion of] his ear [other MSS read: took off his ear].**

48. **And yet Jesus, giving a decided response, said to them, "Do you men come out with swords and wooden weapons as upon a bandit (highwayman; robber; or: a rebel; an insurrectionist) to arrest and apprehend Me?**

49. **"Day after day I was there facing you folks within the temple courts and grounds, repeatedly teaching – and you did not seize Me. Nevertheless, so that the Scriptures can (or: may; would) be fulfilled..."**

50. **And then, abandoning (deserting) Him, they [= His disciples] all fled.**

51. **Now a certain young man, having thrown (or: loosely wrapped) a fine linen sheet around [his] naked body, had been following-on together with Him and they kept on trying to grab a strong hold of him, so as to seize him.**

52. **But he, leaving the fine linen sheet behind to drop down [or, perhaps: in their hands], fled naked.**

53. **And they [i.e., the armed crowd] led Jesus off toward the chief priest. Then all the chief (or: ranking) priests – as well as the elders and the scribes (scholars) – one by one proceeded in assembling together.**

54. **Now Peter followed Him at a distance, until [having come] inside as far as [entering] into the uncovered courtyard of the chief priest, so he was continuing on there, sitting down together with the house attendants (the [chief priest's] subordinates) and continuing warming himself, facing toward the [fire] light.**

55. **Meanwhile the chief priests and the whole Sanhedrin (the ruling council) – looking for evidence against Jesus in order to issue a death sentence [on] Him – kept on trying to find a witness [to bring testimony or evidence] down on (= against) Jesus, but they were not finding [any].**

56. **You see, many kept on giving false testimonies (or: evidence) down on (or: against) Him, and yet the stories (testimonies) were not being consistent (alike; equal; = in agreement).**

57. Further, certain folks, standing up one after another, were telling false stories down on (or: against) Him, in turn saying,  
58. "We, ourselves, heard Him saying, 'I, myself, will loose-down and destroy this hand-made temple sanctuary (the inner shrine), and through the midst of (or: during) three days I will build (construct) another house not made with hands.'"  
59. And yet neither, in this way, was their testimony (or: story) consistent (= in agreement).

60. Then, rising up into the midst [of the group] and taking a stand, the chief priest questioned Jesus, going on to say, "Are you continuing to give a definite response to nothing (or: to not make a decided response to anything)? What (or: Why) are these folks repeatedly testifying down against you?"

61. Yet He continued silent and from considered decision did not respond anything.

Again, the chief priest continued inquiring of Him and proceeds saying to Him, "Are you the Christ (the Anointed One; the Messiah), the son of the Blessed One?"

62. Now Jesus said, "I am (or: I, Myself, am [He]) [some later MSS, but quoted by Origen, read: You are saying that I am])! And furthermore, you men will see the Son of the Man (the human's son; the Human Being) habitually (or: continuously) sitting at (or: forth from the midst of) [the] right [hand; section] of the Power, and progressively (or: repeatedly; as by habit) coming (or: going) with the clouds of the atmosphere (or: the sky; the heaven)." [Dan. 7:13; Ps. 110:1]

63. But at this the chief priest, ripping and tearing his inner garments (tunics; clothes), is then saying, "What need of witness or evidence do we still continue having?

64. "[other MSS add: Look!] You men hear (or: heard) the blasphemy (the abusive talk [before God])! How is it now appearing to you folks (or: What continues evident to you; = What do you think of this)?"

So they all made a decision down on Him (condemned Him) to be held fast within (under the control of; thus = liable to or deserving of) death.

65. Then some started to repeatedly spit on Him and then proceeded to put a covering around His face [so as to blindfold Him]. Next they continued to repeatedly beat Him with their fists all the while saying to Him, "Prophecy!" And [with] slaps (or: blows with a rod), the subordinated (deputies; court guards) took Him.

66. Now during Peter's being below within the courtyard, one of the servant girls (or: maids) of the chief priest is then coming,

67. and, seeing Peter continuing to warm himself, while looking straight at him is saying, "You, too, were with Jesus the Nazarene!"

68. Yet he denies (disowned; renounced) [it], by saying, "I have neither seen nor do I know [Him] – nor do I even understand now what you, yourself, are

**presently saying!** (or: I neither know nor understand what you are saying {= meaning}; or: I neither know nor am acquainted with him. What do you mean?)"  
**So he went forth outside into the forecourt** (vestibule; entranceway). **And then a rooster** (cock) **crows!**

69. **But then the servant girl** (maid), **seeing him [there], started to go on saying again to those that had been standing by, "This fellow is one from their group** (= one of them)!"

70. **Yet he again began denying and continued renouncing [it]. Then, after a little [while; time], those that had been standing by again began saying to Peter, "You really** (certainly; truly) **are one from their group, for you are a Galilean, also** [other MSS add: and your speech is alike]!"

71. **Now he started to be repeatedly speaking as though making an offering** (or: cursing; anathematizing) **and to continue swearing with an oath, "I have not seen nor do I know the person** (the man; the human) **of whom you folks continue speaking!"**

72. **And immediately a rooster** (cock) **crowed a second [time], and Peter recalled the saying** (declaration), **just as Jesus said to him, "Before a rooster is to crow twice, you will deny and disown Me three times."** Then, casting **[his thoughts and attention] upon [this], he began weeping**  
(or: on setting [himself] on [the situation] he continued in lamenting, wailing and shedding tears; may = he broke down and cried; or: And then, throwing [himself] upon [the ground], he was crying).

## CHAPTER 15

1. **Then as soon as it was dawn** (or: right away, early in the morning,) **the chief** (or: ranking) **priests, upon forming** (convening) **a council** (or: holding and conducting consultation; [other MSS: having prepared {= reached} a decision upon counsel]) **with the elders, the scribes** (scholars; Torah specialists) **and the whole Sanhedrin, [are] binding Jesus. They conducted [Him] away and turned [Him] over to Pilate.**

2. **So Pilate asked Him, "You** [spoken emphatically, perhaps with disbelief] **are the king of the Judeans?" Now He, giving a decided reply, is then saying to him, "You, yourself, are now saying [it]** (or, may = If you say so; or: You [spoken emphatically] are presenting this thought and idea)."

3. **Then the chief priests began bringing many charges and accusations against** (or: down on) **Him.**

4. **Yet Pilate continued with questioning Him again, saying, "Are you continuing giving no definite reply about anything? Consider how many charges and accusations they keep on bringing down on** (or: against) **you!"**

5. **But Jesus no longer made a response about anything – so that Pilate continued to be amazed** (filled with wonder, astonishment and marvel).

6. Now corresponding to [the] festival (or: feast), he was customarily releasing to them one prisoner – whomever they had been requesting by petition.

7. And now there was the man being commonly called Bar-Abbas (the father's son) – being bound with the insurrectionists (insurgents; rebels) who had committed murder in the insurrection.

8. So, upon coming up, the crowd, shouting, started to be repeatedly requesting in accordance to what he was customarily always doing for them.

9. Yet Pilate put a discerning question to them, saying, "Are you folks presently intending (or: continuing in wanting) [that] I should release to you (or: set free for you people) 'the king of the Judeans'?"

10. You see, he had begun to be aware and continued recognizing from his personal experience that the chief (ranking) priests had turned Him over because of envy and jealousy.

11. Now the chief priests stirred up and incited the crowd to the end that he would rather release to them (or: set free for them) Bar-Abbas (son of the father).

12. Yet Pilate again replied discerningly, continuing in speaking to them, "What, then, do you continue intending (or: are you presently wanting) [that] I should do [with; to] the fellow whom you folks continue calling 'the king of the Judeans'?"

13. Now those folks again made an outcry (or: shouted back), "Put him to death on a torture stake (Crucify him; Impale him) at once!"

14. But Pilate continued saying to them, "Why, what bad or worthless thing did he do?" Still they exceedingly made outcry, "Put him to death on a torture stake (Crucify him; Impale him)!"

15. So Pilate, wanting and intending to do that which was sufficient to satisfy the crowd, released to them (or: set free for them) Bar-Abbas, and – upon scourging (severely whipping) [Him] – turned Jesus over so that He would be put to death on a torture stake (crucified).

16. Now the soldiers led Him away inside the courtyard – which is [part of the] Praetorium (i.e., the governor's headquarters, or palace) – and proceeded calling together the whole company of troops (squadron; battalion; detachment).

17. Then they proceed to clothe Him in a purple garment and, upon braiding (or: weaving) a thorny wreath, then proceed to put [it] on Him, around [His head – i.e., crowned Him].

18. Next they started to repeatedly salute and greet Him, "Be constantly rejoicing (or: = Greetings and good day; or: Hail), O king of the Judeans!"

19. They also began striking (hitting; beating) His head with a reed staff (or: cane rod) and kept on spitting on Him and, repeatedly kneeling, continued doing obeisance (bowing down; [pretending] worship) to Him.

20. And so, when they had ridiculed (made fun of; mocked) Him, they stripped the purple garment from Him and clothed Him with His own outer garments.

Then they are progressively leading Him out so that they could put Him on an execution stake (crucify Him).

21. A certain man – Simon of Cyrene, the father of Alexander and Rufus – on his way coming from a field (or: [the] countryside) is continuing passing on by, and they proceed to compel his assistance (to commandeer or conscript [him] into service) to the end that he should pick up and carry His execution stake (or: cross).

22. So they continue bringing Him [until they come] upon the place, Golgotha, which is being normally translated and interpreted, "a place of a skull."

23. Then they began trying to give Him wine to drink which had been drugged with myrrh. But He did not take (or: receive) [it].

24. And so they continued in crucifying Him (attaching Him to the execution stake). Next they are proceeding to divide and distribute His outer garments, repeatedly casting a lot on them [to see] who would take what.

25. Now it was [the] third hour [of the day; = 9 A.M.] when they crucified Him (attached Him to the execution stake),

26. and there was the inscription (epigraph) of the charge (accusation) brought against Him (= identifying His crime), having been written upon [the stake, or a placard]: "THE KING of the JUDEANS".

27. Furthermore, they continued the process of crucifixion by attaching two robbers on stakes, together with Him – one on the right, and one on left of Him.

[vs. 28 omitted by WH, Panin, Tasker, Nestle-Aland, Concordant, bracketed by Griesbach, but found in later MSS & included in the Received Text:

And the Scripture is fulfilled, the one saying, "And He is being thought to be (considered or counted as) belonging with lawless men."]

29. Meanwhile people, as they continued passing by one their way, began repeatedly speaking abusively (hurling insults; blaspheming) to and at Him, continuously shaking (wagging; tossing) their heads, and repeatedly saying, "Ha (or: Aha; Bah; Wa; Ooh)! The one progressively loosing-down and destroying the inner sanctuary of the temple, and then progressively building [it] within three days!

30. "Immediately rescue (save; deliver) yourself by at once stepping down from the stake (cross)!"

31. Likewise, the chief priests with the scribes (scholars; theologians), also continuing in ridiculing (making fun; mocking) toward one another, kept on saying, "He rescued (saved, delivered and healed) other people – himself he is not able (has no power) to rescue (save; deliver)!"

32. "The Christ," "The King of Israel!" "Let him step down now from the stake (cross) so that we can see and may believe!"

**Even those having been attached to stakes (crucified) together with Him had been unjustifiably reproaching Him (or: charging Him with disgrace).**

**33. Then, upon the coming of it being [the] sixth hour (= noon), darkness came to be upon the whole land – until [the] ninth hour.**

**34. And at one point during the ninth hour, Jesus shouted in a loud voice, "Eloi! Eloi! Lama [other MSS: Lema] sabachthani?" – which is normally being translated and interpreted, "My God! My God! Into what do You leave Me down within?" (or: Into what did You leave Me down to remain in union with?) [Ps. 22:1]**

**35. Then, upon hearing, some of the folks that had been standing nearby began saying, "Look (or: See; or: Consider)! He is summoning Elijah!"**

**36. Now someone, running and soaking a sponge with wine vinegar (or: sour wine that has a sharp taste) [and] putting it around [the end] of a reed-staff, began trying to cause Him to drink [Ps. 69:22], while saying, "Let [him] be! We can see if Elijah is now coming to take him down."**

**37. But Jesus, letting flow a loud sound (or: a great Voice), breathes out (or: expired; blows out [His] spirit; = died).**

**38. And then the curtain (or: veil) of the inner sanctuary ([divine] habitation) of the temple was split (torn; divided) into two [pieces] – from above until below (or: from top to bottom).**

**39. Now the centurion (Roman army officer in charge of 100 foot soldiers) – who had been standing at the opposite side facing Him – upon seeing that He expired (i.e., died; breathed out His life breath) this way, said, "Truly (or: In reality; Certainly) this man was God's Son!"**

**40. Now there were also women continuing in looking on from afar, among whom [were] also Miriam (or: Mary), the Magdalene (or: from Magdala), Mary the mother of Jacob (or: James) the younger (or: the Little) and of Yosi (or: Joses), as well as Salome**

**41. – who had been following with (accompanying) Him and continued giving ministering service to Him when He was within the Galilee [district] – and many other women who were walking up together with Him into Jerusalem.**

**42. Now with it already coming to be late in the afternoon (or: evening time), since it was being preparation [day] which is before a sabbath,**

**43. Joseph from Arimathea – a prominent and reputable counselor (or: a member of the Council [the Sanhedrin]) who showed good form, who himself, also, was habitually focusing and progressively moving toward receiving God's reign as King (or: was constantly having a welcoming and receptive attitude toward the kingdom of God; was anticipating God's imperial rule) – demonstrating courage, entered within, [going] to Pilate, and requested the body of Jesus.**

44. Yet Pilate became amazed and wondered if He had already died. So, summoning the centurion to himself, he made inquiry upon him if He already died off.

45. So then, ascertaining [it] from the centurion, he granted (freely gave) the corpse to Joseph.

46. Then after buying some linen cloth from the marketplace, upon taking Him down he wrapped [Him] in the linen cloth and put Him within a memorial tomb which was one having been quarried from out of a rock-mass, then rolled a stone forward – upon the entrance (opening; doorway) of the memorial tomb.

47. Now Mary the Magdalene and Mary the [mother] of Yosi (Josés) continued watching and were noting where He had been put.

## CHAPTER 16

1. So with the elapsing (or: coming to be fully through) of the sabbath, Mary the Magdalene, Mary the [mother] of Jacob (James), and Salome bought spices and oils which come from spices, to the end that, upon coming, they could anoint (or: besmear) Him.

2. And very early, on one of the sabbaths (or: in one of the sacred days of rest), they continued approaching the memorial tomb with the rising of the sun.

3. And they began saying to each other, "Who will roll the stone away from out of the entrance of the memorial tomb for us?"

4. Then, upon looking up, they continue gazing, noticing that the stone has been rolled back – for in fact it was tremendously large.

5. Next, upon entering into the memorial tomb, they saw a young man (or: a fresh, new one [or: person?]) continuing sitting down on [the places, or, furnishings] at the right, being a man having clothed himself with a bright, white, long flowing robe – and they were stunned from amazement.

6. Now he is then saying to them, "Stop being alarmed (or: Don't continue being utterly amazed). You are still looking for (trying to find) Jesus the Nazarene – the Man having been crucified (attached to an execution stake). He was aroused and raised up; He is not here. Look at (or: See and consider) the place where they put Him.

7. "But now, go and lead, under [this message]: say to the disciples – and to Peter – that He is progressively going ahead of you folks into the Galilee [area]. You will see Him there, just as He told you people."

8. So coming out, they fled (= ran away) from the memorial tomb, for trembling and ecstasy (a being put out of place and normal standing; a displacement of the mind) continued holding them and [along the way] they said nothing to anyone, for they continued fearing (being affected by fear).



[Codices Aleph and B and other witnesses end Mark here; Codices ACD along with later MSS and witnesses contain the following:]

9. **Now arising early in the morning, in the first [part] of [the] sabbath, He [later] appeared first to Mary the Magdalene, beside whom** (or: from the presence of whom) **He had thrown out seven demons** (Hellenistic concept and term: = animistic influences).

10. **That woman, upon going on her way, reported back to those being ones birthed to be with Him – men continuously mourning** (expressing grief) **and repeatedly shedding tears.**

11. **At hearing that He continues living** (or: lives) **and was gazed upon** (observed) **by her, those men were without faith** (distrusted; disbelieved).

12. **Yet after these things, He was displayed in clear light and manifested – in a different form – to two of their group, when they continued walking along, being on their way journeying into [the] country.**

13. **So those men, upon coming away, reported back to the rest, yet they were not trusting** (or: putting faith and belief) **in those men.**

14. **Now later on** (or: subsequently) **He was suddenly manifested in clear light to them – to the eleven, as they were continuing in reclining [at a meal]. Then He challenged their character in regard to their mistrust** (or: reproached their reputation of lacking faith) **and hardness** (or: roughness and dry condition) **of heart, because they did not put faith or trust in those attentively viewing Him as One having been aroused and now raised up from out of the midst of dead ones.**

15. **Then He said to them, "As you are journeying on your way** (or: As you are traveling) **into all the ordered system** (the world of religion, culture and government), **you men make a public proclamation of the good news** (or: herald the good message of ease and wellness) **to the entire creation** (or: in all the founded and civilized area that has been reclaimed from the wild).

16. **"The trusting and believing one – as well as one being immersed** (baptized) **– will be restored to health and wholeness** (be delivered, rescued, made safe, and returned to his original state and condition). **Yet the distrusting person** (the one being without faith; or: the faithless one) **will be separated down** (will have a decision rendered against him; will be condemned).

17. **"Now these signs will be following along beside in** (or: by; with; for) **those trusting and believing: within and in union with My Name, they will be casting out demons** (Hellenistic concept and term: = animistic influences). **They will be speaking to new languages** (or: with, in and by new tongues).

18. **"Further, they will carry away and remove** (or: lift up) **serpents** [some MSS add: in or with {their} hands], **and if they should ever drink anything deadly it can** (or: may) **under no circumstances harm** (injure; hurt) **them. They will be placing hands upon folks being without strength** (= sick people;

disabled folks; infirm ones), **and they will have [it] ideally** (or: will be possessing [themselves or situations] beautifully)."

19. **So then, after [times of] speaking with them, the Lord Jesus is taken back up again** (or: was received again) **into the midst of the atmosphere** (or: sky; heaven), **and sits** (or: sat down; = assumes the throne) **at God's right [side, or, hand]**. [Ps. 110:1]

20. **Yet those men, in [their] going forth** (or: upon exiting [the area]), **made public proclamations of the Lord** (or: from the Lord; pertaining to the Lord) **everywhere – He continuously cooperating and working together, and repeatedly establishing** (setting on good footing) **the message** (the Word; the thought; the idea) **through the consistently accompanying signs** (or: by means of the signs which continued attending as sequels).

[written circa A.D. 45-60 – Based on the critical analysis of John A.T. Robinson]

# LUKE

## CHAPTER 1

1. **Since it is admittedly true – and considering – that many people put their hand to and undertook to compile, collate and compose** (or: arrange back again and rehearse) **by** (or: for) **themselves a narrative that leads throughout the matters and facts** (the results and effects of events, practices, business, affairs and what has been done) **concerning the things having been brought to full measure** (or: having been fully accomplished) **among us,**
2. **just and correspondingly as the original** (the from [the] beginning) **eyewitnesses** (= personal examiners) **and assistants** (deputies and subordinates – "under-rowers," or, those under orders) **of the Word** (message; idea; Logos; Reason; thought) **gave, and give, [them] over to us,**
3. **it seems [necessary; important; a good idea] also for** (or: to) **me – having followed alongside and accompanied closely from the earlier period – to write to** (or: for) **you, most excellent Theophilus** (or: most mighty friend and lover of God; or: O man most strongly loved of God), **all things consecutively** (or: point by point; systematically) **[and] accurately** (or: with details exact),  
(or: – having from above {i.e., in descending order} intensively traced and investigated on all things – to write for you in logical order and with precise details {the course and movement}...),
4. **to the end that you can** (would; should; may) **fully know by experience about** (or: concerning) **the certainty** (the state of being secure from stumbling or falling; = reliability) **of the words** (ideas; messages; = teachings) **which you were instructed** (orally resounded down into the ears so as to make the ears ring).
5. **Within the days of Herod, the king of Judea, there happened to be a certain priest, named Zechariah – [a member] out of [the] daily [service division, or, routine section] of Abiah** (or: Abijah), **and his wife – her name [being] Elizabeth, a [descendent] from out of the daughters of Aaron.**
6. **Now both continued being** (or: were) **fair and equitable folks [who followed] the way pointed out in right and just relationships before** (in front of and in the sight of) **God, habitually going their way within all the implanted goals** (impartations of the finished product within; inward directives) **and effects of equity** (or: results of just and rightwised dealings springing from right relationships) **whose source and origin is the Lord** [= Yahweh] (or: in union with all the Lord's [= Yahweh's] commandments as well as the results of being in the way pointed out) **[being] blameless** (or: un-blamable) **ones.**
7. **And yet, there was no child for them, corresponding to [the fact] that Elizabeth continued being** (or: was) **infertile** (sterile; barren) **and both were folks having walked forward and were now being advanced within their days** (= they were elderly).

8. **Now it occurred (happened) during the [situation for] him to be routinely performing the service (acts; duties) of a priest, in his arranged order and appointment of the daily [service division] within the presence of and facing before God,**

9. **[and] corresponding to and in accord with the custom of the priesthood (or: the priestly functions, or office), he obtained by lot the [duty] to burn incense, after entering into the [holy place] of the inner sanctuary of the Temple of the Lord (= [Yahweh's] divine habitation).**

10. **Also, during the hour of the incense offering (the result of the burning of incense), all the full capacity, of the people normally praying, was outside.**

11. **Now an agent of [the] Lord (= Yahweh's messenger), standing to the right of the altar of incense, was seen by him,**

12. **and Zechariah became troubled (was made to shake and become unsettled) – upon seeing – and fear fell upon him.**

13. **So the agent said to him, "Stop fearing (or: Do not continue being afraid), Zechariah, because your request in regard to your need was listened to – upon [its] entering into hearing – and so your wife, Elizabeth, will generate and give birth to a son for you, and you will call his name 'John,'**

14. **"and he will be a joy and an extreme exultation to you (or: and there will be joy and exceeding elation for you), and upon [the occasion of] his birth many people will find joy and will be rejoicing.**

15. **"You see, he will be great (or: = important) in the sight of (or: before) [the] Lord [= Yahweh], and he should under no circumstances drink wine or [other] strong drink (= intoxicating beverage). Also, he will be filled with a set-apart breath-effect (or: holy spirit; a separated and consecrated wind; [the] Holy Spirit) still [not] out from (or: still from the midst of) his mother's womb.**

16. **"Later, he will turn many of the sons (= people) of Israel back upon [the] Lord [= Yahweh] their God.**

17. **"And so, he himself will advance in His presence (or: will go forward in His sight) – within and in union with a breath-effect (or: wind) and ability having the character and qualities of Elijah (or: in association with Elijah's spirit and power; or: in an attitude and an ability which is Elijah [= God is Yah]) – 'to turn back hearts of fathers upon children,' [Mal. 3:23] and stubborn folks (or: incomplicant ones; unpersuaded people) in a thoughtful (sensible; prudent) frame of mind which has the character and qualities of fairness, equity, rightwised relationships, and justice which pertain to the Way pointed out: to prepare and make a people having been fully formed into vessels and utensils, as well as being completely furnished and supplied with equipment, for and in [the] Lord [= Yahweh]."**

18. **And then Zechariah said to the agent (or: messenger), "In association with (or: According to; Down from) what will I experientially know this for myself? You see, I myself am an old man (aged; an elder) and my wife [is] one having walked forward and [is] now being advanced within her days (= she is elderly).**

19. **And so, giving a decided response, the agent** (or: messenger) **says to him, "I, myself, am** (exist being) **Gabriel** [Hebrew = God is mighty; or: God's mighty one], **the one** (or: the person) **having been standing alongside in the sight and presence of God, and I was sent off as an emissary** (or: a representative; messenger; agent) **to speak to you and to declare these things to you as a message of good news and well-being.**

20. **"And now consider this! You will be one continuing silent and unable to speak until [the] day on which these things can be birthed** (or: should come to be) **in opposing response concerning my words** (thoughts and ideas; message; plural of 'Logos') **which you do not trust or believe – [words] which will be fulfilled** (progressively made full) **[as they are coming] into their season and fitting situation."**

21. **Meanwhile, the people were continuing in keeping and eye open and directed forward, in watchful waiting and expectation for Zechariah. And so they began wondering in regard to the [situation] for him to be delayed** (caused to spend more time than usual) **within the midst of the inner sanctuary** (= the holy place of the divine habitation).

22. **Now upon coming out, he was unable to speak to them, and they realized** (or: recognized from this added experiential knowledge) **that he had seen a sight** (a vision; an appearance; = a theophany) **within the inner sanctuary. And through nods and gestures he, himself, was continuing in motioning, beckoning and making signs to them, and yet was remaining mute throughout [the episode].**

23. **Later, as the days of his public work and duties were fulfilled** (= completed), **it came to pass [that] he went off unto his house.**

24. **Now after these days** (= shortly afterwards; or: = following this) **Elizabeth, his wife, being together with [him] received so as to become pregnant** (or: conceived). **And so, she continued keeping herself secluded** (hidden and concealed on all sides) **[for] five months, repeatedly saying,**

25. **"[The] Lord** [= Yahweh] **has thus formed** (created; made; done) **in me within [these] days** (or: This is the way [the] Lord has dealt with me during [these] days) **in which He fixed His gaze and looked upon [me] to take away my humiliation and lack of public honor** (or: reproach) **among mankind."**

26. **Now during [her] sixth month, the agent Gabriel** [Hebrew = God's mighty one; or: God is mighty] **was sent off as an emissary from God into a city of the Galilee [district] which [is] named Nazareth,**

27. **to a virgin girl** (girl of marriageable age; unmarried woman) **having been engaged** (espoused; promised in marriage) **to an adult male named Joseph, from out of the house of David. And the name of the virgin girl [is] Mary** (or: Miriam).

28. **And so, after entering, he said to her** (or: upon coming in toward her, he says), **"Be constantly rejoicing** (note: also used as a greeting, can = Continuous joy to you; Shalom; Hi; Hello; Greetings), **O young lady having**

**been favored and given** (or: treated with) **grace! The Lord** [= Yahweh] **[is; continues being] with you** [other MSS add: you having been spoken well of and blessed among women]."

29. **Yet she was thoroughly shaken** (deeply disturbed; completely agitated) **at the Word** (the Logos; the message; the thought and idea) **and began thoroughly reasoning and continued carefully considering what this sort of greeting might be** (= could mean).

30. **And then the agent** (messenger) **said to her, "Stop fearing** (or: Do not continue being afraid), **Mary** (Miriam), **for you see, you find** (or: found) **grace and favor at God's side** (or: in the side of God).

31. **"And so, see and consider. You will in yourself receive together and conceive within the midst of [your] womb, and then you will give birth to a Son, and you will call His name, Jesus.**

32. **"This One will be great** (or: a great One), **and He will be called 'Son of [the] Most High'** (or: a son of [the] Highest One), **and [the] Lord** [= Yahweh] **will give to Him the throne of David, His father** (= forefather; ancestor),

33. **"and He will be reigning upon the house of Jacob – on into the ages. Furthermore, there will not be an end of His reign** (or: sovereignty; kingdom)."

34. **But Mary** (or: Miriam) **said, to the agent** (messenger), **"How will this be, since I continue having no intimate, experiential knowledge of an adult male?"**

35. **Then, giving a decided response, the agent** (messenger) **says to her, "A set-apart** (or: holy) **breath-effect** (or: a consecrated wind; or: sacred spirit; [The] Holy Spirit) **will come upon you, and a power** (ability; or: [the] Power) **which has its source and origin in** (or: which pertains to; or: which has the qualities and characteristics of; or: which is) **[the] Most High will cast a shadow upon you. For that reason, also, the Set-apart One** (or: holy thing) **being progressively generated and born will be called God's Son** (or: a son of God; 'Son of God').

36. **"Now see, and consider. Elizabeth, your relative** (kinswoman), **has also herself received together and has conceived a son in her old age – and this is a sixth month for her: the woman being normally** (or: repeatedly) **called infertile** (barren)!"

37. **"because at God's side** (or: from beside God) **every declaration** (saying) **will not be impossible!"**

(or: because in God's presence – *corem Deo* – nothing [of] every effect of *rhema* speaking will be void of power or ability!"

or: for with God, no declaration [at] all will be a powerless impossibility!")

38. **So Mary** (or: Miriam) **said, "See and consider the slave girl that belongs to [the] Lord** [= Yahweh]. **May He birth Himself** (or: May it of itself come to be) **down from** (or: in accord with; corresponding to) **your declaration** (saying; or: the effect of your speaking)."

**And then the agent** (messenger) **went away from her.**

39. **Now during these days, Mary** (Miriam), **after rising, went her way with haste and urgency** (or: eagerness) **into the hill country** (or: mountainous region) – **into a town of Judah,**  
 40. **and [there] she entered into the house of Zechariah, and then greeted and embraced Elizabeth.**  
 41. **And then it happened – as Elizabeth heard the greeting of Mary** (Miriam) – **the baby** (fetus) **leaped, as for joy, within the midst of her womb, and Elizabeth was filled [with] a set-apart Breath-effect** (or: a holy spirit; or: [the] Holy Spirit),  
 42. **and she exclaimed with a loud shout** (or: uttered up in a great voice), **and said, "You [are] a woman having been spoken well to and having been blessed among women! The fruit of your womb is also One having been spoken well to, having been blessed!**  
 43. **"And so from what place [comes] this [occasion], that the mother of my Lord should come to me?**  
 44. **"For look and consider! as the sound of your greeting was birthed into my ears, the child within my womb leaped in joy and extreme happiness!**  
 45. **"Also, happy – and blessed – [is] the woman trusting that there will be a maturing to the intended goal** (or: believing, because there will come into existence an accomplishing of the finished work {or: a perfection of the complete performance}) **with regard to the things having been spoken to her from close beside [the] Lord [= Yahweh]."**

46. **Then Mary** (or: Miriam) **said, "My soul is constantly magnifying** (or: is progressively making great and enlarging) **the Lord [= Yahweh],**  
 47. **"and the effect and result of my breath expresses extreme joy** (or: my spirit transports supreme happiness and exultation) **upon the God [who is] my Savior** (or: upon God, my Savior; upon God, the One [being] my Savior),  
 48. **"because He looks upon the low status** (or: = had regard for the humiliation) **of His slave girl.'** [1 Sam. 2:1; 1:11] **For take note! from now on every generation** (or: all the generations) **will happy me** ([make; count; consider; pronounce] me happy {or: blessed}),  
 49. **"because the Powerful and Able One – and set-apart** (or: holy; sacred) **[is] His Name – does great things to and for me** (or: formed and created great {= sublime; important; monumental} things in me)!  
 50. **"His mercy [is] also unto** (and: into; for) **generations and generations on** (or: in; to; for; with; by) **the folks habitually being caused to fear** (and: reverence) **Him.** [Ps. 111:9]  
 51. **"He makes strength** (performs [with] might) **within His arm – He thoroughly scatters proud and haughty folks** (or: those arrogant people who hold themselves above [others]) **along with [the] intellectual insights of their hearts** (or: by [the] attitudes of their hearts; in the comprehension of their hearts).  
 52. **"He takes down folks of power and ability from thrones, and then lifts up high folks of low status** (or: He also exalts humble folks).  
 53. **"He in-fills with good things folks who are habitually hungry, and yet He sends out and away empty folks who are habitually rich.**

54. **"He, Himself, takes the place and position belonging to Israel, His boy** (or: He took for Himself the stead pertaining to Israel, His servant boy; He has taken in Himself the part of Israel, His boy), **to have [them] reminded of mercy,**

55. **"just and correspondingly as He spoke [it] to our fathers – to Abraham and to his seed (= descendants) – on into the Age."**

56. **So Mary (Miriam) remained together with her about three months, and then returned unto her home.**

57. **Now the time was fulfilled for Elizabeth for her to bear and bring forth to birth, and she gave birth to a son.**

58. **And so the neighbors in the homes about her, as well as her relatives, heard that [the] Lord [= Yahweh] magnified and enlarged His mercy with her, and they began rejoicing with her.**

59. **Then it occurred on the eighth day [that] folks came to circumcise the little boy, and they began to call it Zechariah, [based] on the name of his father.**

60. **And yet his mother, making a decided response, said, "No! To the contrary, he will be called John."**

61. **Then they rejoined to her, "There is no one from your kinship group (extended relatives) who is normally being called by this name."**

62. **So they began nodding and motioning to his father, [to find out] what he would want him to be habitually called.**

63. **And so, asking for a writing tablet, he wrote, saying, "His name is John." And they were all amazed.**

64. **Now instantly his mouth was opened up and his tongue became useful, and he began speaking – continuing in saying good words about God.**

65. **Then fear (= reverent awe) was birthed (came to be) upon all the folks dwelling in the neighborhood around them. Later, all these sayings (= matters and rumors) began being told within the whole mountain country of the Judean [district].**

66. **And all those hearing [this] placed (= pondered) [them] within their hearts, from time to time saying, "What will this little boy really be?" You see, [the] Lord's [= Yahweh's] hand continued being also with him.**

67. **And then Zechariah, his father, was filled with a set-apart Breath-effect (or: a sacred spirit; or: a holy wind; or: [the] Holy Spirit), and he prophesied, saying,**

68. **"'[The] Lord [= Yahweh], the God of Israel, is characterized by good words and blessings,' [Ps. 41:14] because He visits and closely looks upon with attentiveness, and also creates a loosing and liberation, for (or: in; to; among) His people.**

69. **"And He raises up a horn of deliverance (rescue; safety; health and wholeness; salvation) for us within the midst of His boy David's house,**

70. **"Just and correspondingly as He spoke through [the] mouth of His set-apart (or: holy) prophets from [that] age,**



71. **"[about] a deliverance** (rescue; safety; health and wholeness; salvation) **from out of the midst our enemies, and from out of [the] hand of all those constantly hating us and repeatedly treating us with ill will,**
72. **"to do** (or: perform; form; construct; create) **mercy with our fathers, and to have called to mind His set-apart** (or: holy) **arrangement** (thorough setting and placement; covenant; testament):
73. **"an oath** (solemn promise) **which He swore to Abraham, our father,**
74. **"to give to us – upon being drug out of danger from [the] hand of enemies –**
75. **"to fearlessly render habitual sacred, public service to Him, in pious ways sanctioned by divine law and in accord to the way pointed out** (or: with fairness, equity, justice and right relationships) **in His sight** (or: before Him and in His presence) **for all our days.**
76. **"Now you, also, little boy, will be called a prophet of [the] Most High, for you will ‘go your way before and in the sight and presence of [the] Lord** [= Yahweh], **to prepare and make ready His paths** (roads; ways)': [Mal. 3:1; Isa. 40:3]
77. **"to give intimate, experiential knowledge of deliverance** (salvation; safety; rescue; health and wholeness; return to the original state and condition) **to and for His people, in conjunction with a sending away** (a divorcing; an abandoning; a flowing away; forgiveness) **of their mistakes, failures, shortcomings and sins,**
78. **"because of our God's inner organs which are composed of mercy** (= His tender compassions which have the character and quality of mercy), **in union with and amidst which an upward performance and a rising** (= a daybreak) **from out of the midst of an exaltation** (or: from on high),
79. **"to at once ‘shine upon the people continuously sitting within the midst of darkness’** [Isa. 9:1] – **even within death's shadow; to cause our feet to be fully straight and to [walk] in correspondence to straightness, into the path** (way; road) **of peace** [= shalom]."
80. **Now the little boy was continuing to progressively grow and increase, and was being progressively made stronger in Breath-effect** (or: by [the] Spirit; in spirit), **and he continued existing within the midst of desolate places** (deserts; uninhabited areas; wildernesses) **until the day of his upward exhibit** (the raising aloft to show him) **to Israel.**

## CHAPTER 2

1. **Now it occurred in those days, [that] a decree went out from beside** (= the court of) **Caesar Augustus, [that] all the inhabited [domain of the Empire] is to proceed to register themselves for public record** (= participate in a census).
2. **This first registration occurred while Quirinius continued leading and governing Syria.**

3. **And so everyone began going their way to proceed to register themselves for the public record [of the census] – each one into his own city.**

4. **So Joseph also walked back up from the Galilee [district], from out of [the] town of Nazareth, into the Judean [district], into a town of David which is normally being called Bethlehem – because of the [fact of] his being from out of the house and lineage (ancestry) of David –**

5. **to register himself for the public record, together with Mary (Miriam), the woman having been promised in marriage (espoused; engaged) to him – she continuing being pregnant.**

6. **Now it happened, during their being there, [that] the days for her to give birth were fulfilled.**

7. **And she gave birth to her Son, the firstborn, and then she wrapped Him in long strips of swathing cloth and made Him lie back in a manger (feeding trough), because there was not a place for them in the public lodging place (a shelter for travelers to be loosing-down; a caravansary; an inn).**

8. **There were also in that same district (or: region) shepherds [that] were seasonally living out of doors with temporary enclosures in the fields, and they were by turn guarding and keeping watch upon their flock during [the] watches which divide the night.**

9. **And then – look and think of this! – all at once [the] Lord's [= Yahweh's] agent (or: messenger) took a stand upon [their encampment], in the midst of them (or: stood at their [side]), and [the] Lord's [= Yahweh's] glory (Theophanous manifestation) shone (gleamed and radiated) around about them, and they became afraid [with] a great fear (= were struck with terror).**

10. **And so the agent (messenger) says to them, "Stop being afraid (or: Do not continue fearing)! Look, and consider this – for you see, I, myself, am now bringing and announcing good news (a message of ease and wellness) to, and for, you folks: great joy which will be for all the people (or: will exist being in the entire general public),**

11. **"that a Savior (Deliverer; Rescuer; Restorer to health, wholeness, and to your original state, condition and position) was birthed and brought forth to, for and among you folks today, within the town of David, Who is (exists being) Christ [the] Lord (or: [the] Lord Christ; or: an Anointed Lord, Master and Owner; an Anointed One, a Lord; = Messiah, [the] Lord)!"**

12. **"And now this [will be] a sign to and for you folks: you will find a Babe (an infant) having been wrapped in long bands of swathing cloth, and continuing lying within a manger (feeding trough)."**

13. **Then unexpectedly and suddenly [the] fullness of a band of heavenly soldiers (or: a full number of an army which inhabits, and can be compared to, the atmosphere) came to be with the agent (messenger) – ones continuously praising God and repeatedly saying,**

14. **"[This is] a reputation for God, in the highest places!"**

(or: Glory to God, in the midst of the highest [realms];  
or: [It is] a manifestation which call forth praise to God, among the highest [peoples];  
or: An appearance and a manifestation by God, within the midst of a most elevated location;  
or: A notion and an imagination within [the] highest places in God);

**and upon earth – among humanity** (or: within mankind) – **a peace and harmony having the qualities and characteristics of well-thinking**

(or: [= shalom] whose source is good opinions and imaginations of well-being; or: peace which is a manifestation and a reputation of good and ease; or: a peace which belongs to good pleasure)!"

15. **And so it happened, as the agents** (messengers) **went away from them into the heaven** (or: the atmosphere), **[that] the shepherds began speaking to one another, saying, "We should by all means pass through now, clear to Bethlehem, and we can see this thing** (declaration; saying) **that has happened** (been birthed), **which the Lord** [= Yahweh] **makes known to** (or: for) **us."**

16. **So they came hurrying, and, after searching, finally found not only Mary** (Miriam) **and Joseph, but also the Baby** (or: new-born infant) **[which was] still lying within the manger** (feeding trough).

17. **Now after seeing [this], they made known about the declaration** (matter) **being spoken to them concerning this little boy.**

18. **And so all those hearing and listening marveled and wondered in astonishment concerning the things being spoken to them by the shepherds.**

19. **Yet Mary** (Miriam) **began keeping these sayings** (declarations) **together, watching and preserving [them], repeated tossing them together and pondering** (jointly comparing, conferring and reflecting [on them]) **within her heart.**

20. **Then the shepherds returned, glorifying** (building the reputation of) **and praising God on [the basis of] everything which they heard and saw – just as it was spoken to them.**

21. **And later, when eight days were fulfilled [bringing them to the ritual] to circumcise Him, His name was then called "Jesus," the name called by the agent** (messenger), **before the [situation and time for] Him to be conceived within the womb.**

22. **Further, when the days were fulfilled for their purification** [note: probably referring to Mary and Jesus] – **in accord with the Law** [= Torah] **of Moses – they led Him up into Jerusalem, to stand** (place) **Him beside** (or: = present Him to) **the Lord** [= Yahweh],

23. **just as it has been written with the Lord's** [= Yahweh's] **Law, that, "every male fully proceeding to open up the womb will be called 'set-apart to, for, in and by the Lord** [= Yahweh'],'" [Ex. 13: 2, 12, 15]

24. **and also to give (= offer) a sacrifice corresponding to that having been said in the Lord's [= Yahweh's] Law, "a pair of (or: a couple) wild doves (or: turtledoves; murmurers) or two young pigeons."**

25. **And now, look and consider this! There was a man within Jerusalem whose name [was] Simeon, and this man [was] just (fair; equitable; in right relationships; in accord with the way pointed out) as well as grasping things well (or: well-received; taking it with ease and wellness), habitually receptive to (or: continuously welcoming and granting access to) Israel's call to the side for relief, aid, comfort and encouragement – and a set-apart spirit (a holy wind; a separated Breath-effect) was continuously being upon him.**

26. **Furthermore, it was for (or: to; in) him – having been transacted by dealings by (or: under) the set-apart Breath-effect (or: the Holy Spirit) – to not see or know death before he would see and know the Christ of [the] Lord [= Yahweh's Anointed One].**

27. **And so, within the midst of the Breath-effect and in union with the Spirit, he came into the Temple courts (or: grounds). And within the [situation for] the parents to bring the little boy Jesus, for them to do and perform according to and in correspondence with the practice having been done by custom of the Law concerning Him,**

28. **he, himself, then received Him into [his] arms and spoke good words about God, and said,**

29. **"At this time (or: Right now) you are in the process of loosing away, releasing and freeing Your slave, O Sovereign Owner, corresponding to and in accord with Your word spoken (Your declaration) in union with Peace (or: within the midst of peace [= shalom]).**

30. **"because my eyes see and perceive Your Deliverance (Your Salvation; Your Safety; Your Health and Wholeness; Your Restoration to the original state and condition),**

31. **"which You prepared and made ready in correspondence with (or: according to; down from) [the] face of all the peoples,**

32. **"a Light [leading] into an uncovering (unveiling; a revelation) of ethnic multitudes (or: nations; non-Israelites; = pagans), and [the] Glory (a manifestation which calls for praise; a reputation; a notion inspiring the imagination) of Your people, Israel."**

33. **And so His father and mother were continuing in marveling, being amazed and wondering upon the things being repeatedly spoken about Him.**

34. **Then Simeon spoke good words to (blessed) them, and said to Mary (Miriam), His mother, "Look and consider! This One continues lying down into the midst of a fall, and then a standing back up again, of many people within Israel – and into a sign being constantly spoken in opposition to, and being repeatedly contradicted!"**

35. **"Yet a long Thracian javelin (or: long sword) will go through your very soul, so that thought processes, reasonings and dialogues from out of many hearts would be uncovered (unveiled; revealed)."**

36. **And now there was Anna, a prophetess, [the] daughter of Phanuel (or: Penuel), from out of [the] tribe of Asher – she having walked forward during many days (= was well advanced in years), living with a husband [for] seven years from her virginity (may = after her marriage, or, after her girlhood),**

37. **and then she [was] a widow until [now being] eighty-four years [old] – who continued not withdrawing (or: departing from; standing away from; putting herself away from) the temple courts and grounds, repeatedly doing public sacred service in fastings and by petitions (or: prayer requests) night and day.**

38. **And so, taking a stand on [the scene] in that same hour, she began – in [Simeon's] place – saying similar things to God (or: she began responding in like words while standing in the place for God; or: she continued in [His] presence making confessions in God) and continued speaking about Him [either: God; or: the Child] to all the folks habitually having a view toward welcoming, granting access to, and receiving a liberation of Jerusalem (or: a release by payment of a ransom for Jerusalem; [with other MSS: a redemption within Jerusalem]).**

39. **And so, as they finished (ended) all the things corresponding to the Lord's [= Yahweh's] Law, they returned into the Galilee [district], into their own town Nazareth.**

40. **So the little Boy kept on growing, progressively increasing and steadily becoming strong by [the] Breath-effect (or: in spirit; with a [positive] attitude), being progressively filled with wisdom – and God's grace and favor continued being upon Him.**

41. **And as was [their] custom, His parents regularly went their way – year by year – into Jerusalem during the Feast (or: festival) of the Passover.**

42. **So when He came to be twelve years [old], after their finishing going up – according to the custom of the Feast (or: festival) –**

43. **and upon finishing the days, during their process of returning the Boy Jesus continued to remain in Jerusalem.**

44. **Yet, inferring from custom for Him to be within the journeying together (= in the caravan; company of fellow travelers), they went a day's way (= a day's journey on the road) and then began seeking Him back among the relatives and acquaintances.**

45. **Then upon not finding Him, they returned into Jerusalem, continuing in searching again for Him.**

46. **Later, after three days, it happened [that] they found Him within the Temple courts (or: grounds), continuing in sitting within the midst of the**

teachers, constantly listening to them, as well as repeatedly making inquiries and putting question to them.

47. Now all the folks continuing to listen to and hear Him began 'standing outside themselves' in amazement and were repeatedly astonished at His understanding (His ability to make things flow together) and discerning responses (or: decided answers).

48. And so, upon seeing Him, [His parents] were bewildered and overwhelmed (or: struck out [of their wits]), then His mother said to Him, "Child, why did you treat us in this manner? Look, and consider, your father and I were caused constant pain as we continued searching for you."

49. So He said to them, "Why [is it] that you were trying to find Me? Had you not seen so as to now know that it continues binding and necessary for Me to be within the midst of the men belonging to My Father

(or: to constantly be among the things that pertain to My Father; or: to continue being in union with those things which are My Father)?"

50. And yet they, themselves, did not understand (make flow together) the declaration which He spoke to them.

51. And so He walked back down with them and came into Nazareth, and continued being set in the arrangement under them (or: kept on being subject under them). His mother also continued carefully watching, noting and keeping all these sayings (declarations; matters) within her heart.

52. And Jesus kept on cutting a passage forward, making progress in (or: by; with) the Wisdom – as well as in maturity and physical stature – and in (or: by; with) grace and favor, beside God and mankind (or: in the presence of God and humanity).

### CHAPTER 3

1. Now in the fifteenth year of the governmental leadership (or: rule) of Tiberius Caesar, while Pontius Pilate continued leading the government (performed as governor) of the Judean [district] and Herod filled the provincial office of 'tetrarch' (= ruler of a fourth part of a kingdom) of the Galilee [district] – yet Philip, his brother, continued ruling as 'tetrarch' of the province of Iturea and Trachonitis, as well as Lysanias continuing rule as 'tetrarch' of Abilene –

2. on the [occasion and term of the priesthood of] chief (or: ranking) priests, Annas and Caiaphas, God's spoken word (or: a declaration from God) came into existence (came to be; was birthed) upon John, son of Zechariah, within the midst of the wilderness (the uninhabited, desolate place).

3. And so he came (or: went) into all [the] region around the Jordan [River], repeatedly making a public proclamation heralding an immersion (or: baptism) of a change of mind and way of thinking [which also implied a return to God], into a flowing-away of failures

(a sending-away of mistakes; a letting-go and release of failed attempts to hit the target and attain the goal; an abandonment of sins; a divorce from and a forgiveness of errors).

4. **As it has been and stands written within the scroll of [the] words of Isaiah the prophet,**

**"A voice (or: sound) of someone repeatedly exclaiming and imploring loudly within the midst of the wilderness (the desolate place): 'You people at once make ready (or: 'Within the wilderness [now] prepare) the Way (Road) of [the] Lord [= Yahweh's Path]! Be progressively making His worn thoroughfares and highways straight.**

5. **'Every ravine (or: gully; place narrowly enclosed by cliffs) will be filled, and every mountain and hill (or: all hill country and rising ground) will be made low. Then the crooked things (or: places) will be [made] into straight ones, and rough and uneven places, into smooth roads!**

6. **'Then all flesh will see God's Deliverance (Salvation; Rescue; Restoration to health and wholeness; Return to its original state and condition)!' [Isa. 40:3-5]**

7. **However, he [i.e., John] kept on saying to the crowds that were one after another going their way out to be immersed by him, "[You] offsprings (or: Results of the births) of poisonous snakes (vipers), who (or: what) privately suggested (or: secretly showed; pointed out under [cover]) to you folks to be at once taking flight (fleeing) away from the progressively impending inherent fervor (internal swelling towards fruition; agitation of soul; or: anger; wrath)?**

8. **"Be at once, then, producing fruit of corresponding value to (or: of equal worth of; worthy of) the aforementioned change of mind and way of thinking! And so, you should not start (or: begin) to be repeatedly saying among yourselves, 'We continue having Abraham [as; for] a father,' for I am now saying to you folks that God continues able (constantly has power) to raise up children to (or: for) Abraham from out of the midst of these stones!**

9. **"Now the ax already continues lying [positioned with its aim] toward the root of the trees. So then, every tree not seasonally producing beautiful (fine; ideal; choice) fruit is customarily cut out [of the orchard] and is regularly being tossed into a fire [to heat or to cook]."**

10. **And so the crowds began putting questions to him, one after another saying, "What, then, should we be doing?"**

11. **So, giving a decided reply, he began saying to them, "The person habitually having two tunics (undergarments), let him at once share with the one not normally having [one]; and the person habitually having things to eat (food), let him regularly do likewise."**

12. **Now tax collectors (or: customs and tribute agents) also came to be immersed (baptized), and they said to him, "Teacher, what should we be doing?"**

13. **So he said to them, "Be habitually practicing** (thus: collecting, demanding or exacting) **nothing more besides the thing having been precisely arranged and prescribed for you** (= charge nothing beyond the standard rates)."

14. **And then soldiers** (men serving in the army) **also began putting questions to him, as a group saying, "What should we also be doing?"** **And he said to them, "You men should not at any time violently shake anyone** (thus, also: intimidate, harass or extort from anyone), **nor should you at any time inform on, blackmail or falsely accuse [people]. Also, be habitually content and satisfied with your subsistence rations and pay."**

15. **Now during the people's continued anticipation, keeping and eye open and directed forward in watchful waiting and expectation, while everyone kept on reasoning and debating in their hearts concerning John, whether perchance he might be the Christ** (the Anointed One; = the Messiah).

16. **John gave a decided response, repeatedly saying, "I, myself, on the one hand am in the process of immersing** (baptizing) **you folks in** (or: with) **water. Yet on the other hand, the Person stronger than I is now progressively coming – the lace** (or: strap; thong) **of Whose sandals I am not competent** (fit; sufficient) **to loosen or untie. He, Himself, will immerse** (or: baptize) **you folks within the midst of set-apart** (or: Holy) **Spirit** (or: set-apart spirit; Holy Breath-effect) **and Fire –**

17. **"Whose winnowing shovel** (or: fork) **[is] in His hand to thoroughly clean** [other MSS: and He will thoroughly cleanse] **His threshing floor and to gather together** [with other MSS: He will collect] **the grain into His storehouse** (granary; barn) – **but then He will burn down** (or: up) **the chaff** (husks and straw; = the useless remains of the dead plants) **with** (or: in) **an inextinguishable Fire** [note: same fire as in vs. 16]."

18. **Then, indeed, constantly calling the people alongside to give encouragement, exhortation and assistance, he kept on bringing and announcing many and different things as good news of ease and wellness.**

19. **Now Herod, the tetrarch** (district ruler) – **being repeatedly put to the proof** (or: being constantly questioned, as in a cross-examination, and refuted, exposed, convicted and treated with contempt) **by him concerning Herodias, the wife of his brother Philip, as well as about all [the] worthless, malicious and wicked things which Herod did and does –**

20. **added this also, upon everything [he had done]: he locked down John within the midst of a prison** (or: jail).

21. **Now during [the period and situation for] all the people to be immersed** (baptized), **and with Jesus also having been immersed** (baptized) **and then continuing in prayer** (or: thinking with a view toward goodness and well-being), **[the time and situation] had come to be** (or: had been birthed; occurred) **[for] the heaven to be opened back up again,**

22. **and [for] the Set-apart Breath-effect** (or: the Holy Spirit) **to descend** (step down) – **in bodily perceptual appearance as a dove** (or: pigeon) – **upon Him,**



**and [for] a Voice** (or: Sound) **from out of the midst of heaven** (or: from [the] atmosphere, or sky) **to birth Itself: "You, Yourself, are** (continuously exist being) **My Son – the Beloved One! I have good thoughts within the midst of You**

(or: I take delight in You; I am disposed to good things and wellness in union with You; In You I think ease and imagine well-being; [instead of this last sentence, D reads, and this reading is found in various second and third century church fathers, over a wide geographic area from Spain to North Africa, to Palestine: Today I, Myself, have given birth to You])!"

23. **And so this same Jesus, Himself starting to rule** (or: progressively beginning), **was about thirty years [old], being a son – as it continued commonly established by Law, legal to Joseph, [but] – of Eli,**
24. **[a son] of Matthat, [son] of Levi, [son] of Melchi, [son] of Jannai, [son] of Joseph.**
25. **[He was a son] of Mattathias, [son] of Amos, [son] of Nahum, [son] of Esli, [son] of Naggai,**
26. **[son] of Maath, [son] of Mattathias, [son] of Semein, [son] of Josech, [son] of Joda** (or: Yoda),
27. **[son] of Joanan, [son] of Rhesa, [son] of Zerubbabel, [son] of Shealthiel, [son] of Neri,**
28. **[son] of Melchi, [son] of Addi, [son] of Cosam, [son] of Elmadam, [son] of Er,**
29. **[son] of Jesus, [son] of Eliezer, [son] of Jorim, [son] of Matthat, [son] of Levi,**
30. **[son] of Simeon, [son] of Judah, [son] of Joseph, [son] of Jonam, [son] of Eliakim,**
31. **[son] of Melea, [son] of Menna, [son] of Mattathah, [son] of Nathan, [son] of David,**
32. **[son] of Jesse, [son] of Obed, [son] of Boaz, [son] of Salmon, [son] of Nahshon,**
33. **[son] of Amminadab, [son] of Arni, [son] of Hezron, [son] of Pherez, [son] of Judah,**
34. **[son] of Jacob, [son] of Isaac, [son] of Abraham, [son] of Terah, [son] of Nahor,**
35. **[son] of Serug, [son] of Reu, [son] of Peleg, [son] of Eber, [son] of Shelah,**
36. **[son] of Cainan, [son] of Arphaxad, [son] of Shem, [son] of Noah, [son] of Lamech,**
37. **[son] of Methuselah, [son] of Enoch, [son] of Jared, [son] of Mahalaleel, [son] of Cainan,**
38. **[son] of Enos (or: Enosh), [son] of Seth, [son] of Adam, [son] of God.**

[note: Following Joseph, in vs. 24, each name of this genealogy is a genitive phrase. Thus, alternate renderings of the last part of vs. 38 are: ... belonging to Adam, belonging to God; or: ... whose source is Adam, whose source is God; or, as a genitive of apposition: ... who is Adam, who

is God; comment: this last function of the genitive would indicate a continuity, from God, through Adam, and on through the rest of the genealogy]

## CHAPTER 4

1. **So Jesus, full of a set-apart spirit** (or: a set-apart Breath-effect; [the] Holy Spirit; [the] sacred Breath), **turned back away from the Jordan [River] and began being led within the** (or: that) **Breath-effect** (or: in union with the Spirit) **within the midst of** [other MSS: into] **the wilderness** (desert; desolate and uninhabited place) –
2. **[for] forty days being constantly examined and tested** (or: tried and proved) **by, and under, the one who thrusts or hurls [things; thoughts] through [us]** (or: the adversary). **And He did not eat anything within those days, and so, at their being brought together to the goal, and concluded, He became hungry.**
3. **So the one who thrusts through [folks]** (the adversary) **said to Him, "Since (or: If) you are (exist being) God's son, speak to this stone with the result that it can (may; would) come to be a loaf of bread."**
4. **And then Jesus gave a decided reply to him, "It has been written, 'Humanity (or: The Man; or: The human being) will not live upon bread alone, but rather upon God's every spoken word (or: declaration).'"** [Deut. 8:3]
5. **Then, upon leading Him up into a high mountain, the adversary** (thrustrer-through) **pointed out to Him all the kingdoms** (reigns; dominions; empires) **of the inhabited earth** (the civilized world; or: = the Roman Empire), **within a point** (or: puncture; moment) **of time,**
6. **and then the adversary** (the thrustrer-through; or: that which was cast through the midst [of Him]) **said to Him, "I will give to you all this authority** (or: right and privilege from out of Being), **as well as their glory and reputation** (or: even that which is supposed to be from them; or: also that which appears and seems to be them; or: and also their imagination) – **because it has been given to me** (or: handed down by me; delivered in me), **and to whomsoever I may wish** (will; want; intend; purpose) **I am normally periodically giving it.**
7. **"Therefore, if you, yourself, would at some point bow down in homage or worship before me, it will all be yours** (or: it will all exist being that which is you)!"
8. **And so, giving a decided answer, Jesus said to him, "Go submissively** (or: Sink down) **behind me, adversary! It has been written, 'You will be bowing down in homage and worship to [the] Lord [= Yahweh], your God, and to Him alone will you give public sacred service.'" [Deut. 6:13-14]**
9. **So he led Him into Jerusalem and stationed (set; stood) Him upon the little wing of the Temple complex, then said to Him, "Since you are (or: If**

you exist being) **God's son, cast** (throw; hurl) **yourself down** (= jump) **from this place,**

10. **"for it has been written that,**

**'He will impart a goal in** (give the end in view to) **His agents** (messengers)**about** (concerning) **you,** [with the directive] **to carefully protect, keep and guard you.'**

11. **"also, that,**

**'Upon [their] hands they will lift you, lest at some point you could** (or: might) **strike** (or: dash) **your foot toward a stone** (= stub your toe; or: =stumble).'" [Ps. 91:11-12]

12. **So, giving a determined response, Jesus said to him, "It has been said,**

**'You will not test-out** (or: put out on trial) **[the] Lord** [= Yahweh], **your God."** [Deut. 6:16]

13. **And then, upon concluding and bring all [of the] test and examination to its goal, the adversary** (the through-thruster) **withdrew and took a stand away from Him, until an appointed season** (or: a fitting or convenient situation).

14. **Then Jesus returned – within the midst of and in union with the power of the Spirit** (or: the ability of the Breath-effect), **into the Galilee [district].**

**And so fame about** (or: news concerning) **Him went out down through the whole surrounding region.**

15. **And then He, Himself, began teaching within their synagogues, [He] being progressively held in honor, esteem and high reputation by all** (or: being glorified by everyone).

16. **So He came** (or: went) **into Nazareth, where He had been brought up** (raised, supported, nourished, provided for, cared for, educated and prepared for adulthood), **and according to His custom on the day of the sabbaths, He entered into the synagogue. In time, He stood up to read.**

17. **So a scroll of the prophet Isaiah was handed to Him. Then, upon opening up the scroll, He found the place where it was written,**

18. **"[The] Lord's** [= Yahweh's] **Breath-effect** (or: [The] Spirit of [the] Lord; or: a spirit from [Yahweh]; or: a spirit which is [the] Lord) **[is] upon Me, on account of which He anointed Me to bring and proclaim good news** (a message of ease and wellness) **to destitute folks, and He has sent me off as an emissary** (a missionary; one commissioned as His representative) **to cure and heal folks with [their] heart having been crushed, to publicly proclaim, as a herald, to** (for; among) **captives release and liberation** (a letting go away) **and to** (for; among) **blind folks a seeing again** (a recovery of sight), **to send away with a mission those having been shattered by oppression, in a state of release and liberation,**

19. **to publicly and loudly proclaim [the] Lord's** [= Yahweh's] **year which is characterized by being welcomed, favorably received and**

**approved...!"** [Isa. 61:1-2; 58:6; note: some see this as a reference to the 'year of Jubilee,' Lev. 25:10]

20. **Then, upon rolling up the scroll [and] giving [it] back to the attendant, He sat down – and the eyes of everyone in the synagogue were staring intently at Him.**

21. **So He started to be saying to them, "Today this scripture has been fulfilled in your ears (= your hearing)."**

22. **And so everyone began bearing witness to, and for, Him** (or: sharing evidence about Him) **and continued marvelling** (wondering with admiration) **upon the words of the grace** (or: at the gracious message and favorable thoughts) **which continued issuing out** (or: proceeding forth) **from out of His mouth, so that one after another was saying, "Isn't this Joseph's son?"**

23. **Later, He said to them, "In all likelihood (= Doubtless; By all means) you folks will say** (or: quote; speak) **this illustration** (parable; = proverb) **for** (or: to; about) **Me, 'Healer** (or: Physician; Doctor), **cure** (or give attentive care to, or prescribe therapy for, or instigate ongoing treatment to) **yourself!' [and say,] 'Do now also here, within your home territory** (or: fatherland), **as many things as we heard birthed themselves into Capernaum** (= happened in Capernaum)."

24. **But then He said, "The truth is** (or: Amen; Truly), **I am now saying to you people, that not one prophet is welcome or acceptable** (or: a received one) **within His fatherland** (or: home territory; own country).

25. **"Yet, [based] on truth** (or: = in reality) **I am now saying to you folks, there were many widows during the days of Elijah, in Israel, when the sky** (or: heaven) **was shut and locked for** (on [a period of]) **three years and six months, so thus a great famine occurred upon all the land –**

26. **"and yet Elijah was sent to not one of them, except into Zarephath of the Sidon [territory], to a woman [who was] a widow.**

27. **"and further, there were many lepers in Israel, on [the time of] Elisha the prophet, and yet not one of them was cleansed, except Naaman the Syrian."**

28. **Then all the men in the synagogue, as they were hearing these things, were filled with a rush of emotion** (or: anger; fury),

29. **and after standing up** (arising) **they hustled Him out – outside of the town – then they led Him to a brow** (= an out-jutting cliff) **of the mountain** (or: hill) **upon which their town had been built, so as to shove Him down the precipice.**

30. **But He, Himself, after passing through their midst, continued on His way.**

31. **So He went down into Capernaum, a city of the Galilee [district]. Then He was continuing in teaching them, during the sabbaths.**

32. **And they kept on being struck out of themselves with astonishment at His teaching – that His word** (message; thought) **was being in union with authority** (or: because His idea was in the midst of right and privilege).

33. **Further, in – and as a part of – the synagogue there was a man** (or: person) **continuously having and holding a breath-effect** (spirit; attitude) **of an unclean demon** (Hellenistic concept and term: = animistic influence), **and he uttered up** (or: cried out) **with a loud voice,**

34. **"Ah! (or: Ha!) What [is this] for us... and for You** (or: What [business is there] between us and You; What [is there in common] for us and for you; Why do you meddle with us), **Jesus, you Nazarene? You came to get rid of us!** (or: Do you come to destroy us?) **I have seen and know You... Who** (or: What) **you are! – God's set-apart One!** (or: the Holy man whose source is God; as a genitive of apposition: the Holy One {or: man} Who is God!)"

[comment: it has been assumed that when saying "us" this person was referring to the animistic influence; but was he perhaps referring to the Jewish culture, religion and political entity, of which he was a part? Cf Acts 16:16-18]

35. **So Jesus gave a respectful directive** (or: spoke a value-based command) **to it, saying, "Be at once muzzled** (= Be quiet, or, silent) **and go** (or: come) **out – away from him."** **Then, after pitching** (or: convulsing) **him into [their] midst, the demon** (= animistic influence) **went out – away from him – [in] nothing hurting or harming him.**

36. **And so there came to be amazement** (wonder, astonishment or bewilderment) **upon everyone, and they began conversing together, repeatedly saying to one another, "What word** (or: message; idea) **[is] this? – that in authority and power** (or: in union with privilege, or, prerogative, and ability) **He is now giving orders to the unclean breath-effects** (spirits; or: attitudes), **and they proceed coming out!"**

[comment: note that the people equate the concept of a "demon" with that of a spirit, or attitude]

37. **So a reverberating noise** (= an echoing report, or, rumor) **began proceeding forth concerning Him – into every place of the surrounding region.**

38. **Now upon rising up from the synagogue, He entered into Simon's house. But Simon's mother-in-law had been continuing gripped by and confined by a high fever, so they asked Him about her.**

39. **Then, upon taking a place over her, He spoke a respectful directive to the fever, and it released her and flowed away** (or: abandoned her). **Now without delay, after standing up, she began performing attending service to, for, and among them.**

[comment: note that He responded to the illness in the same way that He did to the demon/spirit, in vs. 35, with a similar result]

40. **Now while the sun was setting, everybody – whoever were having folks being weak and infirm with various diseases – led them to Him. So He, placing [His] hands upon each one of them, was one, after, another**

treating, or curing, or giving attentive care to, or prescribing therapy to, or instigating ongoing treatment for them.

41. **And thus, demons (= animistic influences) also kept on going out from many folks, one by one uttering cries or exclamations, and then saying, "You, Yourself, are God's Son!" And so, while speaking respectful directives, He was not permitting them to continue speaking, because (or: to continue sounding forth that) they had seen, and thus knew, Him to be the Christ (the Anointed One; = the Messiah).**

[comment: note that Luke equates the terms "Christ" and "God's Son"]

42. **Now, when it came to be day, upon going out, He went His way into a desolate (desert; uninhabited) place. And yet, the crowds kept on trying to find Him, and so, they came to Him and they kept on detaining Him so that He would not be leaving them.**

43. **But He, Himself, said to them, "It is necessary and binding for Me to bring and declare the good news – God's reign**

(or: the kingdom from God; the influence and activity of the sovereignty which is God; [note: reign/kingdom is in the accusative, and thus in

apposition to the verb, so here "reign/kingdom of God" defines "the good news"])

**– in different towns and cities, as well, because I was sent off as an emissary (envoy; representative) on this mission."**

44. **And so He was constantly making public proclamation [when entering] into the synagogues of the Judean [district].**

## CHAPTER 5

1. **Now this happened during the [situation, or time, that] the crowd continued pressing close and imposing upon Him in order to be listening to and hearing the Word from God (or: God's thoughts and ideas; God's message), and He, Himself, was there, standing beside Lake Gennesaret.**

2. **And He saw two sailing vessels moored at the lakeside (= at the shore), but the fishermen, after disembarking from them, had started washing the nets.**

3. **So, stepping into one of the boats (or: ships; sailing vessels) – which was Simon's, He asked him to pull away (or: lead back upon [the water]) from the land a little. So, upon sitting down, He began teaching the crowds, from out of the sailing vessel.**

4. **Now as He ceases [the] session of speaking, He says to Simon, "Pull away again on [the lake], into the deep, and you men lower your nets into a catch."**

5. **And so Simon, in a considered reply, said, "Captain (or: Commander; Chief; = Boss; perhaps: Instructor), after being wearied and spent with labor through the whole night, we took nothing. Yet, upon Your spoken word, I will lower the nets."**

6. **Then, upon doing this, they shut up together and enclosed a multitude of fishes, so much – yet their net began tearing and ripping in two.**

7. And so they with hand gestures motioned to [their] partners in the different boat to, upon coming, get together with them and help out. So they came, and they filled both ships so that they began to progressively sink!
8. Now Simon Peter seeing [this], fell down at the knees of Jesus, while saying, "Go out, away from me, O Sir (or: Lord), because I am a man with the qualities of an outcast (a man characterized by failure; a missing-the-target male; a sinful man; an adult male full of error and mistakes)!"
9. You see, awe, fear and astonishment suddenly surrounded, engulfed and then overwhelmed him – as well as all those together with him – upon [the impact], at the catch of the fishes which they together took in hand.
10. Now [it was] likewise, also, [with] Jacob (or: James) and John – sons of Zebedee. They were partners and mates with Simon. Then Jesus says to Simon, "Stop fearing (or: Do not continue being afraid). From now on you will be repeatedly catching humans alive!"
11. Then, after bringing the sailing vessels back down upon the land, abandoning all things, they followed Him.
12. Later, it happened for Him to be in one of the towns, and – look and think about this – an adult male, full of leprosy, [was there]. Now upon seeing Jesus, after falling upon [his] face, he begged (or: from out of his need urgently asked) Him, presently saying, "O Lord (or: Sir; Master), if you should continue willing [it] (or: if you are now wanting to), you continue able (or: constantly have power) to at once make me clean!"
13. And so, stretching out [His] hand, He touched him, while saying, "I am now wanting [to], and continue willing and intending [it]. Be at once made clean!" Then immediately the leprosy went away from (or: left) him.
14. And then He gave to him a message at the side: to speak to no one [about this], but rather, "Upon going off (or: away), show yourself to the priest, and bear forward an offering concerning your cleansing – just as arranged and directed by Moses – with a view to evidence for them (or: [leading] into a testimony and a witness to them)."
15. However, the account concerning Him began spreading throughout to an even greater extent, and many crowds began gathering (coming together) to continue hearing, and to repeatedly hear, as well as to be cured or given attentive care or be prescribed therapy or have instigated ongoing treatment by Him – from their weaknesses, illnesses and diseases.
16. So He, Himself, was progressively withdrawing and retiring into the desolate places (wildernesses; deserts; uninhabited places), and was continuing in prayer.
17. And then it occurred on one of those days – it was also as He, Himself was proceeding in teaching and there were Pharisees and teachers of the Law [= Torah] continuing in sitting [there] who had been coming out of every village of the Galilee [district], as well as from Judea and Jerusalem –

and [the] Lord's [= Yahweh's] power and ability was being there [leading] into the [situation for] Him to continue healing.

18. And so, look and consider! Adult males, carrying on a couch (or: pallet; stretcher; bed) a man who was one having been, and now remained, paralyzed and disabled, and they kept on seeking (= attempting) to bring him inside, and to place him before Him (or: in His sight).

19. So, not finding some sort of way that they could bring him in through the crowd, upon climbing (or: stepping) up on the roof (a flat house-top), they lowered him down – together with the little couch (cot; bed; pallet) – through the midst of the clay tile roofing, [and] into the midst [of the gathering] in front of Jesus.

20. And upon seeing and perceiving their faith and trust, he said, "Man (or: Human), your failures (mistakes; times of missing the target; errors; sins) have been made to flow away for you (or: have been divorced from you and sent away for you; have been made to abandon you and leave you forgiven and liberated)."

21. At that, the scribes (scholars; theologians; Law experts) and the Pharisees began to be continuing in thorough consideration, reasoning and discussion, one after another saying, "Who (or: What) is this person who is now speaking blasphemies (or: impious and irreligious statements; things abusive or irreverent to God)? Who is now having power or ability to dismiss (send away; forgive) failures, mistakes or sins – except God alone?"

22. Now Jesus, with full intimate knowledge recognizing their reasonings and dialogues, giving a discerning reply, says to them, "What do you men continue reasoning and considering in your hearts?"

23. "Which is easier, to be saying, 'Your failures (mistakes; times of missing the target; errors; sins) have been sent away (caused to flow off; divorced; made to abandon; leave you liberated and forgiven) for you,' or to say, 'Proceed in getting up and continue walking about'?"

24. "Yet, to the end that you men can have seen and so know that the Son of the Man (or: Humanity's Son; the eschatological Messianic figure; or: the human) continues having [the] right and holding authority upon the earth (or: land) to at any point send away (cause to flow off; divorce; cause to abandon and leave forgiven and liberated) failures (mistakes; errors; sins; missed shots at the goal)..." He said to the paralyzed man, "I am now saying to you, Proceed in getting up, and then after lifting up your cot (little pallet or bed), continue going your way into your house."

25. And instantly rising up before them (in their sight), after picking up that upon which he had been lying, he went off into his house, while continuously giving glory to God (or: verbally enhancing God's reputation with good opinions).

26. Then ecstasy seized them all, and they began expressing good opinions about God (adding glory to God's reputation) – and yet they were filled with awe and fear, repeatedly saying, "We saw things to the side of



**normal opinions** (incredible things; things that seem unusual; paradoxes) today!"

27. **Then, after these things, He went out and watched** (gazed at; observed) **a customs official** (or: tax collector; possibly: the tenant or lease-holder of the station; tax farmer) **named Levi** [also called Matthew, elsewhere] **sitting at the tax office** (or: toll and customs booth), **and then He said to him, "Be continuously following Me."**

28. **So, leaving everything down behind, after standing up he began following Him.**

29. **Later Levi prepared a great reception banquet for Him within his house. And there was a great crowd of many tax collectors, as well as others who were lying down while dining with them.**

30. **Then the Pharisees and the scribes** (scholars and theologians) **began grumbling with subdued talk and perplexed buzzing** (murmuring) **to His disciples about them, one after another saying, "Why** (Because of what [reason or situation]) **are you folks participating in eating and drinking with the tax collectors and outcasts**

(folks who because of their lifestyle or means of making a living were considered as failures, or, 'sinners,' by the religious people; folks who did not by habit adhere to the religious customs of the Jewish culture)?"

31. **Then Jesus, giving a decided response, said to them, "The folks being normally healthy and sound are not normally having a need of a healer** (doctor; physician), **but rather those constantly having it badly** (= being constantly sick, or having a continuing illness).

32. **"I have not come to call 'righteous folks'** (= those who consider themselves rightwised in relation to God and mankind; = religious people), **but to the contrary, [to call] outcasts**

(those considered 'sinners' by the religious community, and therefore rejected by them because of their lifestyles and practices; those who are failures and who continuously miss the goal [of life]; or: irreligious people) **into a change of thinking, with a new perspective and a return to God."**

33. **So they said to Him, "John's disciples are frequently fasting and constantly making petitions [to God]; likewise also those of the Pharisees; yet yours are continuously eating and drinking!"**

34. **Thus Jesus says to them, "You folks continue unable to make the sons of the wedding hall** (= the bridegroom's friends and guests) **to at any point fast while the bridegroom continues being with them.**

35. **"But days will come when even** (or: also) **the bridegroom would be lifted up away from them. They will then fast during those days."**

36. **Now He also began telling an illustration to them** (or: a parable directed at them), **"No one is ripping** (or: tearing) **a patch from a new cloak** (or: outer garment) **[and] proceeding to sew [it] on an old cloak! Now if he does, he**

**will both tear the new one, and the patch from the new one will not sound together (= match) with the old one.**

**37. "Furthermore, no one normally puts new wine into old wineskins (skin bottles). Now if he does, the new wine will burst and tear the wineskins, and it will be spilled out, and also the wineskins will be destroyed.**

**38. "To the contrary, new wine [is] drained into and stored in new wineskins (skin bottles), and then both are preserved.**

**39. "Also, no one continues wanting new (young [wine]) after immediately drinking [the] old (or: aged), for he is then saying, "The old (or: aged) continues being useful and well adapted to its purpose, and is just fine!"**

## **CHAPTER 6**

**1. Now on a sabbath He happened to be passing on His way through fields of sown grain, and His disciples began plucking (or: picking) the heads of grain, [then] proceeding to rub [them] in pieces between [their] hands, and then were eating [them].**

**2. So some of the Pharisees questioned, "Why are you people continuing in doing that which is not allowed by custom or Law to be done on the sabbaths?"**

**3. Then, giving a decided response, Jesus said to them, "Did you men not even read this which David did when he, himself – as well as those with him – got hungry?"**

**4. "How he entered into God's house, and upon taking the loaves of the Presentation (or: the Placing-before), he ate and gave [some] to those with him – which it is not allowed by Law to eat, except only [by] the priests?"**

[D adds: On the same day, upon noticing a certain person in the process of practicing his trade (working) on the sabbath, said to him, "Dear fellow (or: O man), if indeed you have seen, so as to now know, what you are continuing in doing (or: presently proceeding to do), you are presently happy (or: you exist being fortunate and blessed); yet if you have not seen, so that you do not know, [then] you are a person upon whom the curse has come, and are a transgressor (one who steps to the side, over the line) of the custom and the Law.]

**5. And He went on to say to them, "The Son of the Man (= Adam's offspring; = mankind; or: The eschatological Messiah figure) is lord (Master; Lord) of the sabbath (or: = A human being is sovereign with respects to the sabbath)."**

**6. Now on a different sabbath, He happened to enter into the synagogue and [commences] to continue teaching. There was also a man there, and his right hand was dried up and withered.**

**7. So the theologians (scribes; scholars of the Law) and the Pharisees began attentively observing from the side, [to see] if He continues treating, caring for, curing or instigating therapy or ongoing treatment on the sabbath, to the end that they could find [something] to proceed to accuse and to bring a charge against Him.**

8. Yet He, Himself, had seen, and thus knew, their reasonings and dialogues, so He said to the adult male – the one having the withered hand, "Proceed to get up, and put yourself into the midst [of us]." And so, upon standing up, he stood [thus].

9. Then Jesus said to them, "I now ask you men if on the sabbath it is allowed by custom and Law to do good (or: to perform virtue or excellence) or to do bad (or: to perform worthlessness); to heal (deliver; restore to health and wholeness; save) a person, or to destroy one (or: to rescue, or to lose a soul)?"

10. Then, after looking around at them all, He said to him, "Stretch out your hand."

So he does – and his hand was moved from its fixed, static condition, and was returned to a normal condition (or: restored) as the other one.

11. But they, themselves, became filled with a lack of understanding (an absence of mind, sound thinking, intelligence or good judgment; or: senselessness; madness; insanity), and began thoroughly deliberating (talking it over in detail) to one another [about] what they could (should; would) do to (or: with) Jesus.

12. Now it happened (or: came to be) during these days [for] Him to go out into the mountain (or: hill country) to have thoughts with a view towards goodness, ease and well-being (or: to pray), and so He was continuing through the night within the midst of God's thoughts towards goodness (or: in union with the action of God which was directed toward ease; in the influence leading to well-being, which was God; or: in union with the prayer whose source was God).

13. So when day was birthed (or: when it came to be day) He summoned His disciples, and was then selecting twelve from them whom He also named emissaries (sent-forth ones; commissioned representatives):

14. Simon, whom He also named Peter (Rock), then Andrew, his brother, and Jacob (James). Also John, Philip and Bartholomew.

15. Then Matthew, as well as Thomas, Jacob (James) [the son of] Alphaeus, and Simon, the one being normally called Zealot (or: a zealous person).

16. Next Judah [the son of] Jacob (James), and then Judah (or: Judas) – who came to be (was birthed) one who gives in advance (or: one who gives-over before, in front or in preference).

17. Then after walking down with them He stood upon a flat, level place, and a large crowd of His students (learners; disciples) [gathered around] – as well as a great multitude of people from all the Judean [district], Jerusalem, and the coastal regions of Tyre and Sidon, who came to hear Him and to be healed and cured from all of their sicknesses and diseases.

18. Even folks who were being continuously mobbed with trouble and annoyance from unclean breath-effects (spirits; attitudes) kept on, one after another, being treated or cured.

19. **Then all the crowds kept on seeking** (= attempting) **to be one after another touching Him** – **because power and ability was continuously flowing** (or: issuing) **out from beside Him** (= from His presence; or: from at His side), **and it continued healing everyone.**

20. **And then, He, Himself, lifting up His eyes into the midst of** (or: = looking penetratingly and squarely at) **His disciples, began saying,**  
**"Happy and blessed [are you] poor and destitute folks! – because God's reign** (or: kingdom) **is now yours** (or: belongs to you, as a group).

21. **"Happy and blessed folks at this time [are] the ones being constantly hungry! – because you folks will be fed until satisfied. Happy and blessed [are] the folks presently crying! – because you will be laughing.**

22. **"You people continue existing being happy and blessed whenever mankind** (people; humanity) **may hate you or treat you with ill-will, and whenever they may mark you off by boundaries, so as to separate you, and may even insult or denounce [you], or defame [your] character and reputation, and then may even throw out your** (collective, or, individual) **name as worthless, harmful or wicked – on account of the Son of the Man** (= the eschatological Messianic figure; or: = Adam's son; the Son of mankind).

23. **"You folks be continuously rejoicing and then jump for joy** (or: frisk about) **within that day, for, look and consider! – the wage and reward** (or: the compensation) **belonging to you folks [is] much** (or: vast; great) **within the midst of and in union with the heaven** (or: in the atmosphere)! **You see, their fathers** (= ancestors) **kept on treating the prophets the very same way** (or: repeatedly did to the prophets in accord with the same things).

24. **"Nevertheless, tragic will be the fate for you rich** (wealthy) **folks, because your call to the side for help, supporting influence, encouragement and consolation continues being some distance away and is presently estranged** (or: = your times of prosperity are over), **and you currently have the fullness of what is due you.**

25. **"Tragic will be the fate for you folks who have been filled within and are at the present moment satisfied – because you folks will be hungry** (or: will go hungry)!

**"Tragic will be the fate of the people at this time being habitually merry and constantly laughing – because you folks will be mourning** (grieving; lamenting) **and you will be weeping** (crying)!

26. **"Tragic will be the situation whenever all mankind** (people; humanity) **may speak nicely** (finely; beautifully; ideally) **[to; about] you folks, for you remember, their fathers** (= ancestors) **were habitually operating** (doing) **in accord with very same things to the false prophets** (= treating the lying prophets the same way).

27. **"But rather, I am now saying to you folks – the people continuing to listen, and constantly hearing – Be habitually loving your enemies** (the folks that are hostile in regard to you); **be repeatedly doing ideally to** (constantly

performing beautifully for; habitually making or creating finely among) **the folks habitually hating you and repeatedly treating you with ill-will.**

28. **"Repeatedly speak words of well-being and blessing to the people constantly cursing** (or: making negative prayers about) **you folks; be constantly thinking goodness and speaking well-being about** (or: praying concerning) **the folks [that] repeatedly threaten, insult, mistreat or abuse you.**

29. **"To the person repeatedly striking and beating you upon the cheek or jaw, repeatedly offer** (or: present; hold to the side) **the other one, as well.**

**"Also, you should not prevent or hinder the one presently picking up and taking your cloak** (outer garment) **from also [taking your] tunic** (undergarment).

30. **"Be habitually giving to everyone constantly making requests from you** (or: begging from, or demanding [something] of, you), **and do not make it a habit** (or: cease your custom) **to demand it back** (or: repeatedly ask for it back) **from the person presently or repeatedly taking what is yours.**

31. **"And so, correspondingly and exactly as you folks are normally wanting and intending that humanity** (people; mankind) **should habitually do to and for you, you, yourselves also, be constantly doing likewise to and for them.**

32. **"Further, if you folks habitually love the people normally loving you, what sort of grace or favor is it by you** (or: for you; to you; among you)? **You see, the outcasts** (folks who by lifestyle or trade are habitually ceremonially unclean or repeatedly break the Law; people who constantly fail to hit the target, fall short of the goal, or make mistakes; sinners) **are also normally loving the folks who are habitually loving them.**

33. **"You see, if you folks should continue doing good [to; for; among] the people constantly doing good [to; for; among] you, what sort of grace or favor is it by you** (or: for you; to you; among you)? **The outcasts** (sinners; etc.) **are habitually doing the very same thing!**

34. **"And if you folks should lend [without interest] at the side, to people from which you normally expect to receive [back], what sort of grace or favor is it by you** (or: for you; to you; among you)? **For you see, outcasts** (sinners; etc.) **also are habitually lending to outcasts, with and expected result that they should** (or: can) **get back the equivalent.**

35. **"In any case, be continuously loving your enemies** (the ones hostile to you), **and be constantly doing good, and also be habitually lending while expecting [to get] nothing back. Then your wage and reward will be much, and you folks will be sons** (= have the character and qualities) **of the Most High.**

**"You see, He, Himself, continuously exists being benevolent, usefully kind and profitable upon the ungracious, unthankful and ungrateful, as well as the useless, unprofitable, pernicious and wicked folks.**

36. **"Continue becoming compassionate people, just as your Father continuously exists being compassionate!**
37. **"And stop (or: do not continue) separating and judging, and then under no circumstances can you folks be separated and judged; and stop (or: do not continue) pointing down against right relationships and opposing fairness and equity and acting against the Way pointed out and condemning, and then under no circumstances can you be unjustly opposed, condemned or pointed down [at]. Be habitually releasing, and you will be released.**
38. **"Be constantly giving, and it will be given to you – a beautiful, fine and ideal measure: one having been pressed and squeezed down, having been shaken back and forth, [and] continuing to be caused to gush out and spill over (or: repeatedly made to overflow) will they be giving into your bosom (= the pocket formed by tying the outer garment at the waist, then pulling the upper part out into a fold; or: pouring into your lap). You see, the same measure with which you normally measure [out], will be [used to] measure in return (or: in its place) to, and for, you folks."**
39. **Now He also told an illustration (parable) for them: "A blind person is surely not able to continually lead or guide a blind person on the way. Will they not both fall into a pit or a well?**
40. **"A disciple (or: student) is not over the teacher, but yet upon having been thoroughly prepared and adjusted down (= instructed and adapted), he will be like (or: as) his teacher.**
41. **"So why are you constantly staring at and observing the small sliver of wood or straw that [is] in your brother's eye, yet the rafter (beam; timber) in your own eye you continuing to not notice or consider (bring the mind down on)?**
42. **"How do you continue able to repeatedly say to your brother, 'O brother, allow me to extract the sliver of wood (or: straw) which [is] in your eye,' while at the same [time] continuing to not see a rafter within your [own] eye? You overly judging and critical person**  
*(huprokrites; or: one who puts texts under close inspection to sift and separate and then give an answer, an interpretation, an opinion; or: one who lives by separating things yet who under-discerns; or: one who makes judgments from a low view; or: one who under-estimates reality; or: perverse scholar who focus on tiny distinctions)!* **First at once extract the rafter from out of your [own] eye, and then you will see clearly to extract the sliver which [is] in the eye of your brother.**
43. **"You see, a fine, ideal (choice) tree is not normally producing rotten fruit, neither [is] a rotten tree normally producing fine, ideal (choice) fruit.**
44. **"Indeed, each tree is consistently being experientially known from its own fruit. You see, people are not normally gathering (or: collecting) figs from a thorn plant, nor are folks picking and harvesting a cluster of grapes from brambles.**

45. **"A good and virtuous person continually brings forth the good and virtuous thing from out of the midst of the good treasure of his heart, while the worthless (wicked; spoiled; degenerate; unsound) person normally brings forth the worthless and unsound (wicked and degenerate) thing from out of the midst of the treasure within his heart. You see from out of the midst of the surrounding abundance of [the] heart his mouth is continually speaking.**

46. **"So why are you folks constantly calling Me 'Lord, Master,' and yet you are not habitually doing what I continue saying?**

47. **"Everyone who is continually coming to Me and repeatedly listening to and hearing My words (messages; thoughts; ideas) and then proceeds in doing them – I will suggest (or: intimate) to you folks to whom he is like:**

48. **"He is like a person proceeding in building a house, who dug [in the ground] and deepened [the trench], and then put [the] foundation upon the rock-mass. So with the occurring of a flood, the river burst on and dashed against that house – and it was not strong [enough] to shake it, because of the [foresight] for it to have been ideally and finely built.**

49. **"Yet the person, upon listening or hearing and then not doing, is like a person building a house upon the ground without a foundation, on which the river burst on and dashed against [it], and it immediately collapsed (fell together) – and the result of the split, break-up and crash of that house became great!"**

## CHAPTER 7

1. **When He completed (made full) all His sayings and declarations unto the hearing of the people (or: into the people's ability to hear), He entered into Capernaum.**

2. **Now a certain centurion (Roman officer, commander of one hundred soldiers) [owned] a slave who was valued, honored and respected by him, [but who was] continually having it badly (= having an illness; being sick): he continued being about to be progressively reaching his end (= living his last day).**

3. **So, upon hearing about Jesus, he sent off elders (or: older men) of the Jews with a mission to Him, making a request of Him so that, after coming, He would completely restore his slave to health and wholeness (or: bring his slave safely through [this illness]).**

4. **Now the men, coming along to Jesus, kept on entreating Him to speedily come to his aid, one after another saying, "He is worthy (or corresponding value) to (or: for) whom You will grant and provide (or: present; hold to the side) this [favor],**

5. **"for You see, he continues loving our ethnic group and nation, and he himself built (= authorized, supervised and paid for the building of) the synagogue for us."**

6. **So Jesus journeyed on with them. But at His already being then not far distant from the house, the centurion sent friends, [to be] presently saying to Him, "O sir (or: Lord; master), do not continue being bothered (or: having to take the trouble) [with this], for I am not fit (or: qualified [= ceremonially clean]; or: [important] enough; of sufficient [social standing]) that you should enter under my roof (or: covering).**

7. **"For this reason, neither do I consider myself worthy to come to you, but rather, speak by a message (or: in a communication; with a word), and let my servant be healed.**

8. **"You see I, myself, am a person continuing being set in order under authority – continuing in holding (or: having) soldiers under me. And so I normally am saying to this one, 'Be on your way,' and he proceeds on his way; and to another one, 'Be coming now,' and he proceeds coming; and to my slave, 'Do this at once,' and he proceeds to do [it]."**

9. **Now upon hearing these things, Jesus marveled and was amazed at him, and so, upon being turned to the crowd following Him, He says, "I am now saying to you folks, that not even in Israel do I find so much trust and faith!"**

10. **Then, after returning unto the house, the men having been sent found the slave continuing healthy and being sound.**

11. **Later – it happened during the next [journey] (or: with other MSS: it occurred on the next [day]) – He traveled on into [the] town being normally called Nain, and a considerable number of His disciples, along with a large crowd, continued traveling together with Him.**

12. **Now as He neared the town gate, – look, and consider this – a dead man, [being the] only-begotten son for his mother, and now she, herself was a widow, was being progressively carried out [for burial], and a good-sized crowd from the town was continuing in being together with her.**

13. **So, upon seeing her, the Lord (Master; Owner) was on the spot affected in His inner parts and felt tender compassion upon her, and so said to her, "Stop weeping (or: Do not continue crying)!"**

14. **Then, after approaching, He touched the bier (an open frame funeral couch used to carry a dead person to burial), so the folks proceeding in bearing [it] stood [still]. Next He said, "Young man, I am now saying for (or: to) you, Be at once aroused and raised up (or, used intransitively: Rise; Get up)!"**

15. **And then the dead man sat up and started to proceed speaking. So they gave him to his mother.**

16. **Now fear and respectful awe at once took them all in hand (or: gripped them all), and so they began adding to God's reputation, and continued giving God the glory, one after another saying, "A great prophet was**



**aroused and raised up among us," and, "God visits and looks in on His people so as to closely observe and help them out!"**

**17. And so, this message (= story; report; verbalized communication; news) went out within the whole of the Judean [district], as well as all the surrounding region, concerning Him.**

**18. Then John's disciples reported back [to him] about all these things.**

**19. So, calling a certain two of his disciples to himself, John sent [them] to the Lord, saying [by them], "Are You, Yourself, the One who is now progressively coming, or should we continue anticipating and hoping for a different One?"**

**20. Now when coming to be alongside and facing Him, the adult men said, "John the immerser (or: Baptist) sent us off with a mission to You, saying [by us], 'Are You, Yourself, the One who is now progressively coming, or should we continue anticipating and hoping for a different One [other MSS: another One of the same kind]?'"**

**21. Within that hour He cured or gave attentive care to or prescribed therapy to or instigated ongoing treatment for many folks from sicknesses and diseases, as well as [from] scourges (lacerating afflictions) and worthless breath-effects (miserable attitudes; bad spirits). Also, He by grace favored many blind people to be constantly seeing.**

**22. And so, with a discerning reply He said to them, "After journeying on your way, report back to John what things you men saw and heard: 'blind people continue seeing again; lame folks' continue walking around; lepers continue being cleansed. Also, 'deaf folks continue hearing;' dead people continue being raised up; 'destitute ones are constantly being brought and told the message of goodness, ease and well-being!' [Isa. 35:5-6; 26:14; 61:1]**

**23. "Further, whoever should not be caused to trip the spring of a trap or to stumble into a snare of offense at Me is a happy and blessed person."**

**24. So, after the departing of John's agents (messengers), He began to continue saying to the crowds, concerning John, "What did you folks go out into the wilderness (desert; desolate place) to be watching? A reed being constantly shaken by a wind?**

**25. "But if not that, what did you go out to see? A person (human) having been clothed in soft (= luxurious) outer garments? Look around and notice, the folks in splendid (magnificent; glorious; fashionable) garments and constantly subsisting in luxury are in the royal environments (or: palaces), among the king's associates.**

**26. "But still, what did you go out to see? A prophet? Yes, I am now saying to people, even one exceedingly more than a prophet.**

**27. "This man is he concerning whom it has been written:**

**'Look and consider! I am now sending off My agent (messenger) as an emissary (representative) before Your face (= ahead of Your**

presence): **he who will construct, fully prepare, equip and put in useful order Your road (path; way), in front of You.'** [Mal. 3:1]

28. **"For truly, I now say to you folks, among the people born of women, no one exists being greater than John** [with other MSS: there is not even one prophet more important than John the immerser; or: no one continues being a greater prophet than John the Baptist]. **Yet the smaller** (= less significant) **person within the midst of God's reign** (or: in union with the sovereign kingdom of God) **exists being greater** (= more important) **than he.**

29. **"And so all the people hearing [him] – as well as** (or: even) **the tax collectors** (or: customs and toll agents; tax farmers/contractors) – **[by] being immersed** (or: baptized) **showed** (or: declared) **that God is fair, equitable and just [through] John's immersion** (baptism).

30. **"Yet the Pharisees and the scholars of the Law, [by] not being immersed** (or: baptized) **under and by him, set aside** (displaced; = disregarded or rejected) **God's intent** (design; purpose) **[which He was offering] into** (thus: for) **themselves.**

31. **"So to whom, therefore, shall I compare the people** (humans) **of this generation, and what are they like?**

32. **"They are like little boys** (or: children; boys and girls) **who are habitually sitting in a marketplace and are constantly shouting** (or: calling out) **to one another, who are repeatedly saying,**

**'We play the flute** (or: pipe a tune) **for you guys, and yet you are not dancing; we sing funeral songs** (or: wail), **and yet you do not cry** (= they would play neither games of festivals nor of funerals).'

33. **"You see, John the immerser** (or: Baptist) **has come neither habitually eating bread nor normally drinking wine** (= living the life of an ascetic), **and yet you men are constantly saying, 'He has** (or: constantly possesses) **a demon** (Hellenistic concept and term: = animistic influence).'

34. **"[While] the Son of the Man** (Mankind's son; = Adam's son, or, the eschatological Messianic figure) **has come constantly eating and habitually drinking** (= living the life of a normal person), **and you men are constantly saying, 'Look, and think of that! A person** (man) **[who is] a glutton and a drunkard** (person normally drinking too much wine); **a friend of** (one fond of, or, liking) **tax collectors and outcasts** (failures; sinners; irreligious folks who do not adhere to the conduct prescribed by custom and religious law)!"

35. **"And yet** (or: = For all that, or, All the same), **Wisdom is shown to be fair, equitable and just** (or: is vindicated and declared right) **from all Her children** (= offspring)!"

36. **Now a certain man of the Pharisees had been making a request of Him, to the end that He would eat with him. So eventually, after entering into the Pharisee's house, He lay down on a couch [to eat].**

37. **Then – now look and consider this! – a woman who was certainly an outcast** (a sinner; not in compliance with the cultural and religious rules) **in the town, upon personally learning accurately that He is presently lying down [at a meal] within the Pharisee's house, is at once bringing an alabaster**

**[container] of perfumed oil** (aromatic juices distilled from trees) **[which she had been] taking care of and attending to, so as to preserve [it], having acquired it as payment.**

**38. And so, taking a stand behind [Him] – beside the feet of Jesus – [and] continuously weeping, she started to be progressively making His feet wet with the tears! So then she began wiping [them] off with [the] hair of her head, and continued tenderly kissing His feet while continuing to anoint [them] with the perfumed oil.**

**39. Now the Pharisee – the one inviting Him – upon seeing [this], continued laying the matter out, saying within himself, "If this man were The Prophet, he would have been realizing (or: recognizing) and coming to a personal knowledge of who, and of what sort, [is] the woman who is certainly continuing to touch Him – that she is (or: by habit continues being) an outcast (sinner; societal failure)!"**

**40. And so Jesus, giving a discerning and decided reply, said to him, "Simon, I am progressively having (or: I continue holding) something to say to you."**

**So the man is then affirming, "Teacher, say [it]!"**

**41. "Two men continued being debtors to a certain creditor (moneylender). The one continued indebted, still owing five hundred denarii (silver coins; = 500 days' wages), yet the one in the different situation [owed] fifty (i.e., one owed ten times the amount of the other).**

**42. "At their continuing to not having [anything with which] to pay [him] back, he gave grace to both (or: he deals graciously and favorably with both; or: = he freely cancelled the debts for both). Therefore, which of them will love him more?"**

**43. So giving a considered answer, Simon said, "As I take it under consideration, I am supposing that [it would be] the one to whom he gives the more grace (or: = to whom he freely cancelled the greater debt)."**  
**Now He says to him, "You decide and judge correctly (or: uprightly; in a straight manner)."**

**44. With that, being turned toward the woman, He affirms to Simon, "Were you observing and are you now seeing this woman? I entered into your house – you did not give to Me water upon [My] feet! Yet this woman! She wets My feet with [her] tears, and then wipes [them] off with her hair!**

**45. "You do not give to Me a kiss of friendship. Yet this woman! From [the hour] in which I entered, she does not leave off (cease; stop) repeatedly kissing My feet tenderly!**

**46. "You did not anoint My head with olive oil (= common oil). Yet this woman! She anoints My feet with perfumed oil (or: massages My feet with fragrant ointment)!**

**47. "Pertaining to this free gift, and having grace as its source, I am now saying to you, Her many failures (mistakes; mis-shots; sins) have been**

**caused to flow away, and now exist sent-off, divorced, forgiven – because she loves much!**

**Now for whom little continues being caused to flow away (or: to whom little is habitually forgiven), he continues habitually loving little."**

**48. With this He says to her, "Your failures (mistakes; times of missing the target; sins) have been caused to flow away, and now exist sent-off, divorced and forgiven."**

**49. At this those folks reclining back together [at the meal] started to be saying among themselves, "Who is this man who also is now dismissing mistakes (forgiving failures; sending away sins)?"**

**50. So Jesus said to the woman, "Your trust has restored you to health and now effects a condition of wholeness (or: Your faith has rescued you and now leaves you in a safe place). Continue going on your journey into peace [= shalom]."**

## CHAPTER 8

**1. Later it occurred that He, Himself, then began making His way through city by city and village by village, in consecutive order, repeatedly making public proclamation as a herald, and constantly bringing and declaring God's sovereign reign (or: kingdom; the influence and activity of the ruling which is God) as good news of ease and well-being – and together with Him, the twelve,**

**2. as well as certain women who were ones having been treated, cured or restored from bad attitudes (worthless breath-effects; malicious spirits) and weaknesses (or: illnesses): Mary, the one normally being called Magdalene – from whom seven demons (Hellenistic concept and term: = animistic influences) had gone out (had departed),**

**3. then Joanna, wife of Chuza, Herod's man in charge (or: manager; steward; financial secretary), and Susanna, as well as many different women, who continued giving attending and supportive service to them [i.e., to Jesus and His comrades] – from out of their personal possessions and resources.**

**4. Now with a large crowd being gathered together, and with the people keeping on making their way to Him from town after town, He spoke through an illustration (parable):**

**5. "The sower (= the farmer; the one normally scattering seed) went out to sow his seed, and during the process of his sowing, one [handful] actually fell along the path (or: beside the road), and then the birds of the sky (or: atmosphere; heaven) ate it down (or: devoured it).**

**6. "Also, a different [handful] fell down upon the rock mass, and later, having been sprouted and caused to grow, it was dried out and caused to wither, because it was not having moisture.**

7. **"Then a different [handful] fell within the midst of the thorns, thistles and prickly weeds, then, after their being made to grow up together, the thorny plants choked it off.**
8. **"Still a different [handful] fell into the good soil, and later, having been sprouted and caused to grow, it produced a hundred times as much fruit as had been sown." Concluding saying these things, He then call out (or: shouts), "Let the person presently having ears to be now listening and hearing, continue to listen and hear!"**
9. **Now His disciples began enquiring of Him what this illustration (parable) might be (= might mean).**
10. **So He said, "To (or: For; With; In; Among) you folks it has been given (or: granted; gifted) to intimately know from experience the secrets (or: mysteries) of (or: pertaining to; whose source is; or: which are) God's reign (or: kingdom). Yet to (for; in; among) the rest (the remaining folks) [it is given] in illustrations (parables; things cast alongside for comparison), to the end that,**  
**‘while constantly looking, they can not (or: may not) be presently seeing, and while repeatedly listening, they can (or: may) not make things flow together so as to understand (comprehend; = get the meaning).’ [Isa. 6:9]**
11. **"Now the illustration is this (or: the parable means this): The seed sown is God's Word (Logos; Thought; Idea; Reason; laid-out communication; message).**
12. **"Yet those beside the path (road; way) are the folks [who] upon hearing [have] the adversary (the one thrusting something through folks) repeatedly coming, and it (or: he) is constantly (or: habitually) picking up and removing the Word (thought; message) from their hearts – to the end that they would not be delivered (rescued; made healthy and whole; saved), upon trusting and believing.**
13. **"Now those upon the rock-mass [are] those who – whenever they should hear – continue welcoming and receiving the Word (thought; idea; message) with joy. And yet, these do not continue having a root. They are folks who continue trusting and believing for a season, and then, during a season (or: within a situation) of testing and trial, they progressively stand off and position themselves away, continuing to withdraw.**
14. **"And now the ones falling into the midst of thorns: these are the folks [that] are at one point listening and hearing. And then, under anxieties (cares; worries; concerns) and by wealth and through pleasures (enjoyments; gratifications) of life (= the daily functions of living and making a living, and the things that crowd our lives), continuing in going their way, they are being progressively choked together and stifled – and then they are not continuing on to the goal of bearing mature fruit (or: are not progressing to bear the finished product).**
15. **"But the one within the ideal soil – these are those folks who, at one point listening to and hearing the Word (the thought; the idea; the message; the Logos) within an ideal (beautiful) and good (virtuous) heart, continue**

**holding [it] down within and retaining [it] – and so they continue bearing fruit (producing a harvest) within the midst of a remaining-under, and in union with endurance (or: in union with a persistent endurance which remains under [the task or burden]).**

**16. "Now no one, after lighting a lamp, is in the habit of covering it with a pot (or: in a vessel; by an instrument or utensil), or normally puts [it] down under a bed or underneath a couch; but to the contrary, he is normally putting [it] upon a lampstand, so that the folks progressively coming into the midst can continue seeing (observing; casting a look at) the light.**

**17. "For, you see, nothing continues being a hidden thing (or: there is nothing hidden) which will not come to be visible and something seen in clear light. Neither [is there] something hidden away (or: concealed) which can (or: should) not at some point by all means be intimately and experientially known (or: made known), and can (or: should) come into a [situation that is] visible, apparent and seen in clear light.**

**18. "Therefore, keep on looking at and noticing how you folks continue hearing (or: are habitually listening). You see, whoever can continue possessing (or: should habitually have and hold), to him it (or: He) will be given; and whoever can not continue possessing (or: should not habitually have and hold), even that which he constantly imagines (thinks; supposes; presumes; or: seems; appears; or: is supposed) to continue possessing will be picked up and taken from him."**

**19. Now at one point His mother and brothers came along toward Him, and yet were unable to attain their aim to fall in with and meet with Him – because of the crowd.**

**20. So it was reported back to Him, "Your mother and brothers have been standing, and yet stand, outside desiring (wanting; intending) to see You."**

**21. Yet, making a decided reply, He says to them, "My mother and brothers are now these folks – the people habitually listening to and hearing [implying: obeying] God's Word (or: the Logos of God; God's Idea and message), and then are doing (performing) [it]."**

**22. Now it occurred on one of those days, [that] He, as well as His disciples, stepped into a sailing vessel (ship; boat; bark) and He said to them, "Let us pass through (= cross) unto the other side of the lake."**

**23. Then they were led up [upon the water] (= they shoved off), yet [after a time], during their sailing, He fell asleep. Then a furious, violent windstorm (squall; whirlwind; hurricane) suddenly descended into the lake, and they began being completely filled (swamped) with [water] and continued to be in danger.**

**24. So then, after approaching, they got Him fully awake, repeatedly saying, "Captain (or: Commander; Chief; = Boss; perhaps: Instructor), we are progressively losing ourselves (or: we, ourselves, are presently perishing)!" Now He, having been fully aroused, gave a respectful directive to the wind**

and to the violent surging of the water – and it came to be calm (or: a stillness was birthed on the surface of the water).

25. And so He said to them, "Where [is] your confidence, trust and faith?" Now, having been caused to fear (or: being afraid), they marveled with amazement, in turn saying to one another, "Who really is this Man, that to even the winds and to the water He now applies directives (or: gives orders and adds arrangements)? – and in submissive hearing they continue giving obedience to Him!"

26. Then they sailed down into the region of the Gerasenes [other MSS: Gergesenes] which is across on the side opposite the Galilee [district].

27. But at His going out on the shore (or: land), a certain adult man from out of the town met up with Him – one continuously possessing (having and holding) demons (Hellenistic concept and term: = animistic influences). Now for a considerable period of time he did not clothe himself with a cloak (outer garment; perhaps = clothing in general) and by habit he was not staying (remaining) in a house, but rather, among the memorial tombs, instead.

28. Now, upon seeing Jesus and uttering up a cry (or: crying aloud; screaming), he fell toward Him. And then in a loud voice he said, "What [is there] for me and for You (or: What [is the connection] to me, and in You; may = What do want with me), Jesus, Son of the Most High God? I beg (or: urgently request) You... You should not test my qualities or cause me pain or distress!"

29. You see, He began passing on an announcement and continued giving instruction to the unclean breath-effect (spirit; attitude; state of mind) to at once come out of the man. For many times it had seized and violently gripped him together (= took control of him), and he was from time to time being bound with and confined by chains and shackles (ankle fetters), being repeatedly guarded (or: kept in protective custody). And yet, repeatedly breaking the bonds in two, he kept on being driven (or: urged forward; impelled) away, from [other MSS: by; under] the demon (Hellenistic concept and term: = animistic influence; = an influence that was not part of him), into the uninhabited places (wilderness areas; desert regions; lonely places).

30. So Jesus asked him, "What is [the] name for you?" Now the man said, "Legion (or: An Army)," because many demons (= influences) at some point entered into him.

31. Then they began calling Him alongside for aid and assistance, entreating Him to the end that He would (might) not add directives and apply arrangements for (or: give orders to) them to go off into the Deep (the Abyss).

32. Now there was a considerable herd of pigs (hogs) being grazed (pastured) there, within the hill country (or: on the mountain), and so they entreated Him for assistance, to the end that He would proceed to allow (or: progressively permit) them to enter into those [pigs]. Then He gave permission to them.

33. **So the demons (= influences), after going out from the man, entered into the pigs. Next, the herd stampeded (rushed headlong) down the precipice (cliff; steep bank) into the lake – and it was choked, so as to drown.**

34. **Now the herdsmen, upon seeing what had happened, fled and reported back unto the town and into the fields (= countryside).**

35. **So people came out to see what had happened, and thus they came to Jesus and found the man from whom the demons (= influences) went out clothed with a cloak (or: outer garments) as well as sane and continuing in a sound and healthy frame of mind, remaining sitting beside the feet of Jesus – and they were made to fear (or: were afraid).**

36. **Then the folks having seen [it] explained to them the report of how the person being affected by demons (= influences) was made whole and restored to health (rescued; delivered; saved).**

37. **As a result, the whole fullness (= the entire populace) of the territory (or: region) surrounding Gerasenes [other MSS: Gergesenes] asked Him to go (or: get) away from them – because they began being constrained and hemmed in with a joint-possession, pressing them together by and in a great fear.**

38. **So He, Himself, upon stepping into [the] sailing vessel, turned away. But the adult man – from whom the demons (Hellenistic concept and term: = animistic influences) had gone out – began begging and kept on asking to continue being together with Him. Yet He dismissed him (loosed him away), while saying,**

39. **"Proceed returning unto your house (or: into your household), and then make it a habit to fully relate and describe as many things as God did to, in and for you."**

**And so he went off, down through the whole town, repeatedly making a public proclamation – as a herald – of as many things as Jesus did to, in and for him.**

40. **Now it happened in the midst of the occurrence for Jesus to progress in returning, the crowd welcomed and favorably received Him – for you see, they were all expecting Him.**

41. **Then – look, and consider! – an adult man whose name [was] Jairus – and this man existed being a leader (or: ruler; presiding official) of the synagogue – came, and upon falling beside the feet of Jesus, began calling Him to his side for help, continuing to entreat Him to [come and] enter into his house,**

42. **because there was with and for him an only-daughter – about twelve years old – and she, herself, was progressively dying off. Now during the [situation for] Him to be progressively leading the way and bring things under control, the crowd continued crowding together around Him to the point of almost overwhelming and suffocating – as it were, strangling – Him.**



43. **At the same time** (or: In this situation), **[there was] a woman who – being continuously in a [condition of] a flowing issue of blood** (a hemorrhage) **for twelve years [and] one who was spending [her] whole livelihood on physicians – had no strength... [able] to be cured [by] no one.**

44. **Approaching from behind, she at one point touched the border** (or: edge; hem; fringe; tassel) **of His outer garment** (or: cloak) **– and the flowing issue of her blood** (her hemorrhage) **instantly stopped and stood firm at the side of usefulness.**

45. **Then Jesus said, "Who [is] the person touching Me?"**

**Yet with the continued denying from everyone, Peter and those together with him said, "Master** (or: Commander; Chief; = Boss; perhaps: Instructor), **the crowds are continuously pressing together on You, hemming You in, and are constantly rubbing closely together, and You are saying, 'Who [is] the person touching Me?'"**

46. **But Jesus said, "Someone touched Me, for I, Myself, know by personal experience [that] power has gone out from Me."**

47. **Now the woman, upon seeing that she had not escaped notice, came trembling. And then, falling down toward Him** (or: prostrating to Him) **gave a report in the sight of all the people, explaining through what cause and reason she had touched Him, and so was instantly healed to the side of usefulness** (or: for useful [service]).

48. **So He said to her, "Daughter, your trust and faith healed, delivered and restored you to health and wholeness** (saved and rescued you). **Continue traveling your journey into peace [= shalom]."**

49. **While He is still speaking, a certain associate of the synagogue leader is presently coming, then is saying, "Your daughter has died. Do not any longer continue bothering the teacher."**

50. **Yet Jesus, at hearing [this], gave a decided response to him, "Stop** (or: Do not continue) **fearing, only trust and experience faith** (or: believe), **and she will be restored to health and wholeness** (be rescued and saved)."

51. **Now upon coming unto the house, He allowed no one to enter with Him, except Peter, John and Jacob (James) – as well as the father and mother of the girl.**

52. **But all the people kept on weeping** (crying and lamenting) **and continued grieving, repeatedly beating their breasts, for her.**

**So [pausing], He said, "Stop crying** (or: Do not continue weeping and lamenting), **for you see, she did not die off, but to the contrary, she continues fast asleep."**

53. **And so they began ridiculing and laughing Him down with mocking – having seen, and thus knowing, that she died off.**

54. **So He Himself, after casting everyone outside and then strongly taking hold of her hand, calls out loudly** (shouts; voices in exclamation) **by saying, "Young girl, be waking up and proceed arising** [other MSS: rouse yourself and get up]!"

55. **And then her spirit** (breath-effect; or: the result of her breathing) **returns** (turned around upon [her]) **at once, and she instantly stood up for useful [service]** (or: at the side of usefulness), **so He gave directions and made thorough arrangements for her to at once be given [something] to eat.**

56. **And so her parents "stood out of themselves" in amazement and ecstasy.**

**But He gave instructions to them to tell to no one the [incident] having been birthed** (or: having happened and coming to exist).

## CHAPTER 9

1. **Now later, after calling the twelve together unto Himself, He gave to them power and ability, as well as authority, upon all the demons** (Hellenistic concept and term: = animistic influences) **and thus to be habitually giving care for, treating or curing sicknesses and diseases.**

2. **And then He sent them off with a mission** (as emissaries) **to be constantly making public proclamation, heralding God's reign** (or: kingdom; influence and activity as King) **and to be constantly** (or: from time to time) **healing [folks].**

3. **He also said, pertaining to** (with a view to) **them, "You men make it a habit to lift up and carry nothing into the path** (road; way) **– neither staff, nor food pouch** (or: beggar's bag), **nor loaf of bread, nor silver** (= money), **nor even to be having two tunics** (undergarments) **apiece.**

4. **"Then, into whatever house you folks may enter, you men continue staying** (remaining; dwelling; abiding) **there – and then periodically go out** (or: forth) **from that place.**

5. **"And yet, as many people as may perhaps not continue welcoming and receiving you folks, when going out from that town be continuously shaking off the dust from your feet – [pointing] unto evidence** (proof; or: [leading] into a testimony and a witness) **upon them.**

[note: Hospitality in those times and countries involved having a servant wash the feet of their guests; further: Jews did this when they left a Gentile country, so this would indicate that this town was being regarded as polluted and unholy, and in the same category as the Gentiles]

6. **So going out, they continued passing through – from village to village – constantly bringing and declaring the good news, as well as continuing to tend, give care to or cure [folks] everywhere.**

7. **Now Herod the tetrarch** (= governor) **heard of all the things continuing to be happening, and he continued being bewildered and thoroughly**

**perplexed because of the [rumors] being repeatedly told by certain folks that John [the immerser] was raised up from out of the midst of dead folks,**

8. **yet by some, that Elijah had appeared, but then other folks [said] that some** (or: a certain) **prophet of the ancient ones had risen** (or: stood back up again).

9. **So Herod said, "I, myself, beheaded John – but who is this man about whom I continue hearing such things?" And so he began trying (or: seeking [a way]) to see him, and thus, to become acquainted with [him].**

10. **Later, upon returning, the men sent off on the mission (or: the emissaries; the sent-ones; the representatives; the commissioned folks) fully related and described to Him as many things as they had done, as well as whatever they had taught. So then, taking them along, He withdrew privately into a town being normally called Bethsaida.**

11. **But the crowds, finding [this] out (or: coming to know of [it]) followed after Him. So, upon being favorably received and welcomed, He began speaking to them about God's reign (or: sovereign kingdom and activities), and continued healing the folks having a need of a cure or treatment.**

12. **Now the day started to be progressively inclining (or: declining; sloping down; = coming to a close), so upon approaching, the twelve said to Him, "Loose-away (Release; Dismiss) the crowd so that they, after going on their way into the villages and fields round about, can (or: may) loosen-down (= relax, camp or procure lodging) and should find food and provisions, because we are in a desolate (uninhabited; desert) place here."**

13. **Yet He said to them, "Your, yourselves, give them [something] to eat." But they said, "There are not with (or: for) us more than five loaves of bread and two fishes – unless perhaps, upon going our way we could at a marketplace buy food [to dispense] into all these people." You see, there were about five thousand adult men.**

14. **So He says to His disciples, "Make them recline in groups of up to about fifty, in situations for a meal."**

15. **And then they did [it] in that way, and had them all recline for a meal.**

16. **Now after taking (or: receiving) the five loaves and the two fishes [and] looking up into the sky (or: the atmosphere; the heaven), He spoke words of blessing and well-being on them, then completely broke [them] down into pieces and began giving [them] to the disciples to set beside the crowd.**

17. **And so they all ate and were filled to being satisfied. Then the surplus was picked up by them: twelve hand-baskets of fragments (results of the breaking into pieces).**

18. **Later – it happened during the [time; situation] for Him to be continuing in thinking and speaking goodness (or: praying) in seclusion – the disciples came together to Him and Jesus inquired of them, saying, "Who are the crowds normally (or: presently; continuing in) saying [that] I am to be (or: What do the crowds now make reference [of] Me being)?"**

19. **So they, giving considered responses, said, "John the immerser (or: Baptist). Yet others [say] Elijah. But still others, that some prophet of the ancient ones has risen (or: stood back up again)."**

20. **Then He said to them, "So you, yourselves – who are you folks normally saying [that] I am to be?"**

**Now Peter, giving a considered response, said, "God's Anointed One** (or: The Christ of, or, who comes from God; = God's Messiah)."

21. **Then He, after giving a respectful compliment** (or: assessing [the situation]; or: adding respectful admonition), **passed on the information [that] no one is to continue saying this** (or: made the announcement at their side: "No one is to normally tell this"),

22. **then saying that, "It continues being binding and necessary that the Son of the Man** (or: mankind's Son; = Adam's Son; = the expected eschatological Messiah) **to experience many things** (= both good things and suffering), **and then, from examination, scrutiny and testing, to be rejected by the elders, the chief** (or: ranking) **priests and scribes** (scholars; theologians of the Law), **and finally to be killed off – and yet on** (or: in) **the third day to be aroused and raised up."**

23. **Now He went on to say to them, "If anyone continues willing and intending to progressively come after Me, let him at once lift up and carry his execution stake** (or: cross), **daily, and be habitually following after Me.**

24. **"You see, whoever may** (or: would; can) **habitually will** (or: purpose; intend; want) **to keep his soul safe** (or: to rescue or save his self-life) **will be destroying it** (or: will lose her). **Yet whoever can** (or: may) **at some point destroy his soul** (or: lose his self-life) **– on account of Me – this person will keep it safe** (or: will rescue and deliver it, and return it to its original state and condition of health and wholeness).

25. **"For how or in what way is a person normally furthered or benefited by gaining, or making a profit of, the whole world** (organized system of economics, culture, religion or government; universe; adorned arrangement) **while yet destroying** (or: losing) **himself or suffering detriment, loss, disadvantage, damage or forfeit?**

26. **"You see, whoever may be ashamed of or embarrassed by Me and [of or by] My words** (message; thoughts; ideas), **the Son of the Man** (mankind's offspring; = Adam's son; or: the eschatological messianic figure) **will be ashamed of and embarrassed by this person – whenever He** (or: it) **may come within His glory** (in union with its manifestation which calls forth praise) **as well as the Father's**

(or: can come in a reputation and exhibiting an opinion which belongs to Him and has its source in the Father; or: should come in a glorifying thought which is Him and is the Father) **and which belongs to the set-apart agents** (or: holy messengers).

27. **"Now I am presently saying to you folks truthfully** (or: I presently tell you folks, truly) **there are certain people of those now standing here in this place who can under no circumstances taste** (= partake of or experience) **death until they can** (or: should) **see and perceive God's reign** (or: sovereign influence and activity; kingdom)."

28. **So it came to be** (happened; was birthed) – **about eight days after these words – that, taking along Peter, John and Jacob (James), He walked up into the hill country** (or: climbed into the mountain) **to think and commune with a view to goodness, ease and well-being** (or: pray).

29. **Then it happened! During the [occasion] for Him to be continuing in speaking goodness** (praying), **the form** (external appearance) **of His face became different, and His clothing** (apparel) **continued flashing forth bright whiteness and brilliant luster.**

30. **Also – look, and consider this! – two adult men** (males), **who were and continued being Moses and Elijah, continued speaking with Him.**

31. **These men were being seen** (or: were being caused to be visible and were being observed) **in the midst of the manifestation which called forth praise and in union with [the] glory. They kept on talking [about] His exodus** (His way out; His path from out of the midst; or: His departure) **which was progressively about to be filling up to completion within Jerusalem.**

32. **Now Peter and those with him had been men having been weighed down and burdened by sleep** (may = were half asleep; or: = were sound asleep), **yet, upon being fully awake and alert, they see His glory** (praise-inducing manifestation) **and the two adult men standing together with Him.**

33. **And then – it happened during the [situation for] them [= Moses and Elijah] to progressively be thoroughly separated and detached from Him – Peter said to Jesus, "Master** (or: = Rabbi; Instructor; Chief; = Boss; [p45 reads: Teacher]), **it is a beautiful and fine [situation] for us to continue being here! So let us construct three tents** (or: Tabernacles): **one for** (or: to) **You, and one for** (or: to) **Moses, and one for** (or: to) **Elijah!" – [he was] not seeing, realizing or being aware of what he was then saying!**

34. **But at his being in the midst of saying these things, a cloud was birthed** (came to be; formed) **and began to cast a shadow upon and then continued overshadowing them. Now in the midst of the [situation for] them to enter into the cloud, they were made fearful** (or: became afraid).

35. **And then a Voice was birthed** (or: a Sound occurred) **from out of the midst of the cloud, progressively laying it out and saying, "This Man is** (or: exists being) **My Son, the Man having been selected, picked out and chosen! From Him you men continue hearing** (or: You folks be habitually listening to Him)."

36. **And in the midst of the [situation for] the Voice to be birthed** (or: the Sound to occur), **Jesus was found alone. And so they, themselves, kept silent and within those days reported back to no one anything of what they had seen.**

37. **Now it happened on the next day, after their having come down from the hill country** (or: mountain), **[that] a large crowd met up with Him.**

38. **Then – look and consider [this]! – an adult man** (male) **shouted out from the crowd, by saying, "Teacher, I am now begging** (urgently asking from my

need) of You to look upon my son, because he is an only-begotten one for me,

39. and look, a breath-effect (or: spirit) is periodically (or: habitually) taking hold of him, and unexpectedly he suddenly cries out, and it repeatedly convulses and tears him, accompanied with foam – and it is normally withdrawing and departing from him with hard labor, continuing to rub him [against things] and bruise him.

40. And so I begged of Your disciples so that they would throw it out – and yet they had no power and were unable."

41. So Jesus, giving a discerning and decided answer, said, "O generation without trust or faith (or: unbelieving) and having been thoroughly twisted in two and fully turned (or: distorted into separate parts and perverted)! Until when shall I be facing toward, and focus upon, you people, and shall I, Myself, be holding you up (or: holding up with you; = putting up with and tolerating you)? Bring your son over here to Me."

42. But while he is still approaching, the demon (Hellenistic concept and term: = animistic influence) burst forth [in] him (= tore and shattered his inner being) and then with [him] violently convulsed. So Jesus spoke a serious but respectful directive to the unclean breath-effect (= diseased spirit; = distorted life-force) and so healed the boy and gave him back to his father.

43. Now they all began being struck out of themselves with astonishment, continuing being amazed at and by God's greatness (magnificence; majesty).

44. Now at everyone's continued marvelling in wonder and admiration upon all [the] things which He kept on doing (performing; making), He said to His disciples, "You, yourselves, put (or: lay [up]) these words (thoughts; ideas; messages) at once into your ears. You see, the Son of the Man (or: the Son of humanity; = Adam's offspring; or: = the expected eschatological messianic figure) continues being about to be progressively given over into [the] hands of mankind (or: of humans)."

45. Yet they continued being ignorant (without personal, intimate knowledge and insight) [in regard to] this saying. In fact, it was continuing concealed, having been hidden at the side, away from them, so that they could not sense or notice it. And so they continued being afraid to ask Him about this saying.

46. Now later, a reasoning and a discussion entered in among them – the [topic being] who might continue being [the] greatest (= most important) of them.

47. So Jesus, seeing and thus knowing the reasoning and discussions of their hearts, after taking hold of a little child, stands it [note: Greek is neuter, = either a boy or a girl] beside Himself,

48. and then says to them, "Whoever may welcome and favorably receive this little child – upon the basis of My Name – continues welcoming and favorably receiving Me. And whoever may welcome and favorably receive

**Me constantly welcomes and favorably receiving the One sending Me off on a mission and as an emissary (representative). You see, the one habitually subsisting inherently as one under the leader or subordinate to the chief, and thus the smaller and lesser person among you all, this person is a great one."**

**49. So John, giving a considered response, says, "Master (or: Captain; Instructor; Leader; = Boss), we saw someone repeatedly casting out demons (Hellenistic concept and term: = animistic influences), and so we were trying to forbid, hinder and prevent him, because he does not continue following with us."**

**50. But Jesus said to him, "Stop (or: Do not continue) forbidding, hindering or preventing. You see, the person who is not down on or against you folks is [standing] over [and sheltering] you folks and is for you."**

**51. Now it came to pass – amidst the progression for the days to be filled together unto fulfillment, pertaining to His being taken back up again – that He, Himself, firmly set [His] face (= focus and direction) to proceed going His way into Jerusalem.**

**52. So He sent off agents (messengers) as representatives before His face (= in advance of Him). And thus, upon going their way, they entered into a village of Samaritans, so as to prepare and make ready for Him.**

**53. And yet they did not favorably welcome or receive Him (= offered Him no hospitality), because His face (= His focus) was going His way into Jerusalem.**

**54. Now, upon seeing [this], the disciples Jacob (James) and John said, "Lord, are You now desiring that we should tell 'fire to come down from the sky (or: from the atmosphere, or heaven) – and so to seize and take them up so as to overcome and ruin' them, even as Elijah did?" [2 Kings 1:9-16]**

**55. Yet, being turned, He respectfully spoke a stern admonition to them**  
[later MSS add: and said, "You do not see or know of what sort of breath-effect (spirit; attitude) you are. For the Son of the Man does not come to destroy {the} lives (or: souls) of humanity, but rather to rescue, heal, save and restore to health and wholeness"].

**56. And so they went their way into a different village.**

**57. Later, upon their continuing in traveling on their way on the road (or: in the path or way), a certain person said to Him, "I will follow You wherever You may continue going off [p45 and others read: may continue leading under control], Lord."**

**58. Then Jesus said to him, "The foxes are normally having burrows (or: dens; holes), and the birds of the sky (or: atmosphere; heaven) [have] nests (or: roosts; places for 'tenting-down,' i.e., camping or lodging), yet the Son of the Man is not normally having [a place] where He may recline [His] head."**

59. **Now He said to a different person, "Be habitually following Me." Yet the person says, "Allow (or: Permit) me first, after going away, to bury my father."**
60. **But He said to him, "Let (or: Abandon and allow) the dead folks to bury their own dead people. Yet you, yourself, after going away, throughout [the land] and abroad be constantly announcing God's sovereign reign (or: kingdom)."**
61. **So a different person also said, "I will be following You, Lord, but first allow (or: permit) me to at once make arrangements (or: set things off in order) for myself, [going] unto my household so as to detach myself and say good-bye to the people at home."**
62. **"But Jesus said to him, "No one, after thrusting [his] hand upon a plow and then looking into the things behind, is well-fitted for (or: well-placed in; thus: suitable or useful to) God's sovereign reign (or: kingdom)."**

## CHAPTER 10

1. **Now after these things, the Lord also indicated (or: designates) seventy [other MSS: seventy-two] different people by raising them up to be seen, and later sent them out as representatives on a mission, two by two, before His face (= in advance of His presence) into every town and place where He continued being about to be progressively coming.**
2. **So He began saying to them, "On the one hand, the harvest [is] much (or: vast; = it is a very good crop); on the other hand, the workers are few. Therefore, at once urgently ask (or: beg) the Owner (or: Lord; Master) of the harvest so that He would (or: should) put out workers into His harvest.**
3. **"You people, also, lead the way under [my word and direction] to progressively bring things under control. Look, and consider this: I am progressively sending you folks off as representatives (emissaries) – as lambs within [the] midst of wolves!**
4. **"Do not continue carrying a bag (belt; purse) for money, nor a food or beggar's pouch, neither sandals – and you should not embrace or greet anyone down along the path (road; way).**
5. **"Yet into whatever house you may enter, first always say, 'Peace [= Shalom] to this house.'**
6. **"And if a son of peace [note: = a person having the character, qualities and spirit of peace] should be there, your peace will rest and repose upon him – yet if not, it will bend back upon you people again.**
7. **"So you folks continue staying (remaining; dwelling) in this same house – repeatedly eating and drinking the things they provide, for the worker is worthy (of equal value) of his wage (pay). [So] do not repeatedly change [locations] by transferring from house to house.**
8. **"Also, into whatever town or city you may one after another be entering – and they may continue favorably welcoming and receiving you folks – habitually eat the things regularly placed beside you,**



9. **"and continue treating, giving attentive care for or curing the sick and weak folks within it. Then be constantly saying to them, 'God's reigning and activity of exercising sovereignty (or: kingdom) has drawn near upon you people – close enough to touch (= has arrived and is now accessible)!"**

10. **"But into whatever town or city you may one after another be entering – and they may not continue favorably welcoming and receiving you folks – after going out into its broad, open streets (plazas or squares), be at once saying,**

11. **"'Even the dust being caused to cling unto our feet – from out of your town –we are now in the process of wiping off for you people (= with regard to you folks; [see note: ch. 9:5])! Furthermore, continue knowing this by intimate experience, that God's reigning (or: sovereignty; kingdom) had drawn near and is close enough to touch (= has arrived; = is accessible)!"**

12. **"I am now saying to folks, that within that Day it will be more able to hold up in (or: endurable and bearable for) Sodom than in (or: for) that town or city.**

13. **"Tragic will be your fate, Chorazin! Tragic will be your fate, Bethsaida! If the expressions (manifestations; works; deeds) of power birthing themselves (or: taking place) within you had happened within Tyre and Sidon, they would have long ago changed their thinking and altered their lives by turning [to God] – while [dressed] in sackcloth and continuing to sit in (or: on) ashes.**

14. **"More than this, within the separating for a decision (or: on the [Day] of judgment) it will be more able to hold up in (or: more endurable for) Tyre and Sidon than in (or: for) you.**

15. **And you, Capernaum! You will not be 'lifted up (or: exalted) to heaven (or: as far as [the] sky)! You will [instead] climb down (or: descend; subside) to the unseen (or: as far as Hades; or to the [state and condition of being] unseen).' [Isa. 14:13, 15]**

16. **"The person continuing to listen to and hear you folks is habitually listening to and hearing Me. And the person habitually setting you aside and disregarding you continues to set Me aside and disregard Me. Yet the person setting Me aside continues to set aside and disregard the One sending Me off with a mission and as a representative (emissary)."**

17. **Now the seventy [other MSS: seventy-two] returned with joy, one after another saying, "O Lord, even the demons (Hellenistic concept and term: = animistic influences) are continually being subjected to us (or: set under and arranged below for us) within and in union with Your Name!"**

18. **So He said to them, "I continued gazing, contemplating and repeatedly watching the adversary (or: satan) suddenly falling – as lightning from out of the sky (or: as lightning – from out of the atmosphere and heaven).**

19. **"So look, and realize – I have given to you folks the authority to habitually step on and trample snakes (serpents) and scorpions – as well as upon all the power and ability of the enemy (or: the hostile or adversarial person) – and nothing will in any circumstance cause you folks harm (or: wrong you or treat you unjustly).**

20. **Nevertheless, do not continue rejoicing in this – that the breath-effects (spirits; attitudes; life-forces; winds) are being continually subjected to you people. Instead, be constantly rejoicing that your names have been written on and stand engraved (or: inscribed) within the heavens (or: in union with the atmospheres; in the skies)."**

21. **Within the same hour, He expresses extreme joy (or: transports supreme happiness and exultation) to the Set-apart Spirit (or: in the set-apart Breath-effect; by the Holy Spirit; for the sacred spirit), and says, "I am in Myself constantly speaking out the same thought, word and message by You (or: I am, Myself, habitually confessing out and acclaiming to You), O Father – Lord of the heaven (or: Owner of the atmosphere and sky) and the earth (or: Land) – because You carefully hid (or: conceal) these things from wise folks and intelligent people (folks that can make thing flow together to thoroughly comprehend), and then revealed (or: uncover; unveil) them to (or: in; by; for) babies (infants not yet able to speak). Yes, O Father, because thus well-thinking is birthed (or: it thus came to be an approved notion and an imagination of ease and well-being bring good pleasure) in front of You (= in Your presence).**

22. **"All mankind (or: All things) were given over to Me by and under My Father, and yet no one is in constant, intimate, experiential knowledge of Who the Son is (exists being), except the Father, nor Who is the Father, except the Son – and whomsoever the Son is now wanting and continuing intending to at some point unveil (uncover; reveal; disclose) [Him]."**

23. **And then, being turned toward the disciples, He said privately, "Happy and blessed [are] the eyes [that] are constantly observing and seeing the things which you folks are now continually observing and seeing,**

24. **"for I am now saying to you that many prophets and kings wanted (or: felt an intense desire) to see (catch a glimpse of; or: see [the picture] of) the things that you folks are now looking at and presently seeing – and yet they did (or: do) not at any point see [them]; also to hear the things that you folks are now hearing – and yet they did (or: do) not at any point hear [them]."**

25. **Later – look and consider! – a certain man versed in the Law (a lawyer and a legal theologian; a Torah expert) rose (or: stood) up, proceeding to put Him on trial and test [Him] out by saying, "Teacher, by doing what shall I inherit eonian life (or: in what performing will I enjoy an allotment of a life which has the character and qualities of the Age; or: an age-enduring life)?"**

26. **So He said to him, "Within the Law, what has been written? How are you in the habit of reading [it] (or: How are you normally reading what stands written in the [Torah])?"**

27. **Now making a discerning reply, the man said, "'You will be loving [the] Lord [= Yahweh] your God from out of your whole (= entire) heart, and in union with your whole soul (or: within your entire self and soul-life), and in union with and in the midst of your whole (= entire) strength,' and in union with and within your whole (= entire) mind (intellect; comprehension; understanding)' – and 'your neighbor (the one close to you; your associate) as being yourself.'" [Deut. 6:4; Lev. 19:18]**

28. **So He said to him, "With discernment you answered correctly. Be habitually doing this and you will be living."**

29. **Yet he, still wanting to justify himself (make himself 'right' [in the argument]; show himself to be righteous and on the right path; or: do himself justice), said to Jesus, "And who is my neighbor (associate; the one close to me)?"**

30. **So undertaking [a response], Jesus said, "A certain person (human being) was walking down from Jerusalem into Jericho and he fell encircled round about by bandits (robbers; highwaymen), who, after stripping him and putting blows upon (= beating) [him], went away, leaving [him] half dead.**

31. **"Now by coincidence, a certain priest was walking down on that road, and upon seeing him, passed by on the other side.**

32. **"And likewise also, a Levite, coming [other MSS: happening] down upon the place and seeing him, passed by on the other side.**

33. **"But a Samaritan – someone progressively traveling on the road – came upon him and at seeing [him and the situation] was moved in his inner organs with compassion.**

34. **"Then, after coming to [him], he bound down (bandaged) the results of his trauma and injuries (wounds), pouring on olive oil and wine. Now after mounting him upon his own animal (either: pack animal, or, mount) he led him into a caravansary (or: inn) and took care of him (or: had him cared for).**

35. **"And then on the next day, thrusting out (or: extracting and putting forth) two denarii (silver coins), he gave them to the caravansary host (or: innkeeper – the one who welcomes everyone) and said, 'Take care of him. And that which you may likely spend in addition, I myself, will pay back to you on the [occasion for] me to be progressively coming back upon [this place].'**

36. **"Which one of these three now seems (appears) to you to have come to be a neighbor (associate; close-one) of the person falling into the midst of the bandits (highwaymen)?"**

37. **Now he said, "The person doing (performing) the mercy with him." So Jesus said to him, "Be now going on your way, and you, yourself, be habitually doing (performing) likewise (similarly; in the same way)."**

38. Now on the [occasion for] them to be progressively going on their way, He entered into a certain village. And a certain woman, named Martha, welcomed Him under [her roof] and entertained Him as a guest, [after entering] into the house.

39. Now for her there was also a sister being normally called Mariam [other MSS: Mary] who also, sitting alongside near to the Lord's feet, began listening and kept on hearing His word (His logos; His idea, thoughts and message).

40. But Martha, kept on being pulled from all around and was thus distracted concerning much serving (or: = attending to many duties). So, taking a stand upon [the situation], she said, "Lord (or: Master), does it not now matter to You that my sister is leaving me completely alone to be continuously giving attending service? Speak to her, therefore, so that she would take hold together opposite me, and join in helping me."

41. But making a discerning response, the Lord [other MSS: Jesus] said to her, "Martha, Martha, you continue being anxious (overly concerned) and constantly troubled (upset) about many things [note: perhaps referring to the courses of the dinner],

42. yet there is a need of [only] a few things [or: dishes; courses], or of [just] one (or: But few are necessary, indeed [only] one; [other MSS: Yet there is a need of {only} one]). You see, Mariam [other MSS: Mary] selected (or: picks and chooses out) a good (virtuous; worthwhile) part (or: portion; [may = dish or course of the meal]) which will not be chosen away or lifted from her.

## CHAPTER 11

1. This happened later, on the [occasion] for Him to be within a certain place continuing in thinking, and/or speaking, with a view toward goodness, ease and well-being (or: prayer), [that] as he ceased, a certain one of His disciples said to Him, "Lord (Master), teach us [how] to be normally thinking and speaking toward goodness, ease and well-being (or: praying) – just as John also taught his disciples."

2. So He said to them, "Whenever you may be [other MSS: are] normally focused on goodness (or: praying), habitually say,

'Our Father – the One within the midst of the heavens (or: in the atmospheres)! Let your Name be separated, set-apart and kept holy! Let Your reign, kingdom and sovereign influence come at once! Let Your will, purpose and intent be birthed (come to exist) at once – as in heaven (or: in [the] atmosphere), so also upon the earth!

3. Repeatedly give (or: Keep on giving) to us our bread – the one that has been made upon being and has reference to existence (or: the dole that is sufficient for today and the coming day), the one that corresponds to and accords with [the] day.

4. And then at once send away (divorce and cause to flow off; forgive) for us our failures and mistakes (sins; times and occasions of missing the

target) – for we, ourselves, are also habitually sending away (causing to flow off and forgiving) for everyone continually owing and being indebted to us. And would (or: may) You not at any point lead, bring or carry us into a [time or situation of] examination, testing or trial where we are put to the proof, but to the contrary, at once bring us out of danger, away from the worthless person, or the one of malicious intent or who has bad and unprofitable qualities (the bad situation; the wicked person; the miserable condition; the painful labor; the unprofitable endeavor)."

5. Then He said to them, "Which person from among you folks will be having a friend (someone you are fond of and care about), and you will go your way to him [at] midnight and then say, 'Friend, let me use (= borrow) three loaves of bread,
6. "since, in fact, a friend (or: loved one) of mine happened along to me from out of the road (path; way), and I am not presently having something which I will be putting at the side for him (= serving him to eat).
7. "And that person giving a decided reply from inside may be saying, 'Do not continue providing and holding out troubles and weariness for me (= Stop bothering me)! The door has already been shut and locked, and my young children are now [put] into bed with me – I am now unable [to be] rising up to give [something] to (or: for) you.'
8. "I am now saying to you folks, [that] although he will not [be] getting up and give [something] to him because of the [situation of] him being his friend, because of the fact of his bold and shameless persistence, upon getting up he will give to him as much as he is presently needing.
9. "And so I, Myself, continue saying to you folks, Be continuously asking – and it will be given to you. Be constantly seeking and trying to find – and you folks will be finding. Repeatedly knock (or: Keep on knocking) and it will be opened up to (or: for; in; among) you people.
10. "You see, everyone continuously asking is continuously receiving; and the person constantly seeking is constantly finding; and to (or: for; in) the person repeatedly and continually knocking it will be opened up.
11. "Now [for] a certain [situation] from among you folks: the son will ask the father for bread – he will not give him a stone; or even a fish – will he instead give a snake (serpent) to him?
12. "Or further, he will ask for an egg – will he give a scorpion to him?
13. "If then, you folks, continuously subsisting being inherently worthless, malicious and evil, have seen and thus know to be habitually giving good (virtuous) gifts to your children, to how much greater an extent will the Father – the One from out of heaven (or: from [the] atmosphere) – give a set-apart Breath-effect (or: [the] Holy Spirit; or: a separated attitude; consecrated life-force) to the people habitually asking Him!"

14. **Later, He was proceeding in expelling** (casting out) **a blunt, dull, mute demon** (Hellenistic concept and term: = animistic influence). **Now with the coming out of the demon, the [previously] mute and dull person spoke. And so the crowds marveled and wondered.**
15. **But certain ones of them said, "He continues casting out the demons in union with Beelzebul, the chief and ruler of the demons** (= animistic influences)."
- But He, giving a discerning reply, said, "How does the adversary (satan) continue able and with power to continue casting out the adversary (satan)?"**
16. **Yet different folks** (= another group), **repeatedly testing and examining [Him], kept on seeking from His presence** (or: beside Him) **a sign out of [the] sky** (or: atmosphere; heaven).
17. **So He, seeing and knowing the results of their thoughts and imaginations** (what had gone through their minds), **said to them, "Every government** (reign; kingdom) **being divided in two, or into parts, upon itself is being progressively brought to desolation** (made to be an uninhabited wilderness or a desert), **and house is one after another falling upon house.**
18. **So if the adversary (satan) is** (or: were) **divided in two, into parts, upon itself** (or: himself), **how will its** (or: his) **reign** (government; kingdom) **stand** (or: be firm and endure) – **since you folks continue saying [that] I continue, in union with Beelzebul, to cast out the demons** (= animistic influences)?
19. **"Now if I, Myself – in union with Beelzebul – am constantly expelling the demons, in union with whom are your sons normally expelling [them]? Because of this, they will be your judges** (or: critics).
20. **"Yet if I, Myself – in union with 'God's finger' [Ex. 31:18] – continue casting out the demons** (Hellenistic concept and term: = animistic influences), **consequently God's reign** (imperial rule; government; kingdom) **really makes progress and has advanced to be beforehand upon you folks** (or: has really made its way to and has overtaken you, so as to have arrived; or: outstrips [to be now] upon you people).
21. **"Whenever the strong person – being one that has fully armed and completely equipped himself – may habitually watch over, guard and protect his own courtyard, his possessions and the things that sustain him continue being in peace.**
22. **"Yet as soon as** (or: if ever) **a person stronger than him, after coming upon [him], can conquer** (or: may overcome) **him, he progressively lifts up and carries off his full armament** (all the armor and weaponry) **upon which he had trusted and placed his confidence – and now progressively distributes his spoils** (booty).
23. **"The person not continuing in being with Me is down on Me** (or: The one not existing accompanied by Me exists being out of line and out of step with Me, and is thus against what is Mine) – **and the person not habitually gathering or presently leading [folks] together with Me is constantly scattering and dispersing.**

24. **"Whenever the unclean breath-effect** (spirit; attitude; life-force) **can** (or: should; may; would) **go out from the midst, away from the person** (human), **it is progressively** (or: constantly) **passing through waterless places, continuing to seek** (constantly trying to find) **a place or situation to rest** (cease-back; refresh; be still again) – **and yet habitually not finding [one] – it at that point is saying, 'I shall return into my house from where I came** (or: went) **out.'**

25. **"And then, upon coming, it is presently finding [it] continuing at leisure, in idleness, unemployed and not occupied – having been swept and cleaned with a broom, as well as having been put in order and adorned** (or: decorated).

26. **"At that point it continues going on its way and then proceeds taking along seven different breath-effects** (spirits; attitudes; life-forces) **more worthless, bad and malicious than itself, and upon entering, it proceeds settling down in the house and continues dwelling there – and the last [conditions and situations] of the person** (human) **progressively comes to be** (or: exist) **worse than the first ones."**

27. **Now it happened, during the [situation for] Him to be proceeding in saying these things, [that] a certain woman from the crowd, raising [her] voice, said to Him, "The womb [is] happy** (blessed; privileged) **that was carrying You, as well as the breasts which You sucked [when nursing]."**

28. **Yet He said, "On the contrary, the people continually listening to and habitually hearing [so as to obey] – as well as watching over, guarding and keeping – God's Word** (Logos; Thought; idea; message) **[are the] happy, blessed and privileged folks."**

29. **Now with the progressive assembling** (collecting; convening) **of the crowds into a thick mass** (or: a throng), **He began to go on to say, "This generation is, and continues being, a worthless** (unsound; miserable; wicked; depraved; evil; malicious; disadvantaged; unprofitable; painfully bad; toil-bringing) **generation. It is constantly seeking a sign** (= insisting on a proof of My claims) – **and yet no sign will be given to it except Jonah's sign** (or: the sign of Jonah; the sign which is Jonah; the sign pertaining to or in relation to Jonah).

30. **"You see, just and correspondingly as Jonah came to be a sign to** (for; among) **the Ninevites, in the same way the Son of the Man** (the Son of mankind; = Adam's son; = the Human Being; = the eschatological Messianic figure) **will also be [a sign] to** (for; among) **this generation.**

31. **"A** (or: [The]) **'Queen of [the] South' will be aroused and raised up in union with the decision** (or: in the judging; in the midst of the separation for discerning) **with** (or: accompanying) **the adult men of this generation, and she will condemn** (bring a down-decision on) **them, because she came from out of the limits** (or: boundaries) **of the Land** (or: earth) **to listen to and to hear**

**the wisdom of Solomon, and – look and take note! – something more that Solomon [is] here** (or: in this place)!

32. **"The Ninevite adult men will stand up** (arise) **in union with the separation for deciding** (in the judging) **with this generation and they will condemn** (bring a down-decision on) **them, because they changed their thinking into [alignment with] the public proclamation** (or: the result of the heralding) **of Jonah, and – look and take note! – something more than Jonah [is] here!**

33. **"No one, upon lighting a lamp, normally puts [it] into hiding in a cellar or vault, nor under the measuring basket, but rather upon the lampstand, so that folks coming in on their way can see** (or: may observe) **the light.**

34. **"The body's lamp is your eye. Whenever your eye may exist being** (or: be) **single** (simple; = has focus that is not complex or compounded; not given to taking voyages), **the whole body is also flooded with light** (illuminated; shining and radiant). **Yet, whenever it may be worthless** (unsound; miserable; wicked; depraved; evil; malicious; disadvantaged; unprofitable; painfully bad; toil-bringing), **your body also [is] dark** (or: in the dark; full of darkness; shrouded with darkness).

35. **"Continue alert and be habitually watchful, continually taking careful notice, therefore, [that] the light within you is not** (does not continue being) **darkness.**

36. **"If, therefore, your whole body [is] illuminated** (flooded with light; or: luminous; composed of and full of light) **– not having any part in the dark** (or: full of darkness) **– [the] whole will be illuminated** (luminous; composed of light) **just as whenever the lamp can** (or: may) **shine light on** (enlighten; give light to) **you by** (or: in; with) **[its] beam** (ray; flashing)."

37. **Now during this [situation for] Him to be speaking, a Pharisee kept on making a request that He would dine with him. So later, after entering, He fell back** (or: reclines) **[at the meal].**

38. **But seeing [this], the Pharisee was surprised and amazed** (or: wondered) **that He was not first ceremonially washed** (or: baptized; dipped; [immersing of the hands up to the elbows for ceremonial purification]) **before the dinner.**

39. **So the Lord said to him, "At this time you Pharisees are normally** (or: habitually) **cleansing [by washing] the outside of the cup and the dish – yet the inside of you folks continues being brimming and crammed full** (so as to be replete) **of plundering** (acquiring booty; seizing and carrying off; rapacity) **and worthlessness**

(badness of conditions; unsoundness and miserableness; wickedness and depravity; evil and malice; disadvantageousness; unprofitableness; that which brings toilsome labor).

40. **"Thoughtless, unreasonable and senseless people! Did not the One making** (forming; constructing) **the outside also make** (form; create) **the inside?**



41. **"However** (or: Nonetheless; In any case), **give the things being within** (or: continuing being inside) **[as] a gift or expression of mercy** (= alms or charity), **then – look, and consider! – everything is** (or: all things are) **clean to** (or: for; among) **you folks.**

42. **"But in contrast, tragic will be the fate for you Pharisees** (or: among you, the Pharisees), **because you consistently give away one tenth** (or: habitually pay tithes) **from the mint and the rue, as well as every edible plant** (garden herb or vegetable), **and yet you folks are consistently** (or: continually) **bypassing the decisions which yield the justice** (or: the judging) **and the love of God** (or: which have their origin in, and express the character of, God). **Now it was continuing binding and necessary to do these things, and to not bypass those things.**

43. **"Tragic will be the fate for you Pharisees** (or: among you, the Pharisees), **because you habitually love the front place of sitting** (or: highly regard the prominent seat; = the most important place in a meeting) **in the synagogues, as well as the greetings** (= deferential recognitions) **within the marketplaces.**

44. **"Tragic will be your fate, you scholars** (theologians; scribes) **and Pharisees – the overly judging and critical folks**

(*huprokrites*; or: those who put texts under close inspection to sift and separate and then give an answer, an interpretation, an opinion; or: those who live by separating things yet who under-discern; or: those who make judgments from a low view; or: those who under-estimate reality; or: perverse scholars who focus on tiny distinctions), **because you exist being** (or: are) **as unseen** (or:= unmarked) **memorial tombs** (= graves having the characteristics of Hades), **and so the people** (or: mankind) **habitually walking around on top [of them] have not seen and so do not know** (= without realizing) **[it]!"**

[note: contact with a grave rendered a person ceremonially unclean]

45. **Now a certain man of those versed in the Law** (a legal expert; a Torah lawyer and interpreter), **in giving a considered reply, is then saying to Him, "Teacher, in** (or: by) **constantly saying these things you continue invading our territory and outraging us by violating our rights – thus, insulting us, too!"**

46. **So He said, "Tragic will be the fate for you men versed in the Law** (Torah lawyers), **too, because you are constantly burdening people** (humans) **[with] cargos** (or: loads) **[that are] hard to bear** (= intolerable burdens), **and yet you folks are continuing to not even lightly touch the loads with one of your fingers!**

47. **"It will be so tragic for you, because** (or: It is so tragic among you, that) **you folks habitually build and erect the memorial tombs of the prophets, but your fathers** (or: forefathers; ancestors) **killed them off** (or: murdered them)!"

48. **"Really** (or: Consequently; Accordingly then), **you folks exist being witnesses** (or: continuously are folks who testify and give evidence), **and you**

**are constantly approving, thinking well of and giving endorsement to the acts (deeds; works) of your fathers (and: forefathers), because they indeed killed them off, and now you yourselves continue building the [memorial] houses [other MSS: their tombs]!**

49. **"That is why (or: On account of this) the Wisdom of God also said, 'As emissaries I will send off prophets and representatives unto them (or: into the midst of them) – and they will be killing of [some] from out of their midst, and then they will pursue (chase; press forward [on] and persecute; [other MSS: banish]) [others],**

50. **"So thus, the blood of all of the prophets – that having been poured out from the casting down (the founding; the foundation; or: may = the conceiving) of [the] ordered system (world of culture, economy, religion and government) – can (or: should; would) at some point (or: suddenly) be searched out to be required and exacted from this generation:**

51. **"from Abel's blood until Zechariah's blood – the man losing himself (or: perishing; being destroyed) between the altar and the House – yes, I continue saying (or: am now saying) to you folks, it will be sought out and exacted from this generation.**

52. **"Tragic will be the fate for you experts in the Law (Torah lawyers), because you lifted up and carried away (or: lift up and carry off; took and remove) the Key of the intimate, experiential, personal knowledge and insight. You, yourselves, do (or: did) not enter [so as to experience and gain insight] and you hinder, block, prevent and forbid the folks periodically entering (or: going into the midst)."**

53. **And from there (or: Then from that time and place), upon His going out, the scribes (scholars and theologians) and the Pharisees began to fiercely keep on holding (or: hemming) [Him] in (or: started to progressively bring dreadful entanglement on [Him]) and to repeatedly get Him to speak without [His first] thinking (literally: speak from the mouth) concerning more things,**  
54. **repeatedly (or: constantly) lying in wait for ambush to pounce on and catch (or: trap) something from out of His mouth (= from His own words).**

## CHAPTER 12

1. **Under these circumstances, [with] a crowd of tens of thousands (myriads) being gathered together upon [the event] – so as to be time after time trampling (or: stepping down on) one another – He began a discourse to His disciples first: "Be constantly holding your attention toward, and continuously guarding yourselves from, the yeast permeating the Pharisees, which is to put texts under close inspection, to sift and separate, and then give an answer, an interpretation, an opinion**

(or: to live by separating things yet, under-discern; or: being overly critical and making judgments from a low view; or: perverse scholarship which focuses on tiny distinctions).

2. **"Now there is nothing [which] continues having been completely concealed** (or: veiled and covered together) **which will not be unveiled** (uncovered; revealed; disclosed), **and [nothing] hidden which will not be intimately and experientially made known.**
3. **"Instead, whatever** (or: as many things as) **you folks said** (or: say) **within the darkness** (or: in union with darkness) **will be listened to and heard in the midst of and in union with the Light – and that which you speak** (or: spoke) **to the ear within the private rooms** (or: inner chambers) **will be heralded in public proclamation upon housetops** (or: roofs).
4. **"So I am now saying to you, My friends, Do not** (or: You should not) **be afraid of** (or: caused to fear from) **the people presently** (or: in the process of) **killing off the body, and yet after these things are not having** (holding; possessing) **anything more excessive to do.**
5. **"Now I will expressly point out to** (indicate and even underline for) **you people [him] of whom you folks should be made fearful: Be made to fear the person [who], after the killing off, continues possessing** (having and holding) **the right** (or: authority) **to throw you into the Valley of Hinnom** (Greek: Gehenna; = the City Dump outside of Jerusalem [= to dishonor you by giving no burial; to treat you as a criminal]). **Yes, I continue saying to you folks, Be afraid of this one.**
6. **"Are not five sparrows normally being sold for two of the smallest copper coins** (an assarion; 1/16th of a denarius)? **And yet not one of them is forgotten in God's sight or presence.**
7. **"But in comparison, even the hairs of your head have all been numbered** (or: given a number, and thus, counted)! **So then, stop fearing** (or: do not continue being caused to fear)! **You folks constantly carry through to be of [more] consequence and value [than] many sparrows.**
8. **"Now I am saying to you folks that everyone who will ever publicly confess** (acknowledge; avow; speak the same thing of) **union with Me – in front of people** (or: humanity), **the Son of the Man** (the Human Being; the Son of mankind; = Adam's Son) **will also publicly confess** (acknowledge; avow; speak the same thing of) **union with him – in front of God's agents** (messengers)!
9. **"But the person denying** (disowning; renouncing) **Me in the sight and presence of people** (or: humanity) **will be fully denied** (disowned so as to be written off; fully renounced) **in the sight and presence of God's agents and messengers.**
10. **"And furthermore, everyone who utters a word** (declares a thought; speaks a message) **[aimed] into the midst of the Son of the Man** (the Son of the Human Being; = Adam's Son), **it will be forgiven and sent away for him** (or: let go away from him). **Yet for the one speaking abusively** (or: slandering; speaking injuriously; blaspheming) **into the Set-apart Breath-effect** (the Holy Spirit; Sacred Breath), **it will not be forgiven or sent away.**

11. **"Now whenever they may bring you folks into the midst, upon [some charge before] the synagogues (or: public assemblies), or [haul you up before] the government officials (rulers) and the authorities, you should not be anxious or overly concerned about how or what you should speak in your defense, nor what you should say.**

12. **"You see, the Set-apart Breath-effect (or: Holy Spirit; Sacred Breath) will teach you within that very hour what things it is necessary to say."**

13. **Then someone out of the crowd said to Him, "Teacher, tell my brother to divide the inheritance (or: the concerns and possessions acquired by lot) into parts with me."**

14. **But He said to him, "Man (perhaps: = Mister; Friend), who appointed and set Me down [to be] a judge (or: decider) or a divider (or: arbiter) upon you folks?"**

15. **So He said toward them, "Be continuously seeing [the situation] and constantly watching over so as to guard yourselves from all greed and desire to have more, because for anyone, his life does not exist in the superabundance of the goods and possessions undergirding and being a subsistence for (or: to) him."**

16. **And so He told an illustrative story (a parable) to them, saying, "The farming space (or: cultivated tracts of fields; the region) belonging to a certain rich person produced well.**

17. **"Consequently he reasoned and debated within himself, presently saying, 'What should (or: shall) I do, [seeing] that I am not presently having [a place, or, room] where I will gather (or: collect and store) my fruits (= crops)?'**

18. **"And so he said, 'I will do this: I will pull (or: tear) down my barns (storehouses; granaries) and I will build bigger ones. After that I will gather and store there all my grain and goods.**

19. **"Then I will say to my soul (interior self and life), Soul, you are now possessing (having and holding) many goods (or: good things) [that] continue lying [in storage] for (or: into) many years. Continue resting and taking it easy: eat, drink, continue easy-minded and keep on being merry.'**

20. **"But God said to him, 'O senseless (foolish; imprudent) man, on this night they are presently requesting (or: demanding) your soul (interior self and life) from you. So whose will be the things which prepare and make ready?'**

21. **"This is how it is (or: So it goes) [with; for] the person constantly laying up treasure (amassing and hording goods) for (or: to; in) himself, while not becoming progressively rich with regard to God (or: in [proceeding] into God)."**

22. **Then He said to His disciples, "On account of this I am now saying to you folks, Quit (or: Do not continue) being anxious and overly concerned for**

**the soul** (the inner life and its concerns) – **what you should eat! Nor for your body – what you should put on** (or: with what you can clothe yourselves)!

23. **"You see, the soul** (the inner being and its life) **is more than nourishment – and the body [more] than what is put on** (clothing).

24. **"Focus your mind down on and consider the ravens** (or: rooks; jackdaws) – **that they are not sowing seeds, nor are they reaping [the grain], [and for] which critters there is no storeroom nor yet a barn – and yet God constantly provides food to nourish them, and provision to maintain them. To what an extent and in how many ways are you folks rather constantly carrying through to be of [more] consequence and value [than] the birds** (or: the flying creatures)?

25. **"Now who of you, by being anxious and worrying, is able** (or: has power) **to add a cubit** (about eighteen inches) **upon the span of his life** (or: to his size or stature)?

26. **"Since** (or: If), **then, you folks continue being not even able** (or: having power) **[for the] least thing, why continue anxious and overly concerned about the rest** (the remaining things)?

27. **"Focus your mind down on and consider the lilies – how it progressively** (or: repeatedly) **grows and increases? It is not constantly working hard** (toiling; spent with labor), **neither is it continuously spinning thread [for cloth]. Yet I am now saying to you folks, not even Solomon – in the midst of all his glory** (splendor ; manifestations which called forth praise) – **was arrayed** (or: cast clothing around himself) **as one of these!**

28. **"So if God continues thus clothing the vegetation – being in a field today, and proceeding in being cast into an oven** (or: furnace) **the next day** (or: tomorrow) – **how much rather [will He clothe and adorn, and thus, take care of] you folks: people having little faith and small trust!**

29. **"And thus, as for you folks, stop constantly seeking what you can** (or: should) **eat, and what you can** (or: should) **drink – and stop being repeatedly unsettled and in suspense.**

30. **"You see, all the ethnic multitudes** (the nations; the non-Jews; = the pagans) **of the ordered system** (world of governments, cultures and religions) **are habitually searching for and seeking out all these things – yet your Father has seen, and thus knows, that you folks constantly need these things.**

31. **"However, and more so, be continuously seeking His** [other MSS: God's] **reign** (rule; kingship; sovereignty; kingdom), **and all these things will be set toward, and then added to, you people.**

32. **"Stop** (or: Do not continue) **fearing, little flock, because it delights the Father** (or: because the Father thought it good, and thus, approved) **to give the rule** (reign; kingship; kingdom) **to you folks.**

33. **"You folks at once sell your possessions** (the things constantly providing subsistence for you), **and then at once give a gift of mercy** (or: a charitable donation; alms) – **[and thus] at once make money pouches [that are] not**

**progressively becoming old and worn out: an unfailing and inexhaustible treasury** (or: storehouse for treasure or things of value) **within the midst of the heavens** (or: atmospheres), **where a thief does not come near nor is a moth constantly eating** (consuming and thoroughly ruining).

34. **"For you see, where your treasury is (exists), there also will be your heart.**

35. **"Let your loins** (from the waist to the genitals) **constantly exist being bound around and fastened** (or: girded about; = be dressed and ready for work or prepared for battle) **and your lamps continuously burning,**

36. **"and you, yourselves, [be] like people habitually focused toward anticipating, welcoming and receiving their own master** (lord; owner) – **whenever he can loosen up [his involvement] and break away to return from the midst of the marriage banquet – so that, upon coming and knocking, they might immediately open up to** (or: for) **him.**

37. **"Those slaves [are] happy and fortunate whom the master** (lord; owner) – **upon coming – will find being continuously awake, alert and watchful. Truly** (or: Amen; It is so; Count on it!) **I say to you folks that he will gird himself about** (as with an apron) **and will cause them to recline [at a meal]. Then, coming alongside, he will give attending service to them!**

(or, as a question: In truth, I am now asking you: Will he tie an apron around himself then have them lie back for dinner and then serve them?)

38. **"And should he arrive in the second watch** (= just before midnight) – **or even during the third** (= past midnight or in the early hours of the morning) – **and might find [them, or, the situation] thus, happy and fortunate are those slaves!**

39. **"Now you normally know this by personal experience** (or, as an imperative: But be coming to experientially know this), **that if the householder had seen, or by foresight had perceived so as to be aware, at what hour the thief is proceeding in coming, he would stay awake and be watchful – and thus not allow his house [wall] to be dug through** (= let his house be broken into).

40. **"And so you folks, yourselves, therefore progressively come to be ready and prepared – because in an hour in which you folks are not normally supposing** (or: in the habit of assuming or imagining), **the Son of Mankind** (or: the Son of the Human Being; = Adam's Son; the anticipated eschatological messianic figure) **is then coming** (or: normally comes)."

41. **So Peter said, "Lord** (Master), **are you presently saying this illustration** (parable) **[aimed] toward us, or also, toward all?"**

42. **Then the Lord said, "Who, consequently** (or: really), **is the faithful** (trustworthy; reliable) **house manager** (steward; administrator who also enforces the laws of the house) – **the thoughtful** (sensible; considerate; prudent; discreet) **one – whom the lord** (master; owner) **will appoint and place down upon and over his household staff** (the group in charge of care, attending treatment and

curing) **to keep on** (or: to repeatedly be) **giving [to them their] measure of grain** (= food allowance) **when it is due, and in the fitting situation?**

43. **"That slave [is] happy and fortunate whom his lord** (master; owner), **upon coming, will find habitually operating in this way** (or: constantly doing thus).

44. **"I am now saying to you folks that truly** (or: certainly) **he will appoint and place him down upon and over all his possessions and those things which sustain him.**

45. **"Yet, if that slave should ever say within his heart, 'My lord** (master; owner) **continues taking a long time and delays [his] coming,' and then should begin both to habitually beat the boy and the maids** (= the male and female servants) **and to be constantly eating and drinking – even to be repeatedly getting drunk,**

46. **"the owner** (lord; master) **of that slave will arrive on a day in which he continues not anticipating or suspecting [it], and in an hour in which he continues having no personal knowledge [of it]. Then he will cut him in two** (figurative: = severely punish him; perhaps: = sever him from his position after lashing him with a whip) **and next put his part** (or: set his position) **with the unfaithful and unreliable [slaves].**

47. **"Now that slave who by experience is knowing and personally understanding his owner's** (his lord's; his master's) **will and intent – and yet is not preparing** (or: making ready) **or performing with an aim toward his [owner's] will or intent – will be flayed** (severely whipped) **[with] many lashes.**

48. **"But the person not knowing or understanding – yet doing [things] deserving of blows** (or: a beating) **– will be flayed** (severely whipped) **[with] few lashes.**

**So to everyone to whom much was given, much will be sought for from him** (at his side or situation); **and to whom they set much alongside** (or: committed to and put in charge of much), **of him they will more excessively request and demand.**

49. **"I came to throw Fire upon the earth** (or: I come to cast a fire upon the Land) **– and what am I now wishing?, since it is already ignited** (or: and what do I intend, if is already kindled?).

50. **"Now I continue having an immersion** (or: a baptism) **[in which] to be immersed and saturated** (plunged and baptized) **– and how am I continuing being held together, until it can be brought to its goal?**

(or: and how [greatly] I am being pressed together {or: constrained; sustained; held in custody; gripped} till it should be finished and accomplished!)

51. **"Do you folks continue supposing** (assuming; imagining) **that I came along** (or: was birthed to be present) **to give peace** [= shalom] **within the Land** (or: on the earth)? **No, I am saying to you, to the contrary, complete division** (or: a thorough dividing).

52. **"You see, from now on, within one house they will be five people that are existing having been completely divided: three on (= against, or, from) two, and two on (= against, or, from) three.**
53. **"A father will be thoroughly divided on (= from; or: about; against; or: on [decisions, issues or perspectives in regard to]) a son, and 'a son on a father;' a mother on a daughter, and 'a daughter on a mother;' a mother-in-law on her daughter-in-law, and 'a daughter-in-law on the mother-in-law.'" [Mal. 7:6]**
54. **And now He went on saying to the crowds, also, "Whenever you people may (or: should) see a cloud progressively arising upon the west (or: on the western regions), you are immediately saying that a rainstorm is progressively (or: presently) coming – and thus it comes to be (or: it happens).**
55. **"And whenever a south [wind] continues blowing you are normally saying that there will be heat (or: a heat wave) – and it comes to be (or: it happens).**
56. **"O you the overly judging and critical folks**  
(*huprokrites*; or: those who put texts under close inspection to sift and separate and then give an answer, an interpretation, an opinion; or: those who live by separating things yet who under-discern; or: those who make judgments from a low view; or: those who under-estimate reality; or: perverse scholars who focus on tiny distinctions)! **You have seen and come to know [how] to constantly examine and discern, and then assess and interpret the face (or: outward appearance) of the land and the sky (or: the earth and the heaven), yet you have not seen, and thus do not know, how to examine, discern and interpret this present situation and season!**
57. **"So why are you people not also habitually discerning and deciding for yourselves [what is] right (just; the fair and equitable course to follow which accords with the Way pointed out)?**
58. **"For example: as you proceed with your opponent in a suit at law (perhaps: = a creditor) to bring [a situation] under control before a magistrate (or: civil ruler), while on the way (or: road), make an effort (take action; get to work; endeavor) to have come to a settlement so as to have the situation or conditions completely changed and to be delivered from him (or: be rid of him and the dispute for good), otherwise he can continue to drag you down to the judge, and then the judge will give you over to the court officer (bailiff; constable; sheriff), and finally the court officer will throw you into jail (or: prison)!**
59. **"I tell you, you can (or: may) not come out from that place until you should pay back in full even the last fraction of a cent (small brass coin; mite)!"**

## CHAPTER 13

1. **Now there were some present, on that same occasion and situation, [who were] reporting to Him about the Galileans whose blood Pilate had**



**mixed with their sacrifices** (= whom Pilate slaughtered as they were offering sacrifices – perhaps as they were slaughtering the animals).

2. **And so, giving a considered reply, Jesus said to them, "Does it normally seem to you** (or: Do you continue to think, suppose, presume or imagine) **that these Galileans had come to be folks who missed the target** (sinners; failures) **more so than and beyond all the [other] Galileans, seeing that they have experienced and suffered such things as these?**

3. **"I am now saying to you, No. Nevertheless, if you folks should not progressively change your thinking** [includes: so as to return to Yahweh], **you will all likewise destroy yourselves** [i.e., by coming into conflict with the Romans].

4. **"Or then, those eighteen people upon whom the tower in Siloam fell and killed them off – does it usually seem to you** (or: do you continue to imagine or suppose) **that they, themselves, had come to be debtors more so than and beyond all the people permanently settling down in and inhabiting Jerusalem?**

5. **"I am now saying to you, No. Nevertheless, if you folks should not progressively change your thinking** [includes: so as to return to Yahweh], **you will all similarly destroy yourselves** [i.e., by towers and walls falling; comment: perhaps prophetic of the destruction of Jerusalem].

6. **So He went on to tell this illustration** (or: parable):

**"A certain man had a fig tree that was planted in his vineyard, and so he came seeking** (or: searching all over) **within it for fruit – and he found none.**

7. **"Then he said to the person who took care of the vineyard, 'Look, for three years now I have been repeatedly coming, constantly searching for fruit within this fig tree, and I continue finding none. Therefore, cut it out [of the vineyard]. For what reason does it also continue making this spot of ground completely idle and unproductive?'**

8. **"But the [vineyard keeper], giving a considered response, then says to him, 'Master** (or: Sir; Lord), **leave it this year also, until which [time] I can dig and spread manure around it.**

9. **"'And if it should indeed produce fruit [as we progress] into the impending [season], [well and good] – yet if not, you will certainly have it cut out.'"**

10. **Now He had been repeatedly teaching within one of the synagogues, on the sabbaths.**

11. **Then – look and consider this! – a woman continuously having a spirit of weakness** (or: constantly holding and possessing an attitude of sickness and impotence) **[for] eighteen years [came by], and she continued being constantly bent over** (or: bent double and together) **and completely unable** (or: having no power) **to bend back up** (or: to unbend).

12. **Now upon seeing her, Jesus called out loudly in summons, then said to her, "Woman, you have been loosed away and are now freed** (released) **from your weakness** (illness; infirmity)!"

13. **Next He placed** (or: put; laid) **[His] hands upon her – and instantly she was made straight and erect again** (or: was straightened back up) **and she began giving glory to God and enhancing God's reputation.**

14. **Now making a critical remark, the presiding officer** (ruler; chief; ranking member; leader) **of the synagogue – growing indignant and displeased, resenting the fact that Jesus had given care and effected a cure on the sabbath – began saying to the crowd, "There are six days within which it continues necessary and binding to be habitually working** (performing acts)! **You folks continue the habit of receiving treatment and cures while normally coming on** (or: during) **them – and not on the sabbath day!"**

15. **So the Lord made a decisive reply to him, and said, "O you overly judging and critical folks**

*(huprokrites; or: those who put texts under close inspection to sift and separate and then give an answer, an interpretation, an opinion; or: those who live by separating things yet who under-discern; or: those who make judgments from a low view; or: those who under-estimate reality; or: perverse scholars who focus on tiny distinctions)!* **Does not each one of you folks normally loosen** (or: untie) **his ox or ass from the stall** (or: stable; or: feeding trough) **on the sabbath – and then continuing in leading [it] off, is habitually giving [it water] to drink?**

16. **"Now this woman – being a daughter of Abraham whom the adversary** (or: opponent) **binds, and consider it!, eighteen years! – did it not continue binding and necessary for [her] to be at once loosed from this bond on the sabbath day** (a day of rest and ceasing from labor)?"

17. **And with His continuing in saying these things, all those continuing in opposition to Him began being brought down in shame and complete disgrace – and yet all the crowd rejoiced at all the glorious** (splendid; remarkable) **things coming to be by, and taking place under, Him.**

18. **Therefore He went on to say, "To what is the reign of God like** (or: How and in what is God's kingdom and kingly rule similar), **and with what shall I liken it** (put it in resemblance)?"

19. **"It is like a mustard seed which, upon taking, a person threw into his own garden** (or: [the] garden of himself), **and it grew and then became [like] unto a tree, and then the birds of the sky** (or: atmosphere; heaven) **settled down** (as in tents; = made temporary nests) **within its branches."**

20. **Then, again, He said, "To what shall I liken God's reign** (rule, government and kingdom, or His sovereign influence and activity)?"

21. **"It is like yeast** (or: leaven) **which, upon taking, a woman hid, [mixing it] into three seah-measures** (= about thirty-six quarts) **of ground wheat** (meal or flour) **– until where [the] whole [batch] was leavened** (then, fermented)."

22. **Later, He began journeying through, from city to city and from village to village, repeatedly teaching and then journeying on, progressively making His way on into Jerusalem.**

23. **Now at one point, someone said to Him, "Sir (or: Master; Lord), [I wonder] if [only] a few are proceeding in being saved**  
(or: if few are progressively being rescued; if the folks presently being healed and made whole are a small number)?"

**So He said to them,**

24. **"You folks be continually struggling and constantly exerting yourselves vigorously even to the point of agonizing, as contestants in the public games, to at once enter through the narrow door (or: cramped entry), because many people – I now tell you – will continue seeking to enter, and yet they will not continue having strength.**

25. **"From [the point or time] where the master of the house (or: the owner and lord of the house; the householder) may get up and lock off (close and bar) the door (or: entry), and then you folks should begin to stand outside and to repeatedly knock [at] the door (or: entry), repeatedly saying, 'Sir (or: Master; Lord; [other MSS: Sir, sir! {or: Lord, Lord!}]), open up to us (or: for us)!' And then, giving a decided reply, he will declare to you folks, 'I have not seen, and thus do not know, you people. From what place are you? (or: I am not acquainted [with] whence you are [come]!).'**

26. **"At that point you will begin to be saying, one after another, 'We ate and drank in front of you (in your sight)! Also, you taught in our town squares (plazas; broad streets)!'"**

27. **"And yet, he will be declaring, 'I am now saying to you, I have not seen, and thus do not know, from where you are. Stand off away from me, all [you] workers of injustice**

(laborers in that which is not right; unfair workmen; folks whose actions do not accord with the Way pointed out; workers void of rightwised relationships)!"

28. **"Whenever you may see Abraham, Isaac and Jacob – as well as all the prophets – within the midst of God's reign (or: sovereign rule; kingdom), yet you yourselves, one after another, being thrown outside, the weeping and the grinding (or: gnashing) of the teeth (= the sorrow and regret) will be [out] there, in that place.**

29. **"Not only that, people will arrive from eastern regions and western territories, as well as from [the] north and [the] south, and they will be made to recline back at a meal, within God's reign (kingdom; domain).**

30. **"And so – now think about this – there are last ones who will be first ones; and there are first ones who will be last ones."**

31. **In that very hour certain Pharisees approached, one after another saying to Him, "At once go out and continue on your way from here, because Herod is wanting and intending to kill you off!"**

32. **And yet He replied to them, "After going on your way, say to this fox** (or: jackal), **'Look and take note! I continue throwing out demons** (Hellenistic concept and term: = animistic influences) **and finishing off** (or: completing) **healings today and tomorrow, and then on the third day I am proceeding in being brought to the goal** (or: I am progressively being finished and made fully functional).

33. **"Moreover, it continues being binding and necessary for Me to continue journeying today, tomorrow and on the following one** [other MSS: in the one still coming], **because it continues being inadmissible** (not acceptable; = unthinkable) **for a prophet to be destroyed outside of Jerusalem!**

34. **"Jerusalem, O Jerusalem! – the one constantly killing off the prophets, and repeatedly stoning the people having been sent off as emissaries** (missionaries; representatives) **to her – how often** (how many times) **I wanted and intended to at once completely gather together and assemble your children, in the manner in which a hen [gathers] her own brood** (or: chicks) **under [her] wings, and yet you people did not want [it]!**

35. **"Look and consider this – your house** (or: House; = the Temple; or: household [a figure of the entire people]) **is being progressively left and abandoned to you people** (or: is habitually sent away because of you; or: is repeatedly forgiven for you folks)!

**So I am now saying to you folks that under no circumstances may you see Me, until you can** (or: should) **say, 'The One progressively coming in union with [the] Lord's Name** [= in the authority of the Name of Yahweh] **is One having been blessed with good words of ease and wellbeing!'"** [Ps. 118:26]

## CHAPTER 14

1. **Later, it occurred during the [situation for] Him to go** (or: come) **into the house of a certain one of the leaders** (or: rulers; officials; chief or prominent men) **of the Pharisees, on a sabbath, to eat bread** (= a meal) **– and they, themselves, were continuing in closely observing Him from the side, scrutinizing Him.**

2. **And then – look and take note! – there was [suddenly] a certain person** (human) **suffering from dropsy in front of Him.**

3. **And so, giving a discerning response, Jesus said to the men versed in the Law** (the Torah and legal experts) **and [to the] Pharisees, "Is it allowed by custom and Law to give care, attentively treat or cure on the sabbath, or not?"**

4. **But they were quiet** (or: kept silent). **And so, after taking a strong hold upon [him], He healed him and set [him] free** (or: loosed [the disease] off of [him]; or: released [him]; or: dismissed [him]).

5. **Then, making a discerning response, He said to them [either: to the men watching Him; or: to all present], "Which one of you folks, [if your] son [other MSS: ass] or ox will fall into a cistern** (sealed-in well; or: a pit) **on a**

sabbath day, will [you] not also immediately pull (or: drag) him, or it, back up again [the same day]?"

6. **And they did not have strength or ability to give a decided response in opposition to** (or: to direct back an answer in contradiction toward) **these [reasonings].**

7. **So He went on to tell an illustration** (a parable) **to the folks having been invited [to the meal] – as He was holding His attention on how, one after another, they continued choosing** (picking out) **for themselves the first reclining places** (= the most prominent seats that were considered places of honor and importance) – **while saying to them,**

8. **"Whenever you may be invited** (or: called), **by someone, unto wedding festivities** (or: a marriage feast), **you should not recline** (= sit down) **into the first** (= most honorable or important) **place, lest at some point there may be a person having been invited by him [who is held] in more honor** ([who is] more distinguished) **than you,**

9. **"and then, upon coming [up], the person inviting both you and him will say to you, 'Give [the] place to this person.' And at that point you begin, with shame and disgrace, to continue holding down** (= occupying and retaining) **the last place** (= the place of least honor).

10. **"But instead, whenever you may be invited** (or: called), **after going on your way, fall back into** (= assume a position in) **the last** (= least distinguished) **place, so that, whenever the person having invited you may come, he will say to you, 'Friend, walk** (or: move) **on up to a higher** (more upward) **[position].'** **At that point it will be a manifestation of esteem for you** (or: there will be glory on you; it will be a good reputation to you) **in the sight and presence of all those reclining back [at the dinner] with you** (i.e., all your fellow guests),

11. **"because everyone habitually exalting himself** (lifting himself up; = promoting himself) **will be brought** (or: made) **low** (be humbled; be demoted), **and yet the person habitually making and bringing himself low** (humbling and demoting himself) **will be exalted** (lifted up; promoted)."

12. **Now He also continued saying to the person having invited Him, "Whenever you should normally make** (or: provide; = give) **a luncheon or a dinner, do not be habitually** (or: stop) **summoning your friends, nor even your brothers, nor yet your relatives, and not rich neighbors – lest at some point** (or: lest perchance) **they themselves should be inviting you in return, and it could** (or: may) **become a repayment to** (or: for) **you.**

13. **"But to the contrary, whenever you normally make a reception** (provide entertainment; = give a banquet; = throw a dinner party), **make it a practice to be inviting destitute folks, crippled, maimed or mutilated people, lame folks, [the] blind,**

14. **"and you will be a happy, blessed and fortunate person, because they continue having nothing [with which] to repay you, so you see, it will be**

**repaid to you within** (or: in union with) **the resurrection of the fair and equitable folks**

(or: the standing, placing, putting or setting back up again of the just and rightwised people who are in right relationships and are in union with the Way pointed out)."

15. **Now on hearing these things, someone of the fellow guests** (a certain one of those lying back together [at the meal]) **said to Him, "Whoever will be eating bread** (= a meal) **within God's reign** (kingdom; royal rule and domain) **[will be] happy, blessed and fortunate."**

16. **Yet He said to him, "A certain person** (human) **was in the process of preparing** (making) **a great dinner** (main meal of the day), **and he [had] invited many people.**

17. **"So he sent off his slave on an errand, at the hour of the dinner, to say to those having been invited, 'Be now progressively coming, because already the results of [our] preparation are ready.'**

18. **"And then one by one** (or: from one [mind or motive]) **they all began to proceed in making excuses and to beg off with declining requests. The first one said to him, 'I just bought a field and I continue having necessity of going out to see it. I am now asking you, Have me excused.'**

19. **"And a different person said, 'I just bought five yokes** (= pairs; teams) **of oxen** (or: cattle), **and I am presently on my way to prove them** (to examine and test them out), **I am now asking you, Have me excused.'**

20. **"Then still another person said, 'I just married a wife, and because of this, I am unable to come.'**

21. **"And so the slave, after coming to be alongside, reported back to his owner** (master; lord) **these [responses]. At that point the master of the house** (or: householder), **being indignant from the internal fervor of his natural disposition, said to his slave, 'At once go out quickly into the squares and streets of the city and at once bring here the destitute folks as well as crippled, maimed and mutilated people, even blind folks and lame ones!'**

22. **"And so later, the slave said, 'Sir** (or: Master), **what you ordered and instructed has happened, and yet there is still a place** (= room).

23. **"So the owner** (lord; master) **said to the slave, "At once go out into the roads and fenced areas** (or: hedgerows; boundary walls), **and at once compel** (force) **[them] to come in, so that my house may be filled to capacity!**

24. **"For I am now saying to you that not even one of the adult men of those having been invited will have a taste of my dinner."**

25. **Now many** (or: large) **crowds** (= hordes of people) **continued traveling together with Him, and so, upon turning, He said to them,**

26. **"If anyone continues coming to** (or: toward) **Me, and does not habitually regard with a negative will** (= put lesser importance to; hate, in the sense of giving less preference to) **his father and mother and wife and children and**

**brothers and sisters – and still [more], even his own soul-life (the inner being and its concerns) – he has no power and is unable to be My disciple!**

**27. "Whoever is not habitually picking up and carrying his own execution stake (or: the cross of himself; the cross which pertains to, or is, himself) and then continuing in coming behind Me – he has no power and is unable to be My disciple!**

**28. "For now, who among you people – wanting and intending to build a tower – is not first sitting down [and] progressively calculating (reckoning by use of pebbles) the expense – [to see] if he continues having (holding; possessing) sufficient resources [to bring it] into completion?**

**29. "– so that, after his laying a foundation and then not being [financially] strong enough to finish everything out, those folks continuing in watching might not at some point start to repeatedly ridicule and make fun of him,**

**30. "one after another saying, 'This person (human) started to progressively build, and yet he was not [financially] strong [enough] to finish [it] out.'**

**31. "Or, what king, continuing on his way to progressively engage into the midst of a war with a different king, will not first – after sitting down – take counsel with himself (consider, deliberate, ponder and plan) [to see] if he is powerful and able to undertake a face to face meeting, [himself being] in the midst of ten thousand [troops], with the [king] constantly coming upon him with twenty thousand [troops]?**

**32. "Now if in fact [he decides that he could] not, [at] his still being far away, through sending off a delegation of representatives he proceeds asking for the [terms that lead] toward peace.**

**33. "Thus, then (or: Therefore, in the same manner), everyone from among you folks who is not in the habit of setting-off and arranging-away from himself all his own possessions which are continuing to be his subsistence, he continues with no power and is unable to be My disciple.**

**34. "To be sure, salt [is] excellent (ideal; beautiful; fine). Yet if the salt also should be made dull (or: tasteless; insipid; flat), in what [way or situation] will it be made fit for seasoning?**

**35. "It is neither well placed (thus: fit to be put) into soil nor into manure. Folks normally throw it outside.**

**Let the person presently having ears to now hear (or: to continue to listen and hear), continue listening and habitually hearing."**

## **CHAPTER 15**

**1. Now all the tax collectors (or: customs and tribute agents) and outcasts (cultural, religious and legal failures; those who by habit and lifestyle miss the mark; sinners) were progressively drawing near to Him to continue listening and hearing Him,**

2. **Consequently both the Pharisees and the scribes** (scholars; theologians of the Law) **kept on privately grumbling, muttering complaint and discontent among themselves, one after another saying "This man is constantly receiving and giving welcoming hospitality to outcasts (sinners; etc.) and is habitually eating with them."**

3. **So He spoke this illustration (parable) to them, presently saying,**

4. **"What person from among you folks, presently owning (possessing) one hundred sheep and then upon losing one of them, is not normally leaving the ninety-nine down with the wilderness (desolate and uninhabited place) and then continuing on his way upon [the track of] the lost one – until he can (or: may) find it?**

5. **"Later, after finding [it], he proceeds to place (or: lay) it on his shoulders, amidst rejoicing!**

6. **"And so, upon coming into the house, he proceeds calling together [his] friends and neighbors, saying to them in turn, 'Celebrate (or: Be glad and caused to rejoice) together with me, because I have found my lost sheep!'**

7. **"I am now saying to you folks that in this way there will be joy within the heaven (or: the atmosphere) upon (or: on the occasion of) a progressive changing of the mind (or: a continued change in thinking and perspective, [accompanied by a return to the Lord]) by one outcast (habitual failure; person who constantly makes mistakes; sinner) – [more] than upon ninety-nine 'righteous and just folks' (or: people who are fair, equitable and in rightwised relationships in the Way pointed out) who continue having no need (or: necessity) of a change of mind [or a return to Yahweh].**

8. **"Or then, what woman (or: wife) presently possessing (having) ten drachma coins, if she should lose one drachma, does not proceed to light a lamp and then continue sweeping the house and carefully looking and searching for [it] until she can (or: may) find it?**

9. **"And later, after finding [it], she proceeds calling together her women friends and neighbors, saying [to them] in turn, 'Celebrate (or: Be glad and caused to rejoice) together with me, because I have found the drachma which I lost!'**

10. **"In this way, I am now saying to you folks, joy is habitually birthed (or: constantly happens) in the sight and presence of God's agents (or: messengers) upon (or: on the occasion of) a progressive changing of the mind (or: a continued change in thinking and perspective, [accompanied by a return to the Lord]) by one outcast (habitual failure; person who constantly makes mistakes; sinner)."**

11. **Now He said, "There was a certain man having two sons.**

12. **"And the younger of them said to [his] father, 'Father, give to me the part of the estate (the existing substance; the property; the essence) normally falling upon [me].' So he apportioned (divided in two parts and distributed) to (or: for; between) them the livelihood (or: [the means of] living). [note: Jewish law allotted one-half as much to the younger as to the older]**



13. **"Later, after not many days, upon gathering everything together the younger son traveled from his homeland into a far country – and there he squandered** (thoroughly scattered; dissipated) **his substance for existing** (or: essence; or: property; [portion of] the estate), **constantly living as one having no chance of safety or preservation** (one not being in a condition of health, wholeness or salvation; the disposition and life of one who is abandoned and reckless).
14. **"Now after his expending everything** (= using up all his money and possessions), **a severe famine was birthed down on that country** (or: occurred that extended throughout that region), **and he himself began to be caused to progressively fall behind so as to be in want and need** (= he became nearly destitute, facing starvation).
15. **"And so, after making his way [from place to place around the area], he was joined** (glued together) **to one** (= put in the service of a person) **of the citizens of that country, and [that person] sent him into his fields to continue tending and grazing young pigs** (hogs; swine).
16. **"As time went on, he kept on having a strong desire to be fed, until satisfied, from out of the little horn-shaped pods of the carob trees which the young pigs were habitually eating – and still, no one was giving [anything] to him.**
17. **"Now at some point, coming into** (or: to) **himself, he affirmed, 'How many of my father's hired workers are surrounded by an abundance of bread – yet I, myself, am progressively perishing** (loosing myself away) **in a famine** (or: by deprivation of food)!"
18. **"Upon rising, I will travel** (journey; proceed) **to my father, and then I will say to him, 'O father, I failed to hit the target [leading] into the heaven** (or: I missed my aim into the sky; or: I sinned in regard to heaven), **as well as in your sight and before you.**
19. **"I am no longer worthy to be called your son. Make me as one of your hired workers."**
20. **"And so, upon rising, he went toward his father. Now while he continued being still a long way off** (or: But during his progressive holding off yet far away), **his father saw him and was moved with compassion. Then, after running, [his father] fell upon his neck and tenderly kissed him** (or: expressed affection down on him).
21. **"So the son said to him, 'O father, I failed to hit the target [leading] into the heaven** (or: I missed my aim into the sky; or: I sinned in regard to heaven; or: I [sowed] failure into the atmosphere), **as well as in your sight and before you. I am no longer worthy to be called your son. Make me as one of your hired workers.'**
22. **"But the father said to his slaves, 'Quickly! Bring out the first robe – the one that signifies the first arrangement with the first equipment and which places him in first place – and clothe him! Then give a ring into his hand, and sandals unto** (= for) **[his] feet.**

23. **"Next, you folks proceed in bringing the grain-fed young animal (e.g.: fat and choice calf): at once slaughter (or: sacrifice) [it], and, after eating, we can be put in a good and easy frame of mind (or: we should be given thoughts of well-being, cheer and celebration),**

24. **"because this one, my son, was existing being dead – and now he becomes back alive again (or: lives up, again); he was existing being one having been destroyed and lost – and now he is found!"**

**And so they began to be progressively put in a good and easy frame of mind and were continually given thoughts of well-being and cheer.**

25. **"Now his older son was continuing being in the midst of a field. Later, while progressively coming – as he drew near to the house – he heard [the sound] of a symphony (a concert of musical instruments) and choruses (or: = music and choral dancing).**

26. **"And so, calling one of the servants to him, he began inquiring so as to ascertain what these things might be (or: mean).**

27. **"So the man told him, 'Your brother is now arriving, and your father slaughtered the grain-fed young animal (= the fat and choice calf), seeing that he got him back being still sound and healthy.'**

28. **"But now the [older brother] swelled with internal teeming, expressing his natural disposition with agitation and irritation (or: grew angry or enraged), and then was not willing (or: wanting; intending) to enter. So his father, upon coming out, began calling him to his side and continued entreating him.**

29. **"Yet the [older brother], making a judging reply, said to his father, 'Look, and think about it! For so many years I constantly slaved for (or: worked as a slave to) you, and not even once did I transgress (go to the side of) your implanted goal (impartation of the finished product within; inward directive) – and yet not even once did you give to (or: for) me a kid (a young goat), so that I could be put in a good and easy frame of mind (or: should be given thoughts of well-being, cheer and celebration) with my friends.**

30. **"But when this son of yours came – the one eating down (or: devouring) your livelihood with prostitutes – you slaughtered (sacrificed) the grain-fed young animal (e.g.: fat and choice calf)!"**

31. **"So now the [father] said to him, 'Child, you yourself continue being with me always – and all my things continue being yours (or: everything [that is] mine is yours).**

32. **"But it continued being binding and necessary to at once be in a good and easy frame of mind (or: be given thoughts of well-being, cheer and celebration) and to rejoice, because this one – your brother – was existing being dead, and now he comes to life; and was one having been lost and destroyed – and now he is found!"**

1. **So He went on saying to the disciples,**  
**"A certain person** (human being) **who was rich had a house manager** (administrator; steward), **and this [manager] was accused** (thrust-through with charges brought by an adversary) **to him as habitually squandering his possessions and means of subsistence by thoroughly scattering and wasting [them].**
2. **"And so, upon summoning him, he said to him, 'What [is] this [that] I am continually hearing about you** (or: Why am I now hearing this concerning you)? **Turn in the account** (= Hand over the books for an audit) **of your management** (administration; stewardship), **for you are no longer able to be [the] manager of the household.'**
3. **"So the manager said within himself, 'What shall I do, because my master** (lord; = employer) **is in the process of taking the management** (the administration) **away from me? I am not strong to be habitually digging; I am ashamed and feel disgrace to make a life of begging.**
4. **"'I know from experience what I will do, so that, whenever I am actually transferred** (or: may have my position changed) **from out of the management** (the position of administration), **folks may welcome and receive me into their own houses** (or: homes).'
5. **"And then, after calling to himself each one of his own master's** (lord's; = employer's) **debtors, he was saying to the first one, 'How much do you continue owing to my master** (lord; = employer)?'
6. **"So he said, 'One hundred baths** (Hebrew liquid measure: = about five to nine hundred gallons [estimates vary]) **of olive oil.' So [the manager] said to him, 'Take in hand** (= take back) **your writings** (the notes; the contracts; the invoices) **and, after sitting down, quickly write [a new one for] fifty.'**
7. **"Next, he said to a different person, 'You there – how much are you continuing to owe?' So he said, 'One hundred cors** (Hebrew dry measure: = about a thousand bushels) **of grain.' He said to him, 'Take in hand** (= take back) **your writings** (contracts; invoices), **and write [a new one for] eighty.'**
8. **"And so the master** (lord; = employer) **commended** (added praise and applause to) **the estate-manager in regard to the disregard for what is right** (the injustice; the actions which were not in accord with the way pointed out; = the dishonesty), **because he acted thoughtfully** (or: performed intelligently in considering [the situation]), **because, you see, the sons of this age** (= the people who have the qualities and display the character of the current age) **exist being** (or: are) **more thoughtful and intelligent with common sense – [when interacting with] their own generation and birth** (perhaps: = their own kind) – **than the sons of the Light** (= people of the revealed Knowledge, and who thus live in accord with the way pointed out).
9. **"Further, I am now saying to you folks, at once make friends from out of the midst of the mammon** (Aramaic: wealth and earthly goods; Syrian god of riches) **that pertains to and has its source in inequity** (or: the aforementioned mammon of injustice and dishonesty) **so that whenever it give out** (fails; falls short; is defaulting) **folks can** (or: may) **welcome and receive you into the**

**tents that have the qualities and characteristics of [this] age** (or: the tabernacles that last for an undetermined duration).

10. **"The person [who is] faithful** (reliable; trustworthy; loyal) **in [the] least** (or: smallest) **also continues being** (or: is) **faithful** (reliable; trustworthy; loyal) **in much; and the person [who is] inequitable** (unjust; = dishonest) **in [the] least** (or: smallest) **also continues being** (or: is) **inequitable** (unjust; unfair) **in much.**

11. **"Therefore, since you folks did not** (or: if you folks do not) **come to be faithful and trustworthy in connection with the inequitable mammon** (the unfair and unjust wealth), **who will entrust to you** (or: in you) **the real** (or: true)?

12. **"And since you folks did not** (or: if you folks do not) **come to be faithful and trustworthy in connection with the thing belonging to another, who will give to you** (or: for you; in you) **the thing that is your own** [other MSS: that is ours]?

13. **"No domestic** (household servant) **continues able to habitually perform as a slave for** (or: to) **two owners** (masters; lords); **you see, he will either treat the one with less preference and disfavor** (with ill will; with disapproval; with hate) **and will be loving the other** (the different one), **or, he will hold himself instead to** (= uphold, be attentive to, stay loyal to and support) **[things] pertaining to one and then despise** (hold a down-oriented opinion and frame of mind toward) **the other** (the different one). **You folks continue unable to keep on performing as a slave for** (or: to) **God and also to** (or: for) **mammon** (= wealth, money, or, the god of riches).

14. **Now the Pharisees, habitually being inherently fond of silver** (= money-lovers), **were listening to all these things, and so began turning out and up their noses while contemptuously sneering at Him.**

15. **Consequently He said to them, "You men are the ones constantly justifying yourselves in the sight of people** (or: show yourselves as being fair and equitable to humans), **but God continuously knows your hearts by intimate experience! The fact is, the thing [which is] high and lofty among humans [is] a disgusting and nauseating thing** (something which is the result of filth and nastiness) **in God's sight.**

16. **"The Law [= Torah] and the Prophets [continued in effect] until John [the baptist]. From that time on, the reign** (royal rule; kingdom; sovereign influence and activity) **of God is being progressively brought and declared as the good news – and everyone is one after another being pressed and forced into it!**

17. **"Still** (or: Now), **it continues being easier** (less trouble and work) **for the sky** (or: the atmosphere; the heaven) **and the land** (or: earth) **to pass on by or go to the side, than for one horn-like projection** (diacritical mark, such as an accent or breathing mark, or part of a Hebrew letter; a serif; = the smallest detail) **of the Law to fall.**

18. **"Every man repeatedly loosing-away** (dismissing; divorcing) **his [current] wife, and then proceeding in marrying a different woman is in the act of**

**committing adultery. And also the man habitually (or: one after another) marrying a woman having been loosed-away (divorced) from a husband is in the act of committing adultery.**

[comment: Jesus is here condemning the then current practices of the male-dominated marriage/divorce arrangements of those who followed the school of Hillel, which taught that a man could divorce his wife "for any reason"]

19. **"Now there was a certain rich man, and he was in the habit of dressing himself with purple fabric and fine linen** (a shiny white cloth made from bleached flax; used in Egypt for wrapping mummies; = costly garments) **while daily enjoying himself and being in a good frame of mind – [being simply] radiant** (or: [living] splendidly and magnificently).

20. **"Now in contrast, there was a certain destitute man named Lazarus, who, having been sorely wounded** (or: afflicted with sores and ulcers), **had been flung [down]** (or: cast [aside]) **in the proximity of and [facing] toward the large portico** (gateway and forecourt) **of his [house].**

21. **"And [he continued there] progressively experiencing strong desires to be fed and satisfied from the things [which were] from time to time falling from the rich man's table. Not only that, even the dogs – periodically coming – were licking his wounds** (or: sores and ulcers).

22. **"Now at one point it came to be [for] the destitute man to die off and for him to be carried away by the agents** (or: messengers) **into Abraham's place of safety and intimacy** (bosom; breast; chest; folds of a garment; inlet or bay; [note: a figure of Paradise]). **Now the rich man also died, and he was buried** (or: – he also was entombed).

23. **"Then, undergoing the distress of being examined, tested and tried** (having the touchstone applied to check his composition) **within the midst of the unseen [realm]** (or: = the grave; the sphere or state of the dead; Greek: hades), **upon lifting up his eyes he continues seeing Abraham, from afar, as well as Lazarus within his bosom** (place of intimacy and safety).

24. **"And so he, shouting a call, said, 'Father Abraham, mercy me** (do at once that which will be merciful to me) **and at once send Lazarus** (means: God's helper; or: God is the Helper) **so that he can** (or: may) **immerse** (dip; baptize) **the tip of his finger [in] water, and then can cool down my tongue – because I continue being pained within the midst of this flame.'**

25. **"But Abraham said, 'Child** (or: Born one; or: Descendant), **be reminded that within your life** (or: lifetime) **you took away** (or: received from; or: got in full) **your good things** (or: the good things that pertain to you; the good things that had their source in you), **and Lazarus likewise the bad things** (the [experiences] of poor quality; the worthless things; the harmful and injurious [treatments]; the [conditions] as they ought not to be). **But at the present time, here he continues being called alongside and given relief, aid, comfort and consolation, yet you yourself continue being given pain.**

26. **"Furthermore, in the midst of all these things [and conditions] a great, yawning chasm (or: gaping opening) has been set firmly in position and is now established between us and you people, so that folks presently wanting or intending to step through from here toward you people would continue being unable [to do so] – neither could folks pass over from there toward us.'**

27. **"So he said, 'Then I am begging you, father (or: O father, in that case I now ask you), that you would send him into the house (or: household) of my father –**

28. **"'you see, I continue having five brothers – so that he can progressively bring a thorough witness (testimony; or: show complete evidence) to them, to the end that they would not also come into this place of painful examination and testing (or: of the application of the touchstone, which tests our composition).'**

[Note: the touchstone (*lapis Lydius*) was applied to metals to determine the amount of alloy which was mixed in, and thus e.g. with a gold object, is a test to indicate the amount of pure gold in the piece. The process became a figure of the pain and discomfort of a person sick with palsy (Matt.8:60); of the difficulties and pressures in maneuvering against a strong wind and high waves (Matt. 14:24); of the hard work of rowing in a storm (Mark 6:48); of how Lot was distressed by lawless acts (2 Pet. 2:7-8); and of the pain of childbirth (Rev. 12:2) – all of which can be construed as "tests" given by God. The flame in the context of this parable calls to mind the fire of the "refiner and purifier of silver" and the purging of the gold by Yahweh (Mal. 3:3) in His dealing with the Levites. It is also interesting to note that "purple fabric and fine linen" were used as part of the vestments of the priests (Ex. 39), as well as by the rich.]

29. **"But Abraham proceeds to say, 'They continue having Moses and the Prophets – let them at once listen to and hear from them.'**

30. **"Yet he said, 'O no (or: = That's not enough; or: = They won't), father Abraham. However, if someone from [the] dead people should go his way (or: travel) to them, they will change their minds (or: have a change in their way of thinking) [and be returning to Yahweh]!'"**

31. **"Still, he rejoined to him, 'Since (or: If) they are not in the habit of listening to or hearing Moses and the Prophets, neither will they be persuaded if someone should arise and stand up out from among [the] dead folks.'"**

## CHAPTER 17

1. **So (or: Now) He said to His disciples, "It continues being inadmissible (or: unallowable; or: unavoidable; or: = incredible) that the entrapments and causes for stumbling are to not come. Nevertheless, tragic is the fate of the person through whom it continues coming**

(or: It is inwardly unacceptable [that] snares [will] not be [set in place], but all the more, [it will be] a grievous experience for the person who keeps on [setting them])!

2. **"It continues being an advantage to and a profit for him** (or: It progressively looses him to the goal) **if a stone from a [hand] mill continues lying around** (= tied to and hanged from) **his neck and then he had been tossed** (or: pitched; hurled) **into the sea, than that he should cause one of these little ones to stumble or be ensnared.**
3. **"Be habitually holding your attention and your selves toward each other, and thus be considerate of and devoted to one another. If your brother** (or: fellow believer; group or family member) **should make a mistake or fail** (may miss the goal or fall short; or: happens to sin or go into error), **respectfully give him honorable advice and let him know of his value. Then, if he should change his mind and his thinking [while turning to Yahweh], make the [issue] flow away from him** (or: forgive and release him).
4. **"Even if he should** (or: may) **be a failure unto you** (or: sin into you) **seven times a day, and then seven times should turn around to you, time after time saying, 'I continue in the process of changing my thinking [and am turning to Yahweh],'** you will make it flow away from him (or: forgive and release him)."
5. **And later, the commissioned ones** (the emissaries; the sent-ones) **said to the Lord, "Apply faith for us**  
(= Be our faith; or: Apply trust in us; = Trust us; or: Put faith toward us; = Give us faith; or: Add faith to us; Increase trust in us; or: Deliver loyalty and faithfulness to us; or: Attribute reliability to us; Set us toward confidence)."
6. **So the Lord said, "Since you folks continue having trust** (or: If you by habit hold faith and progressively possess confidence) **as a grain of mustard, you could likely have been saying to this black mulberry tree, 'Be at once rooted out, and then be suddenly planted within the midst of the sea** (or: lake),' and it would submissively listen to, and obey, you.
7. **"Now which one [is there] from among you folks normally having a slave [who is] regularly plowing or tending [sheep, or, cattle], who – upon [his] entering from out of the field – will say to him, 'Upon coming by [the dining area], immediately recline back [for dinner]'**?"
8. **"To the contrary, will he not rather say to him, 'At once prepare and make ready what I will eat for the evening meal, and, after girding yourself about** (e.g., putting on an apron; or: tightening your belt and tucking in your clothing), **continue giving me attending service until I can be eating and drinking. Then, after that, you yourself will eat and drink'**?"
9. **"He does not continue having gratitude for** (or: holding favor to) **the slave because he did** (or: does) **the things being fully arranged** (specifically assigned and prescribed), **does he? I think** (assume; presume; imagine) **not!**

10. **"Thus also, whenever you yourselves may do all the things being fully arranged (specifically assigned) to you folks, be habitually saying, 'We are unnecessary, useless (= good-for-nothing and unprofitable; or: = ordinary) slaves. We have done that which we were constantly obliged and indebted to do.'"**

11. **Later – it happened during the [occasion for] Him to be proceeding on the journey into Jerusalem, and He had been passing through the midst of Samaria and Galilee –**

12. **at His entering into a certain village, ten adult men – lepers – encountered Him. They stood up at a distance,**

13. **and they themselves raised a voice, together saying, "Jesus, Leader (or: Sir; One-who-stands-upon/over-us; Boss), mercy us (do at once that which will be merciful to us)!"**

14. **And so, upon seeing [them], He said to them, "After going your way, at once fully exhibit (show for examination) yourselves to the priests!" And then it happened – during their proceeding to go under [His instructions] they were at once cleansed!**

15. **Now one from among their group, upon seeing that he was healed, turned around under [this awareness] with a loud voice constantly ascribing the glory to God, enhancing His reputation,**

16. **and then fell upon [his] face beside His feet, repeatedly giving thanks to Him – not only that, this same man was a Samaritan.**

17. **Now giving a discerning response [to the crowd], Jesus said, "Were (or: Are) not the ten men cleansed? So where [are] the nine?"**

18. **"Were none found returning to give glory to God, except this foreigner (person of another birth, race or nation)?"**

19. **And so He said to him, "After arising (or: standing up), continue going your way. Your trust and faith has made you healthy and left you whole (or: has healed, delivered and saved you so that you are now rescued from your prior condition)."**

20. **Now later, upon being asked by the Pharisees [as to] when the reign and kingdom of God is proceeding to come, He gave a decided reply to them, and said, "The reign (or: kingdom; royal rule) of God is not proceeding in coming with a careful keeping watch from the side**

(or: by means of or accompanied by attentive or intensive observing;

[note: this word was used of watching the symptoms of an illness, as well as about making observations of the sky]; = with visible signs).

21. **"Neither will folks say, 'Look here!' or, 'There!' You see – now consider this, and understand – God's reign (kingdom; royal rule; sovereign influence and activity) continually exists inside you folks (or: is on the inside of you people)."**



22. **Now later, He said to the disciples, "Days will come when you folks will strongly yearn and desire to see one of the days of the Son of the Man** (the Son of Mankind; = Adam's Son; = the anticipated eschatological messianic figure) **– and yet you will not see [it].**

23. **"And folks will be saying to you, 'Look there!' or, 'See here!' You should not go off, neither should you follow after or pursue [it].**

24. **"You see, even as the brightness** (the brilliant beam; the bright shining) **progressively lightening and with luster shining forth from under the sky** (or: atmosphere; heaven) **continues giving light unto the under-sky** (= the lower heaven and atmosphere which is under the clouds), **in this way** (or: thus; so) **will be the Son of the Man** (or: will the Son of Mankind be existing).

25. **"Yet first, however, it continues necessary and binding for Him to at some point experience and suffer many things – and even to be summarily thrown away as the result of testing, and be rejected away from this [present] generation.**

26. **"Also, correspondingly as** (just as; accordingly as) **it was birthed** (happened; occurred) **within the days of Noah, in this way** (thus) **it will also be – within the days of the Son of the Man:**

27. **"they were eating, they continued drinking, they kept on marrying, they were habitually given** (or: taken out) **in marriage – until which day Noah entered into the ark, and then the down-washing** (flood; cataclysm) **came and destroyed them all.**

28. **"Likewise, just as it was birthed** (happened; occurred; came to be) **within the days of Lot: they were eating, they continued drinking, they kept on buying** (or: doing business) **at the marketplace, they were repeatedly selling, they were seasonally planting, they were periodically building...**

29. **"but on the day in which Lot came out from Sodom, it suddenly rained fire and sulphur from [the] sky and atmosphere** (or: fire – even deity and the divine nature – from heaven), **and destroyed them all.**

30. **"Down from and in accord with the very same things will it be – on the Day in which the Son of the Man** (= Adam's Son; the eschatological messianic figure) **is being progressively unveiled** (revealed; disclosed).

31. **"On** (or: Within; During) **that Day, [for] the person upon the housetop – even though his moveable belongings** (utensils, vessels, gear, possessions) **[are] within the house – let him not walk down** (or: descend) **to pick them up. Likewise [for] the person in a field – let him not return unto the things [left] behind.**

32. **"Continue remembering Lot's wife!**

33. **"Whoever may endeavor to build an encompassing protection** (a perimeter of defense; or: make a form or a structure to encircle; or: set boundaries or lines of demarcation) **around his soul-life** (his inner being with its will, desires, emotions, appetites, affections, passions; or: himself) **will be loosing it away and destroying it. Yet whoever may be loosing it away** (or: destroying it) **will be bringing it forth as a living creature** (will engender it to be a living being; will produce it alive as a child or offspring).

(or: = "Folks who try to make their lives secure will lose them, but in contrast, a person who can free it will give it life.)

34. **"I am now saying to you folks, in (or: on; by) this Night-Season (or: this particular night; or: by figure: = this darkness), there will be two people upon one bed (or: couch): the one will be taken in hand and seized at the side (= caught and taken prisoner; or: will be taken along) and yet the different (or: other) one will be let go (pardoned and left behind; = allowed to flow away in peace; or: will be abandoned, sent away, divorced or set aside).**

35. **"There will be two women continuing in grinding grain into meal and flour, upon the same [mill] (or: at the same [place]): the one will be taken in hand and seized at the side (= caught and taken prisoner; or: will be taken along) but the different (or: other) one will be let go (pardoned and left behind; = allowed to flow away in peace; or: will be abandoned, sent away, divorced or set aside)."**

[36. note: this verse is missing in most texts and MSS]

37. **Then, making separated and uncertain responses, one after another kept on asking, "Where, Lord?"**

**So He said to them, "Where the body [is], there in that place the eagles will also be gathered together on [it] (or: there, too, the vultures will assemble).**

## CHAPTER 18

1. **Now He went on [and] told them a parable (an illustration cast alongside) with a view facing the [circumstances for] them to of necessity at all times be constantly thinking, speaking and being active with a view to goodness, ease and well-being (or: praying), and not to give in to the bad or worthless [situation or conditions] (or: to dwell within an ugly mood or a disposition of poor quality; or: to respond badly in [something]),**

2. **proceeding in saying, "A certain judge was living within a certain city [who was] not in the habit of fearing or reverencing God, and also was not normally respecting (turning himself back upon so as to concern himself for) people.**

3. **"Now there was a widow in that city, and she kept on coming (or: going) to him, repeatedly saying, 'Decide the case from our custom and take up my cause by avenging and vindicating me from my adversary at law (or: plaintiff)!"**

4. **"And yet for some time he continued unwilling and would not. But after these [repeated pleas] he said within himself, 'Although (or: Even if) I am not normally fearing or reverencing God nor respecting or concerned about people,**

5. **"yet in fact, because of the [situation with] this widow constantly holding wearisome labor at the side for me (or: continually furnishing me with trouble and vexation while affording me personal cuts; or: = keeps pestering me), I will decide the case for her and avenge her (or: give her a favorable ruling), so that with [her] continual coming, unto [the] end [of the matter], she may**

**not repeatedly hit me in the face [with it]** (or: = treat me severely and wear me out with pestering)."

6. **So the Lord said, "Listen to, and hear, what the judge of the disregard for what is right** (the injustice; the actions which were not in accord with the way pointed out; = the dishonesty) **is here saying!**

7. **"Now [think about it]! Would** (or: Should) **not God by all means make the situation right** (or: do that which will bring the fairness, equity and justice) **for His picked out and chosen people – those constantly crying, or calling, out to Him day and night – and will He be long in rushing with passion upon them** (= will he continue to delay acting and keep them waiting)?

(or: and He will continue with forbearance and patient endurance on them).

8. **"I am now telling you that He will quickly make the situation right** (do that which will bring fairness, equity and justice) **concerning them.**

**But more than this, at the coming of the Son of the Man** (= Adam's Son; the anticipated messianic figure), **will He really** (or: in fact; consequently) **be finding trust upon the Land** (or: faith on the earth)?"

9. **Now He also spoke this illustration** (parable) **to certain folks who had reached a settled, persuaded conclusion in which they continued confidently trusting upon themselves – that they are just and continue being fair, equitable and in right relationships which accord with the path pointed out, and [they] continue considering and treating the rest** (= other folks) **as amounting to nothing, while despising and disregarding [them]:**

10. **"Two men walked up into the Temple courts to think or speak goodness** (or: to pray). **The one [was] a Pharisee, and the different** (or: other), **a tax collector** (or: a tribute or customs contractor).

11. **"The Pharisee, while standing, began praying these things to himself: 'O God, I continue giving thanks to You that I am not even as the rest of mankind – extortioners, unjust folks, adulterers – or even as this tax collector!**

12. **"I habitually fast twice a week; I continually tithe** (give the tenth of) **everything – as much as I continue acquiring.'**

13. **"But the tax collector** (or: tribute contractor), **standing far off** (= remaining at a distance, in the background), **continued unwilling even to lift up his eyes to heaven** (or: unto the atmosphere or sky) **– and in contrast kept on beating** (striking) **his chest, repeatedly saying, 'O God, at your mercy seat let me, the failure** (the one who has missed the goal; the sinner), **be sheltered in propitiation, and may You be favorably inclined to me!'**

14. **"I am now saying to you folks, this man walked down into his home being one having been rightwised** (placed in right relationship within the Way pointed out), **rather than that one, because everyone [who is] constantly lifting himself up** (exalting himself) **will be brought low and humbled. Yet the**

**person habitually humbling himself and placing himself in a low position will be lifted up and exalted."**

**15. Now at one point, people began bringing (or: carrying) infants (or: new-born children) to Him, also, so that He would, one after another, touch them. Yet, upon seeing [this], the disciples began respectfully giving a stern and discouraging admonition to them.**

**16. So Jesus called [the infants] to Him by saying, "Allow the little children to continue coming to Me, and stop hindering and preventing them. You see, of such as these is God's reign (or: the kingdom of God pertains to such as these; God's royal rule is belonging to such as these).**

**17. "Amen (or: It is true; or: Make it so; or: Count on it). I am now saying to you folks, Whoever may not welcome and receive God's reign and kingdom as (or: like; or: in the same way as does) a little child, can in no way (or: may under no circumstances) enter into it."**

**18. Then a certain ruler (or: chief; or: leading person of the ruling class) put a question to Him, saying, "Good teacher, by doing what can I be an heir of, and shall I receive an allotment in, eonian life (= life in the coming Age when the Messiah reigns; or: life which has the character and qualities of the Age; or: life in and for the ages)?"**

**19. So Jesus said to him, "Why do you now say [of] Me, 'good'? Not even one person [is] good, except One – God!**

**20. "You have seen and are thus acquainted with the implanted goal (impartation of the finished product within; inward directive; the *mitzvot*):**

**'You should not commit adultery. You should not commit murder. You should not steal. You should not give false evidence or bear false witness or testimony. Be habitually valuing and showing honor to your father and mother...' [Ex. 20:12-13; Deut. 5:16-20]**

**21. So he said, "I observe and maintain all these – from out of my youth on!"**

**22. Now upon hearing [this], Jesus said to him, "There continues remaining yet one thing left for (or: to; by) you (or: There is still one thing lacking about you): at once sell everything – as many things as you presently have – and distribute [the proceeds] to the destitute folks – so then you will possess (have and hold) treasure within the heavens (or: among the atmospheres) – and finally, come back here. Keep on following Me (or: Continue being a follower to Me)."**

**23. The man, upon hearing these things came to be engulfed in pain, grief and despair – you see, he was extremely rich.**

**24. Now upon seeing and perceiving him, Jesus said, "How difficultly – as with disagreeable squeamishness concerning food – are the folks who are habitually having money (or: the results of needs-based acquisitions) progressively going their way into God's reign (kingdom; royal rule).**

25. **"It is, in fact, easier** (more comparable to easy labor) **for a camel to enter through a bored aperture** (an eye) **of a sewing or surgeon's needle** (or: projectile point) **than for a rich person to enter into God's reign** (kingdom; royal rule)."

26. **So the folks hearing [that] said, "And so who is now able** (or: continues with power) **to be saved or rescued** (kept safe; restored to health and wholeness; returned to their original state or condition)?"

27. **But He said, "The things [that are] impossible** (powerless; incapable) **from humanity's side [of the issue] continuously exist being** (or: are) **possible** (empowered; capable) **from God's side."**

28. **Now Peter said, "Look, and take us into mind – we, upon letting our own [plans; possessions; desires; lives] flow away** (or: after abandoning our own things), **we follow You!"**

29. **So He says to them, "It is true** (or: Amen; Count on it). **I am now saying to you folks that there is no one who abandoned** (or: lets flow away) **house, or wife, or brothers, or parents, or children on account of** (or: for the sake of) **God's reign** (kingdom; royal rule; sovereign influence and activities)

30. **"who would not by all means be getting back and receiving many times more, in this season** (or: fitting situation and opportunity), **as well as eonian life** (life that has the character and qualities of the Age; life whose source comes from the Age; or: life of and for the ages) **within the Age which is progressively coming."**

31. **Now, taking aside the twelve, He said to them, "Look, and consider this. We are progressively walking up into Jerusalem, and all the things having been written through the prophets for** (or: pertaining to) **the Son of the Man** (the eschatological messianic figure; = Adam's Son) **will be brought to their goal** (finished; completed; perfected; made fully functional).

32. **"You see, He will be handed over to the ethnic multitudes** (or: given over for the nations; delivered up among the Gentiles), **and then He will be mocked, ridiculed and made fun of and He will be insolently personally invaded with outrageous, violent and injurious treatment. He will even be spit upon!**

33. **"Later, after severely lashing [Him] with a whip, they will kill Him off. Then, on** (in; during) **the third day, He will stand Himself back up again, and will arise."**

34. **However, not even one of these things did they make flow together so as to comprehend** (or: to understand the meaning of these [words]), **and so this spoken word** (utterance; declaration; saying) **was continuing to be something having been hidden away from them, and they were not coming to personally know or have an intimate connection with the things being presently said.**

35. Now later, during the [situation for] Him to draw near unto Jericho, it happened [that] a certain blind man was by habit sitting beside the road (path; way), periodically begging (asking for something).
36. So upon hearing [the noise] of a crowd progressively passing through, he began inquiring to find out what this might be (= what was happening and what it might mean).
37. Now they explained (or: reported) to him that Jesus, the Nazarene, is presently passing by.
38. Then he at once called out loudly (or: cried out imploringly), "Jesus! O Son of David, mercy me (do that which will bring mercy to me)!"
39. And then those in the lead, who continued preceding the group, began respectfully but sternly giving admonition to him so that he would be silent and keep still. However, he himself kept on shouting louder than ever, "Son of David, mercy me!"
40. So then, being brought to a standstill, Jesus set [them] in motion by urging him to be at once led (or: brought) toward Him. So, at his drawing near, He asked him,
41. "What are you wanting or intending that I should do for you?" So he said, "O Lord (or: Master), that I could see again."
42. Then Jesus said to him, "At once see again! Your trust and faith has healed and made you whole (saved and rescued you [from that condition]) so that you are now restored to your original condition."
43. And at that very moment, and with usefulness, he saw again. And so he began to follow Him, repeatedly glorifying God, and progressively enhancing God's reputation. Then all the people – at seeing [it] – gave praise to God.

## CHAPTER 19

1. Later, after entering, he continued passing through the midst of Jericho.
2. And then – look, and consider this – an adult man normally being called by the name Zacchaeus [was present]. He was chief tax (or: tribute; customs) collector and contractor [for the district], and [was] a wealthy man.
3. Well, he kept on trying to see who this Jesus is, and yet he was unable – because of the crowd – because he was short (small in size, or, stature).
4. And so, running forward into the [place] ahead [of the crowd], he climbed up on a fig-mulberry (or: sycamore fig) tree so that he could see Him – because He was about to continue passing through that [way].
5. Then, as He came upon the place, upon looking up Jesus said to him, "Zacchaeus, while hurrying, climb down at once, for it is necessary for Me to stay at your house today."
6. And so, making haste, he climbed down and received Him as a guest, under [His roof], while continuously rejoicing.

7. Then, upon seeing [this], all [the crowd] began buzzing throughout with muttered complaints, one to another saying, "He goes in (enters) to loose-down (= relax and lodge for the night) beside (= in company with) an adult man [who is] an outcast (a sinner; one who by way of life fails to attain the goal of a culturally accepted life)!"

8. Now being brought to a standstill [by this], Zacchaeus said to the Lord, "Look here, and consider! One half of my possessions (the things normally giving me sustenance), Lord (Master), I am habitually giving to the destitute folks. And if I extorted anything from anyone through what appeared as threat of accusation, I am habitually giving back (repaying) four times as much."

[comment: an echo of the Law in Ex. 22:1. This would be an appeal to the Law, and thus, an affirmation that he lived by the Torah, and was not really a "sinner"]

9. So Jesus said to him, "Today salvation (deliverance; health and wholeness; healing and restoration to an original state of being) is birthed in this house (or: happened to this house; came to be for this house), in accord with the fact that he himself is also Abraham's son

(= a son having the qualities and character of Abraham; or: = he is a true Israelite; or: = he is as much a son of Abraham as I am).

10. "You see, the Son of the Man (= the eschatological messianic figure; = Adam's son) came to seek after, and then to save, deliver and restore what is existing being lost and destroyed."

11. Now after their hearing these things, joining to [them], He spoke an illustration (a parable) because of the [situation for] Him to be near Jerusalem, as well as [for] them to continue thinking and supposing that God's reign and kingdom continues about to, at that very moment and with usefulness, be progressively brought to light and caused to appear again.

12. Therefore He said, "A certain man of noble birth traveled into a far off country (a distant land) to take possession for himself (or: to receive to himself) a kingdom and its reign, and then to at once return.

13. "Now [before leaving], upon calling ten slaves to himself, he gave to them (or: distributed among them) ten minas [a silver coin = about three months' wages; the sixtieth part of a talent] then said to them, 'Do business (or: Engage in trade) while I continue going.'

14. "Now (or: However) his fellow citizens began hating (or: continued with ill-will against) him, and so they sent off a delegation (a body of ambassadors) after him [note: presumably to the one who was to make him a king], as a group [to be] saying, 'We continue not wanting or intending this man to reign as king upon (or: over) us.'

15. "Later, after receiving and taking (or: obtaining) the kingdom and its reign, it occurred within the [situation for] him to come back that he spoke [a directive for] these slaves – to whom he had given the silver coins – to

be summoned to him so that he might personally come to know what they gained by trading and conducting business.

16. "So the first one happened along, saying, 'Master (or: Sir), your mina worked itself and earned ten more minas!'

17. "Then he said to him, 'Well done, [you are] an excellent slave! Because you came to be faithful and trustworthy in a least thing (= a small matter), be constantly holding (or: having) top authority over ten towns (or: cities).'

18. "Next came the second one, saying, 'Your mina, sir (master), made five minas.'

19. "So he to this one, also, 'And you, yourself, progressively come to be on top of five towns (or: cities).'

20. "And then the different one came, saying, 'Sir (or: Master), look! [Here is] your mina which I continued having lying away reserved (or: stored) within a handkerchief (or: piece of cloth).

21. "'You see, I was constantly fearing you, because you are a harsh person (or: an austere, severe, demanding man). You habitually take or pick up what you did not deposit, and you are repeatedly reaping what you did not sow.'

22. "He is then saying to him, 'From out of your own mouth I am now deciding about you, you worthless (good-for-nothing; malignant) slave! You had seen so as to know, did you, that I, myself, am a harsh person – constantly withdrawing what I did not deposit and repeatedly reaping what I did not sow (or: plant)?'

23. "'And so why (through what reason or circumstance) did you not give my silver coin upon a table (= with the money changers, or, at a bank), and I, upon coming, could make a transaction with it – together with what it produced (offspring; = interest)?'

24. "And so, he said to those standing by, 'Take the mina away from him and give [it] to the one now having the ten minas.'

25. "'But master,' they interposed to him, 'he [already] now has ten minas!'

26. "'I continue saying to you people, that to everyone presently and habitually possessing (having and holding), [more] will be given; yet from the one not presently or habitually possessing (having or holding), that which he continues holding [onto] will be lifted up and taken away.

27. "'What is more, You folks bring here these enemies of mine – the ones not wanting me to reign as king over (or: upon) them – and at once slaughter them in front of me by slashing their throats!'"

28. And then, after saying these things, He began to make His way, ahead [of the crowd] and in front [of them], progressively walking up into Jerusalem.

29. Then it came to pass, as He neared Bethphage and Bethany – at (or: facing toward) the mountain being normally called Olivet (or: the Mount of Olives) – [that] He sent off two of the disciples on a mission, saying,



30. **"Be now going, under [these directions], down into the village facing [us] within which, after entering, you will find a colt tied [there] – one upon which not even one person at any time sat down. And then, after loosing [it], lead it [here].**

31. **"And if anyone may be asking you, 'Why (For what [purpose]) are you now loosing [it]?' you will respond in this way, 'The Lord (or: Master) is now having need of it.'"**

32. **So, after leaving, those who were sent off found [it] just as He told them.**

33. **Now upon their having loosed the colt, its owners said to them, "Why are you now loosing the colt?"**

34. **So they said, "The Lord (or: Master) is now having need of it."**

35. **Then they led it to Jesus, and after throwing their cloaks (or: outer garments) upon the colt, they mounted Jesus on [it].**

36. **Now then, during His traveling along, folks began strewing, scattering and spreading out their cloaks and outer garments on the path, under [Him].**

37. **But at His already progressively drawing near to the road descending the slope from the Mount of Olives, the entire multitude of the disciples started continuously rejoicing – to be repeatedly praising God, in a great (or: loud) voice, concerning all of the powers and abilities (= works and deeds of power) which they had seen and perceived,**

38. **repeatedly and one after another saying, "Having been spoken well of and blessed [is] the One presently and progressively coming in [the authority of] and in union with the Name of [the] Lord [= Yahweh]: the King! [Ps. 118:26] Peace and shalom within the midst of heaven (or: in [the] atmosphere), and a manifestation which calls forth praise (or: glory and a good reputation) in union with the highest places, and in [the authority of the] highest Ones!"**

39. **Then some of the Pharisees from the crowd said to Him, "Teacher, at once give [your] valued advice to your disciples [to restrain and silence them]!"**

40. **And yet, giving discerning and decided response, He said, "I am now saying to you folks, If these people will be silent and keep quiet, the stones will be crying out, screaming and exclaiming (or: break into cheers)!"**

41. **And then, as He came near, upon seeing (or: viewing and perceiving) the City, He wept (or: wailed; or: lamented; or: cried, shedding tears as an expression of grief) upon it (= over its condition and situation),**

42. **then saying, "If you, even you yourself, knew by intimate experience or had discerned in this day the things [leading, moving or tending] toward peace (= shalom) [other MSS: your peace]! – but at this time it is (or: has been) hidden from your eyes –**

43. "that days will arrive upon you, and your enemies will be setting up an encampment beside you and will cast up a mound beside [you and] a staked fortification (or: rampart) to you, and next will encircle and surround you, then bring and enclosing pressure on you from every side!

44. "Later, they will dash you to the ground and raze you, as well as your children within the midst of you – then they will not leave stone upon stone (or: a stone on a stone) within you – in return for what things? Because you do not know (or: had no intimate or personal awareness so as to recognize) the season and occasion of your visitation and inspection."

45. And next, after entering into the Temple courts and grounds, He started to progressively throw out (or: chase and drive out; eject) the folks engaged in selling in it – as well as those presently buying,

46. while saying to them, "It has been written and presently stands on record, 'And My House will be a house of prayer,' [Isa. 56:7] yet you people make it a 'cave of robbers (or: a den for highwaymen).'" [Jer. 7:11]

47. Later, He was repeatedly teaching, daily, within the midst of the Temple courts and grounds. But the chief (or: ranking) priests and the scribes (scholars; Torah experts; theologians) – along with the foremost folks (or: leaders) of the people – kept on trying to find [a way] to destroy Him,

48. and yet they were not finding the [solution for] what they could do, for you see, all the people – continuously listening – kept hanging on His [words].

## CHAPTER 20

1. On one of the days during His continuing in teaching the people within the Temple courts (or: grounds), as well as declaring the good news of ease and wellbeing, it then happened [that] the chief (or: leading; ranking) priests and the theologians (scribes; Torah-teachers; scholars) – together with the elders – suddenly took a stand upon the scene.

2. And they spoke up to Him, one after another saying, "Tell us at once in what sort of authority you keep on doing these things, or who is the person giving to you this right?"

3. So making a discerning reply, He said to them, "I, too, will myself ask you men a [other MSS: one] question, and you tell Me:

4. "The immersion conducted by John (or: John's baptism) – was it from heaven (or: of [the] atmosphere), or of human source?"

5. So then they reasoned together to each other, and drew conclusions, saying, "If we should say, 'From heaven,' he will say, 'Why did you not trust and believe in him?'

6. "Yet if we should say, 'From humans,' all the people will hurl stones down on us, for they have been persuaded and remain confident that John is to be permanently [held as and reckoned] a prophet."

7. And so they gave the decided answer to not have seen and thus to not know from where (= its source).

8. Then Jesus said to them, "Neither am I, myself, saying to you folks in what sort of authority I continue doing these things."

9. Now after that, He began to tell this illustration (parable) to the people: "A person planted a vineyard and then let it out to tenant-farmers (or: leased it to vine-dressers). Next he left home on a journey (or: travels abroad) for an extended period (a considerable time that is sufficient [for the vineyard to produce fruit]).

10. "And then, in the appropriate season, he sent off a slave to the tenant-farmers (vine-dressers) with the purpose that they will give to him [his portion] from the fruit (or: crop) of the vineyard. But the tenants (vineyard workers; cultivators), after whipping (lashing) and beating [him] to the point or removing skin, sent him forth (or: out) and away empty-handed.

11. "So next, he put forth a different slave to send. Yet that one also, after lashing and beating [him] – as well as dishonoring [him] – they sent forth and away empty-handed.

12. "Then he put forth a third one to send – but, after wounding, injuring and traumatizing this one, they threw [him] out.

13. "So the owner (lord) of the vineyard said, 'What shall I do?... I will send my son, the beloved one (may signify: the only one). All things being equal, chances are they will be turned within so as to show respect to this one.'

14. "Now upon seeing him, the tenant-farmers (vineyard cultivators) began reasoning and deliberating with one another, one after another saying, 'This one is the heir! We should (or: Let us) at once kill him off, so that the inheritance can (or: may) come to be ours!'

15. "And so, after throwing him outside the vineyard, they killed [him]. What, therefore, will the owner (lord) of the vineyard do to them?...

16. "He will come and he will destroy these tenant-farmers, and then he will give the vineyard to other folks."

Now upon hearing [this], they said, "May it not happen (or: come to that)!"

17. But He, looking intently at them (or: staring in their [faces]), said, "What, then, is the [meaning of] this having been written,

'A stone which the builders rejected – after examining it – has come to be [placed] into [the] head (= source) of [the] corner (or: ended up as the keystone)'? [Ps. 118:22]

18. "Every person falling upon that stone will be crushed together and shattered, yet upon whom it may (or: should) fall, it will winnow him [like grain]."

19. At this, the scribes (scholars and theologians) and the chief priests sought (tried to find [some way]) to throw [their] hands on Him in that very

hour, and yet they feared the people. You see, they realized that He spoke this illustration (parable) [with an aim] toward them.

20. Then, while watching [Him] closely from the side, they dispatched men [who were to be] let down within the midst [of His teaching] as spies and eavesdroppers, manifesting their own opinions and interpreting themselves to be in accord with the way pointed out (or: critically judging themselves to be honest and upright), with the purpose that could lay hold upon (or: catch) and seize His word (or: message), so as to hand Him over to the rule (or: domain) and authority of the governor.

21. And so they questioned Him, saying, "Teacher, we have seen and so know that you habitually speak and are repeatedly teaching correctly (or: straightly), and you consistently do not receive folks or show partiality based on peoples' faces or appearances, but to the contrary you continuously teach the Way of God (or: God's path) based on truth and reality.

22. "[Therefore tell us:], is it allowed by our custom and the Law for us to give (= pay) [the] annual land tax to Caesar (i.e., the Roman Emperor), or not?"

23. Now mentally pinning down their capabilities and contemplating what they were up to, He said to them,

24. "Why are you now testing Me? Show Me a denarius."

So they showed [one] to Him, and He said, "Whose image and inscription does it have?" So they replied, "Caesar's."

25. And so He said to them, "Well then, give back Caesar's thing to Caesar – and God's things to God."

26. But they had no strength to get a grasp on [so as to comprehend] or to take a firm hold upon [so as to control or make use of] that which He spoke (or: His spoken words) in front of the people – and so they remained silent (kept still), while wondering in amazement, and marvelling on His discerning response.

27. Now later, some of the Sadducees – folks normally saying there is to be no resurrection – upon approaching

28. posed a question to Him, presently saying, "Teacher, Moses wrote to (or: for) us, 'If anyone's brother should die off, and having a wife, this man may be childless, that his brother should take the wife (i.e., the widow) and should be raising up out of [her] seed (= offspring; progeny) to and for his brother (i.e., to preserve the man's family line).' [Deut. 25:5]

29. "Now then, there were seven brothers; and the first, upon taking a wife, died childless.

30. "And so the second got the wife, and this one also died childless.

31. "Then the third took her. Now, similarly also, the seven men did not leave children behind, and also died off.

32. "Lastly, the woman also died off.

33. **"Therefore, in the resurrection, of which of them does the woman become a wife – for you see, the seven men had her [as] a wife?"**

34. **So Jesus said to them, "The sons of this age (= those now living and having the qualities and characteristics of this present time and arrangement) are normally marrying and being given in marriage.**

35. **"Yet those folks being considered worthy (of complete equal value) of that Age – even to hit the target of the resurrection, the one out from among [the] dead folks – are neither normally marrying nor are being habitually given in marriage,**

36. **"for you see, neither are they any longer able to die off, for they exist being (or: are) the equivalence of agents (or: identical to and the same thing as messengers) and they are God's sons (= the offsprings of God) – being sons of the resurrection (= the offsprings of the resurrection; or: = those having the qualities and characteristic of the resurrection).**

37. **"Yet that the dead people are habitually (or: repeatedly; or: continuously) being raised up, even Moses divulged (or: discloses) at the thornbush, as he continues terming (or: speaking of) [the] Lord [= Yahweh] 'the God of Abraham and the God of Isaac, and the God of Jacob.' [Ex. 3:6]**

38. **"Yet He is not a God of dead folks, but to the contrary, of continuously living ones – for you see, in Him (and: with Him; and: by Him; and: to Him) all people are continuously living."**

39. **Now, giving an approving response, some of the scribes (scholars and theologians; Torah experts) said, "Well said, Teacher (or: [Rabbi], you answered beautifully and ideally)."**

40. **You see, they were no longer daring, or having courage, to continue asking Him a single question (or: anything).**

41. **In turn, He said to them, "How are they normally saying [that] the Christ (the Anointed One; = the expected Messiah) is to be David's son (= a descendant of David; or: = one having the qualities and characteristics of David)?**

42. **"For David himself says in the scroll of Psalms, '[The] Lord [= Yahweh] said to my Lord, "Continue sitting, from out of (= at) My right [areas; sides; ?]**

43. **Until I should be placing (setting) those hostile to You [as] a footstool of Your feet.' [Ps. 110:1]**

44. **"Therefore, David is habitually calling Him 'Lord (Master; Owner),' and so how is He his Son?"**

45. **Now, while all the people continued listening (or: in the hearing of all the people), He said to the disciples,**

46. **"Be habitually holding your focus and attention away from the scholars and theologians (the scribes; the Torah, or, Bible experts) – those continuously wanting to be habitually walking around in religious and stately robes and being fond of deferential greetings in the marketplaces**

(i.e., in public, where folks often gather), **and [liking] prominent** (or: front) **seating in the synagogues** (places of corporate worship and study of the Scriptures), **as well as first places of reclining** (or: prominent or best couches; = the places of honor) **at banquets** –

47. **"folks who [in reality] are habitually devouring the houses** (or: eating down the households) **of the widows, and then in pretense** (or: for a front which is put to make a show or an appearance for pretext) **they are constantly making long prayers. These people will receive more excessive judgment** (or: will get a more abundant effect of the separating and the decision)."

## CHAPTER 21

1. **Now later, upon looking up, He saw the rich people, one after another, tossing their gifts into the treasury** (a guarded collection box for offerings).

2. **But in contrast, He saw a certain needy, working-class widow in the midst of dropping two mites** (small copper coins of very little value) **there,**

3. **and He said, "Really (or: Truly), I am saying to you folks that this destitute widow cast [in] more than all of them.**

4. **"For you see, all these folks tossed the gifts into [the treasury] from out of their surplus and the excess of wealth that continually surrounds [them], but this woman, from out of her [situation] of lack and want, dropped [in] all her livelihood** (= all she had to live on) **which she was normally having."**

5. **Later, while certain folks were in the midst of remarking about the Temple complex – how that it had been arranged and stands adorned with fine, beautiful stones and stonework, as well as things set up** (possibly: dedicated objects; votive offerings; memorial decorations) –

6. **He said, "These things at which you folks continue gazing with attentive interest – days will be coming in which a stone will not be left here upon a stone, which will not be loosed down in complete destruction."**

7. **So folks continued asking Him, "Teacher, when, therefore, will these things be – and what [will be] the sign, whenever these things should progressively be about to continue happening?"**

8. **Now He replied, "Continue looking. You should not at any point be deceived or led astray. You see, many people will be coming – on the [basis of] My name** (i.e., claiming to be My representative and have My authority) – **one after another saying, 'I am (or: I am [he])!', and 'The appointed season** (or: fitting situation) **has drawn near and is now present!' You folks should not at any point go from place to place behind them.**

9. **"So when you happen to hear of wars and unsettled conditions** (instability; unrest; turmoil; insurrections), **you people should not be terrified or caused to panic with alarm. You see, it continues necessary, even binding, for these things to happen** (occur; come to be) **first, but still the end** (or: the final act; the finished condition) **[is] not immediately."**

10. **At that time He went on to say to them, "Nation (or: Ethnic group) will be raised up upon nation (or: ethnic group), and kingdom (or: empire) upon kingdom (empire).**

11. **"Also, there will be major earthquakes (or: great shakings), and in one place after another, there will be pestilences (or: epidemics; plagues) and famines, besides fearful sights and dreadful events, as well as there being great signs from [the] sky (or: atmosphere; heaven).**

12. **"Yet before all these things, people will be laying their hands on you folks, and they will be chasing and persecuting [you], handing over one after another unto the synagogues (places of worship and fellowship) and [into] jails and prisons, while you are repeatedly being led off, up before kings and governors – on account of My Name.**

13. **"Yet it will go away for you folks, [leading] into a witness and a testimony (= an opportunity for giving your evidence).**

14. **"Therefore, you people put [it] in your hearts to not be habitually premeditating or rehearsing beforehand to make [your] defenses.**

15. **"You see, I Myself will be giving to you people a mouth (= ability and an opportunity to speak) as well as wisdom, to which all your opponents, who are repeatedly lying in ambush against you, will not be able to at any point stand in opposition to or resist, nor to speak against or contradict.**

16. **"Now you people will even be turned in (or: handed over) by parents and brothers and relatives and friends – and folks will put some of you to death.**

17. **"Furthermore, you folks will be ones being constantly regarded and treated with ill will, and even hated, by all – because of My Name (= because of your association with Me, or, because you bear and proclaim My Name).**

18. **"And yet, not a hair from out of your head can by any means be lost (or: should by no means be loosed-away or destroyed).**

19. **"Within the midst of your persistently remaining under [this] (or: in union with your patient endurance), be progressively gaining possession of your souls (or: continue acquiring your inner life; make it a habit to procure and possess yourself).**

20. **"Now later, when you folks see Jerusalem being continuously surrounded by encamped armies, at that time realize and know from that experience that her desolation has drawn near and is now present.**

21. **"At that point, let the people in Judea progressively flee into the hill country and mountains; then let the people within the midst of her [i.e., Jerusalem] proceed departing out of that place, and don't let (or: let not) the folks in the country or the district continue coming (or: going) into her,**

22. **"because these are days of executing justice – of bringing about what is fair and right and of establishing what accords with the Way pointed out – with a view to have fulfilled all the things having been written (or: for all that is written to be fulfilled)!**

23. **"Tragic will be the situation for the women then being pregnant, and for the ones still nursing [babies] in those days. You see there will be a great compressive force upon the Land, and inherent fervor bringing internal swelling emotion on this People.**

24. **"And so, folks will be falling by [the] mouth of a sword, and [others] will be led captive into all the nations** (or: into the midst to unite with every ethnic group) **– and Jerusalem will be progressively trampled by and under pagans** (those of the nations) **until where they can** (or: should) **be fulfilled. And then there will be seasons of the ethnic multitudes** (or: fitting situations pertaining to the nations; or: occasions which have the qualities and characteristics of the pagans).

25. **"Also, there will be signs: in sun and moon and stars** [note: perhaps = a figure of a disruption of father, mother and brothers, i.e., social organization], **and upon the Land** [of Israel?] (or: earth), **a constraint from [the] nations** (or: with the source being the pagans) **in the midst of a perplexity in which there seems no way out – [like being in the] roar and surging of a sea –**

26. **"pertaining to humans progressively breathing away and cooling off** (= fainting, or dying) **from fear and apprehension** (thoughts about what is going to happen) **pertaining to the things progressively coming upon the homeland** (the place being inhabited) **– for you see, ‘the abilities of the heavens** (or: the powers of the sky and atmosphere; [note: may = folks normally in charge of things]) **will be shaken.’** [Hag. 2:6, 21]

27. **"And at that point** (or: time), **they will be seeing** (or: perceiving) **‘the Son of the Man** (= Adam's son; the Human Being; the eschatological messianic figure) **progressively coming within the midst of a cloud,’** [Dan. 7:13-14] **with power and much glory** (or: with ability and a profound reputation; or: along with power and a manifestation which calls forth praise).

28. **"Now as these things are beginning to be progressively happening, at once bend back up** (or: stand tall and erect), **and then lift up your heads** (= hold your heads high), **because your setting free – which comes by the payment of a ransom – (your redemption) is progressively drawing near!"**

29. **And then** (or: Later; With that) **He spoke an illustration to them** (or: told them a parable): **"Look at and perceive the fig tree – as well as all the trees.**

30. **"Whenever they may be already budding** (or: shooting forth sprouts), **in consistently seeing** (or: observing) **[this] for yourselves, you normally know from experience that the summer is already near.**

31. **"In this same way, then** (or: also), **you yourselves: whenever you folks may see** (or: perceive) **these things progressively coming to be** (occurring; happening; being birthed), **be progressively knowing from experience that God's reigning and activity of sovereignty** (or: the kingdom and royal rule of God) **is** (or: exist being) **close at hand – near enough to touch** (= has arrived and is accessible)! **It is true** (or: Amen; Count on it).



32. **"I now proceed telling you that this very generation can under no circumstances pass on by** (or: may by no means pass along) **until all these things can happen** (or: should occur).
33. **"The sky and the land** (or: This heaven and earth) **will be passing on by, yet My words** (thoughts and ideas; or: messages) **will under no circumstances pass on by.**
34. **"So you people make it a habit to hold your attention to yourselves, and hold to each other, lest at some time your hearts may be weighed down or burdened – in the midst of a hangover** (or: headache nausea or giddiness from an overindulgence in wine), **and in drunkenness** (intoxication) – **as well as by anxiety** (or: care; concern; worry) **in the daily matters pertaining to living, and then that day take its stand upon you folks unforeseen** (with unexpected suddenness), **as a trap** (a snare; a net; something that will catch and hold).
35. **"You see, it will come in upon** (or: enter on) **all the people normally sitting** (= dwelling) **upon [the] face** (= surface) **of the entire Land** (or: all the earth).
36. **"So you people be constantly staying awake, alert and watchful – in all seasons and situations – repeatedly asking with urgency, or begging, so that you can be fully strong to flee out and escape all these things being presently and progressively about to be happening, and then to be placed** (or: cause to stand) **in front of the Son of the Man** (the Human Being; = Adam's Son, the eschatological messianic figure)."
37. **Now He was [during] the days repeatedly teaching within the Temple courts and grounds, yet [during] the nights, after going out into the mountain, He was making it a habit to spend the night** (camp out) **[in the midst of] the Mount of Olives.**
38. **And so, all the people kept on arising early in the morning [to come] to Him within the Temple courts** (or: grounds), **to continue listening to and hearing Him.**

## CHAPTER 22

1. **Now the festival of the unleavened [bread]** (or: feast of Matzah) – **the one being normally termed Passover – continued drawing near.**
2. **And still, the chief** (head; ranking) **priests and the scribes** (scholars; theologians) **kept on trying to find how they could take Him up** (= assassinate Him) – **you see they were still fearing the people.**
3. **Now an adversary** (or: an opposing purpose or attitude) **entered into Judah** (or: Judas) – **the man normally being called Iscariot, being [a member] of the number of the twelve.**

4. **And so, after going off** (or: away), **he discussed** (or: conferred) **with the chief** (or: head) **priest and military leaders** (or: officers) **about how he could turn Him over to them.**
5. **Then they rejoiced and placed themselves together in agreement to give him silver coins.**
6. **And out of this same word** (or: discussion) **he consented**, so then he **began trying to find a good situation** (or: opportunity) – **without a crowd [around]** – **turn Him over to them.**
7. **Now [during the period] of the unleavened [loaves; cakes], the day came in which it was periodically necessary for the Passover to be slaughtered in sacrifice.**
8. **And so He sent off Peter and John on an errand, after saying, "After going your way, at once prepare and make ready the Passover for us, so that we can eat [it]."**
9. **So they asked Him, "Where are you presently intending [that] we should make [the] preparations?"**
10. **So then He replied to them, "Take note of this: after your entering into the city, a man carrying an earthenware container** (or: fired clay jar or ceramic pitcher) **of water will meet with you. At once follow him into the house into which he is proceeding to enter.**
11. **"Then you will say to the proprietor** (landlord; facility-master) **of the house, 'The Teacher (= Rabbi) is now saying to you, "Where is the guest room** (caravansary; dining room; khan-room) **where I can eat the Passover with My disciples?"'**
12. **"Then that man will show you a large upper room furnished with [couches] spread out (= arranged). Get things ready and make preparations there."**
13. **So after going away, they found [it] just as He had declared to them, and they prepared and made ready the Passover.**
14. **Later, when the hour occurred, He leaned back [there] – as well as the twelve emissaries** (commissioned representatives), **together with Him.**
15. **Then He said to them, "With full passion and emotions I yearn and strongly desire to eat this Passover with you folks – before the [occasion for] Me to experience suffering.**
16. **"You see, I am now telling you folks that I can** (or: may) **under no circumstances be eating it** [other MSS: of or from it] **[again] until [the time] when it can** (or: until [the circumstances] in which it may) **be fulfilled in union with God's reign** (or: within the midst of God's kingdom; in the influence and activity which is God)."
17. **Then, after receiving a cup [and] speaking a word of favor and grace** (or: upon taking in hand a cup [of wine], then giving thanks), **He said, "Take and receive this, and then distribute [it] into the midst of (= among) yourselves.**

18. "You see, I am now saying to you [twelve] that from now on I can under no circumstances drink from the product of the grapevine until which [time or occasion that; {other MSS: when}] **God's reign comes** (or: the sovereign influence and activity which is God can set out and journey on)"

19. **And then, taking in hand a loaf of bread – [and again] speaking a word of favor and grace** (or: giving thanks) – **He broke [it] in pieces and gave [it] to them, while saying, "This [bread] is** (or: represents) **My body** (or: the body which is Me) – **it is presently and continuously being given over you folks** (or: that which is customarily given on your behalf). **You folks are normally doing this unto My memorial** (or, reading as an imperative: Habitually do this with a view to My commemoration)."

20. **Also, the cup, as thusly [is done] with** (or: similarly after) **the [occasion] to eat the dinner, continuing in saying, "This, the cup [of wine], [is; represents; seals] the new arrangement** (or: the covenant which is new in character and quality) **in union with, and within the midst of My blood** (or: the blood which is Me) – **it is presently and continuously being poured out over you folks** (or: that which is customarily poured out on your behalf).

21. **"Moreover, look and consider – the hand of the person in the process of turning Me in** (or: giving Me over) **[is now] with Me upon the table,**

22. **"because indeed, the Son of the Man** (the Human Being; = Adam's Son) **is progressively going His way – corresponding to and in accord with that which has been determined by marking off the boundaries. But more than that, tragic will be the fate for that person through whom He is being turned in** (or: given over)."

23. **And so they themselves began to seek, each one in face to face discussion among themselves, who really it could be from their [group] that is progressively about to be committing this thing.**

24. **Now this also birthed a readiness to quarrel resulting in a dispute** (or: a fondness for contention with a love for victory which spawned "mimetic rivalry" [– Walter Wink]) **among them about who of them is now seeming to be greater [than the rest]** (or: who is normally presuming to be the most important).

25. **So He said to them, "The kings of the nations and ethnic multitudes are habitually acting as their lords and owners, and those exercising authority over them are normally being called 'benefactors.'**

26. **"Yet you men [are] not [to be] thus** (or: [are] not [to behave] in this way), **but to the contrary, let the greater among you come to be like** (or: as) **the younger; and the one normally leading like** (or: as) **the person normally giving attending service.**

27. **For who [is] greater? – the one normally reclining [at a meal], or the person that habitually serves [the meal]? [Is it] not the one normally reclining [at the meal]? Yet I Myself am in your midst as the person constantly giving attending service.**

28. **"Now you yourselves are the men having remained throughout with Me, within and in union with My tests and trials,**  
29. **"and so I, Myself, am now making an arrangement for you (or: am progressively making a covenant with, to and in you folks), just and correspondingly as My Father made the arrangement for a reign for Me (or: made the covenant of a kingdom in Me) –**  
30. **to the end that you folks can continuously eat and drink at My table, in union with My reign and in the midst of My kingdom, and now you can habitually sit upon thrones, repeatedly making separations in, evaluations of and decisions for the twelve tribes of Israel.**

31. **"Simon, O Simon! Look, and consider. The adversary (or: opponent; satan) makes (or: made) a request concerning you men: to winnow [you folks] as grain!**

32. **"But I Myself urgently asked concerning you, [Simon], to the end that your trust and faith would not leave from out of [you] (or: = give out). And so at some point, you yourself, upon turning around, make your brothers immovable (or: stabilize and establish your fellow members)."**

33. **So then he said to Him, "Lord (Master), I am ready and prepared to proceed going on with You, both into jail (or: prison) and even into death."**

34. **Yet He said, "I am now saying to you, Peter, a rooster (cock) will not crow today, until you will three times deny to have seen or known Me."**

35. **Next he said to them, "When I sent you men away on a mission – not having a purse or pack (or: food pouch or beggar's sack) or sandals – you did not lack anything, did you?"**

**So they answered, "Nothing!"**

36. **So then He rejoined to them, "But in contrast now, the one normally having a purse – let him take [it] up; likewise also a food pouch (or: pack; beggar's sack). And the person not now having a sword – let him at once sell his cloak (or: outer garment) and buy [one].**

37. **"You see, I continue telling you folks that it continues necessary and binding for the thing having been written to be brought to its goal and finished (or: completed and accomplished) in Me,**

**'And He was logically counted (or: classed; considered; reckoned) with the lawless folks (or: criminals),' [Isa. 53:12]**

**For also, that which concerns (or: = what [is written] about) Me is presently having an end (or: continues possessing a [or: the] final act)."**

38. **So they said, "Look, Lord, here [are] two swords!" And so He replied to them, "It is enough (or: That is sufficient; perhaps: = Enough of this)."**

39. **Later, upon going out, corresponding to [His] custom (or: as usual) He went His way into the Mount of Olives – now the disciples also followed Him.**

40. **So, on coming to be at the place, He said to them, "Be habitually praying** (or: Be repeatedly expressing a wish with a view toward goodness and for having it well, so as) **to not enter into an attempt to bring you into a test which will put you to the proof or will try you."**
41. **Then He was dragged** (or: pulled) **away from them about [the distance] of a stone's throw, and, kneeling, He began considering and speaking toward well-being** (or: praying),
42. **saying, "O Father, if You continue purposing** (willing; intending) **[it], at once bear along** (or: carry aside) **this, the cup, away from Me. Yet more than that, not My will or desire, but to the contrary, let Yours continue of itself progressing into being** (or: let Yours keep on happening to itself and from itself come to be, then progressively take place for itself)!"
- [note: vss. 43 & 44 are omitted in p75, Aleph1, A, B, N, T, W, 579, 1071\*, and others, as well as writings by Marcion, Clement, Origen, Athanasius, Ambrose, Cyril John-Damascus, a Georgian MS, and others; Aleph\*, D, L, later MSS, various church Fathers, and others include them; Griesbach and Nestle-Aland bracket them; UBS footnotes them in the apparatus]
43. **Now an agent** (or: messenger) **from the atmosphere** (or: heaven) **was seen by Him, continuously strengthening Him.**
44. **Then, coming to be within the midst of great inner tension and conflict** (or: agony and anxiety), **He continued praying more intensely and more stretched out, and so His sweat came to be as it were large drops and clots of blood, steadily dropping down upon the ground.**
45. **Later, rising from the expression of goodness** (or: the prayer) **and going toward the disciples, He found them continuing outstretched in slumber, from the distress** (or: pain of sorrow).
46. **And so He said to them, "Why do you folks continue sleeping? Upon standing up** (or: rising), **carry on thinking of ease and well-being** (or: praying), **so that you folks would not enter into a test or a trial."**
47. **Amidst His still speaking, look, a crowd! – and the man being normally called Judah** (or: Judas), **one of the twelve, was progressively coming before them. And then he drew near to Jesus to kiss Him.**
48. **So Jesus said to him, "Judah** (or: Judas), **are you now in the process of turning in** (or: giving over) **the Son of the Man** (the Human Being; = the expected Messiah) **by a kiss?"**
49. **But upon seeing the [situation] that was going to exist** (or: perceiving what was going to happen), **the men around Him said, "Lord** (or: Master), **shall we strike with** (i.e., in [the use of]) **a sword?"**
50. **And then a certain one of them struck the slave of the chief priest, and took off** (amputated) **his right ear.**
51. **Yet Jesus, making a decided response, said, "You folks continue allowing [them] – even as far as this!" And then, handling the ear so as to modify and kindle [it], He healed him.**

**52. So then Jesus said to the folks arriving upon Him and at His side – chief (or: ranking) priests and officers of the Temple, as well as elders, "Do you come out with swords and clubs and staffs, as upon a robber?"**

**53. "During My being with you folks daily, within the Temple courts (or: grounds), you did not stretch out [your] hands upon Me. But now, this is your hour, and the privilege (or: even the authority) of the darkness."**

**54. So, after taking Him into custody (or: apprehending and arresting Him), they led [Him off] and brought [Him] into the chief priest's house. Now Peter kept on following, at a distance.**

**55. Now after their lighting a fire in [the] midst of the courtyard and sitting down together, Peter sat down in their midst.**

**56. So at seeing him sitting, facing toward the light (= the glow of the fire), and now staring intently at him, a certain serving girl says,**

**57. "This man was also together with him." Yet he denied, proceeding in saying, "I have neither seen nor do I know Him, woman!"**

**58. Later, after a short while, a different person, upon seeing him, affirmed, "You, yourself, are also [one] of them!" But Peter affirmed, "Man (Buddy; Mister; My good fellow), I am not!"**

**59. Then, after the intervening of about an hour, someone else began strongly insisting (or: firmly maintaining), then saying, "Of a truth (or: Really; Quite certainly), this man was with him, for he is a Galilean, too!"**

**60. So Peter says, "Man (Sir; Mister), I have not seen, so I don't know what you are now saying (= what you mean)!"**

**Then, at the appropriate moment (or: immediately) – while [he is] still speaking – a cock crows.**

**61. And then, after being turned, the Lord looked within (or: on; at) Peter, and Peter was reminded of the Lord's saying (or: spoken word; declaration) as He said to him, "Before a rooster (or: cock) is to crow today, you will deny and disown Me three times."**

**62. And so, after going outside, he wept bitterly.**

**63. Now the men – those continuing to hold Jesus in custody – began making fun of Him, treating Him like a child and jesting, while repeatedly lashing [Him].**

**64. Then, after putting a covering around (perhaps: over) Him, they continued asking, one after another saying, "Prophecy, who is the person hitting You and treating you like a child?"**

**65. And so they went on saying many different things, while repeatedly blaspheming with abusive and insulting speech to Him (i.e., into His [face]).**

**66. Eventually, as it became day, the body of the elders of the people was led together (was gathered and assembled) – [including] both chief (or: ranking) priests and scribes (scholars and theologians) – and they led Him away into their Sanhedrin (the supreme Jewish council), saying,**

67. **"If you are the Christ** (the Anointed One; = the Messiah), **tell us!"**  
**So He said to them, "If I should tell you, you folks would by no means believe Me** (or: you certainly would not trust Me or put your faith in Me).
68. **"Yet if I should be asking, there is no way you folks would make a decided reply or release Me.**
69. **"However, from the present time** (from now on) **the Son of the Man** (the Human Being; = the expected Messiah) **will be continuously 'sitting out of the midst of God's right [hand] of power** (or: permanently [positioned] on the right [hand] of the power of God)." [Ps. 110:1]
70. **So everyone [together] said, "Then you, yourself, are God's son!"** (or: Consequently all asked, "Are you, yourself, therefore the Son of God?")  
**Now He affirmed to them, "You, yourselves, are repeatedly saying that I am."** (or: "Are you, yourselves, presently saying that I am?")
71. **So they said, "Why do we still continue having a need for a witness?** (or: What further need do we now have of testimony?) **For we ourselves heard [it] from his own mouth!"**

## CHAPTER 23

1. **And so, after standing up, the entire full count of them** (= the whole Sanhedrin and all assembled there) **led Him on to Pilate** [the Roman governor].
2. **Now [once there], they began to be progressively bringing charges and speaking down against Him, while accusing [Him], one after another saying, "We found this man time after time completely turning** (or: We find this person progressively subverting and inciting revolt for) **our nation and culture group – as well as habitually hindering and forbidding [folks] to continue paying taxes to Caesar – and repeatedly terming himself to now be Christ** ([the] Anointed One), **a king!"**
3. **So Pilate questioned Him, saying, "Are you, yourself, the king of the Judeans?"**  
**Now making a decided response to him, He affirmed, "You, yourself, are now saying [it; so]."**
4. **Then Pilate said to the chief** (or: ranking) **priests and the crowd, "I find not even one ground for a charge** (= no cause or reason for a case) **in this man."**
5. **But they began adding strength in their insistence, one after another saying, "He is constantly shaking up and exciting** (or: stirring up) **the people! – continuously teaching down through the whole Judean [district], even starting from Galilee as far as here!"**
6. **On hearing [that], Pilate inquired if the man is a Galilean,**
7. **and so upon coming to know that He is from the jurisdiction of Herod, he sent Him back to Herod – he also being in Jerusalem during these days.**

8. **Now Herod, upon seeing Jesus, was exceedingly delighted** (overjoyed), for he was for a considerable time constantly wanting to see Him because of hearing much about Him – and he was still hoping and expecting to see some sign presently happening by Him.

9. **So he kept on questioning Him – in abundantly ample words – but He, Himself, gave not even one considered response to him.**

10. **But the chief (ranking) priests and the scribes** (Torah experts; scholars) **had taken a stand [and] kept on vehemently and forcefully accusing Him and progressively bring charges against Him.**

11. **So Herod – together with his troops – while treating Him contemptuously as a nobody and then making fun of [Him], throwing a bright** (or: brilliantly colored; shiny and resplendent; = magnificent) **garment** (or: robe) **around [Him], [finally] sent Him back to Pilate.**

12. **Now both Herod and Pilate became friends with each other on that same day, for you see, before [this] they were being inherently at enmity toward each other.**

13. **Then Pilate, calling together the leading priests, the rulers** (ranking leaders) **and the people, said to them,**

14. **"You people brought this man to me as one constantly turning the people away [from the right path]** (perhaps: = inciting the people to revolt), **and yet, look and consider: I, myself – re-examining and sifting [him] in front of you folks** (or: in your presence) **– found not one fault or ground in this man for the charges which you people keep bringing down on him!**

15. **"As further contradiction, neither [did] Herod, for he sent him back to us – and look! – there is nothing worthy of death having been committed by him!**

16. **"Therefore, after disciplining and chastising** (= flogging) **him, I will release him** (or: loose him away).

17. [this vs. omitted by most texts, but is in some MSS: Now he was normally having an obligation to release one [prisoner] to them, in accord with {the} festival.]

18. **But they, as it were with one voice of an entire multitude, cried out – some screaming; some yelling; some shrieking – repeatedly saying, "Be lifting this one up** (or: Proceed in taking this one away)!... **yet at once release to** (or: for) **us Barabbas** (meaning: the [or: a] father's son)!"

19. **– which was a man having been thrown into the prison because of a certain rebellion** (incident where folks took a stand and were posturing as for a riot or an uprising) **occurring within the City, and [for] murder.**

20. **Now again, Pilate shouts to them – still wanting and intending to release Jesus –**

21. **but they continued yelling and shouted [back], repeatedly saying, "Be crucifying!... proceed putting him to death on an execution stake!"**



22. **Now [for the] third [time] he said to them, "Why? What evil (or: worthless thing) did this man do (or: = What has he done wrong; What crime has this man committed)? I find (or: found) nothing deserving of death in him. Therefore, after disciplining and chastising (= flogging) [him], I will release him."**

23. **But the men began continued laying more on, pressing the issue in loud voices, repeatedly demanding Him to be crucified (put to death on an execution stake). And their voices – along with [those of] the chief priests – continued increasingly strong, so as to prevail.**

24. **And so Pilate came upon a decision and gave sentence for their demand to come to be (to happen; to be birthed).**

25. **So he released the one whom they kept on demanding – the man having been thrown into prison because of insurrection and murder. But he turned over Jesus to their will and intent.**

26. **Later, as they led Him away, taking hold of (or: seizing) Simon – a certain Cyrenian [who was] presently coming from a field (or: [the] country; = [the] farming district) – they placed the execution stake (or: cross) on him, to continue carrying [it] behind Jesus.**

27. **Now there continued following Him a huge multitude of the people – including women who, in their mourning, kept on striking their chests in lamentation, expressing grief, and were continuously wailing and singing funeral songs [for] Him.**

28. **Yet, being turned toward them, Jesus said, "Daughters of Jerusalem, do not continue crying (or: stop weeping) for Me (or: on and over My [account])! Much more be constantly weeping for yourselves (or: on your own [account]) and for your children (or: over your children's [situation]),**

29. **"because – look and consider! – days are progressively coming in which they will be declaring, 'Happy [are] the sterile and barren women, and the wombs which do not give birth, and breasts which do not nourish!'**

30. **"At that time,**

**'They will begin to say to the mountains, "Fall at once upon us!" and to the mounds (or: hills), "At once veil (cover; = hide) us!"'** [note: quoting Hos. 10:8, referring to Israel's "high places" of idolatry]

31. **"because if they continue doing these things in the wet wood (or: when the tree is green and moist), what would happen (or: may occur; or: can be birthed) in the dried and withered one?"**

32. **Now two different men, criminals (evildoers; men whose works are ugly, of bad quality and worthless), were being progressively led together with Him to be lifted up (= executed by crucifixion).**

33. **Then when they came upon the place being normally called "Skull (or: a Skull; [the] Skull)," they crucified Him (nailed Him to the stake) there along with the criminals – one on [His] right and one on [His] left.**

34. **Now Jesus kept on saying, "O Father, let it flow away in them (or: send it away for them; forgive them), for they have not seen, so they do not know or perceive, what they are now doing."**

**"Now they cast a 'lot' (equivalent to: threw dice) in dividing and distributing His garments." [Ps. 22:18]**

35. **And so the people stood, continuing in watching and attentively observing, yet the rulers (leaders; chiefs) 'began turning their noses up and out, sneering and mocking,' [Ps. 22:8] and one after another saying, "He rescued and healed other folks, let him rescue and restore himself – if (or: since) this man is God's Anointed One (or: the Christ of God), the Chosen One!"**

36. **So the soldiers also, approaching, made fun of and ridiculed Him while repeatedly offering sour wine (or: vinegar) to Him, [Ps.69:21]**

37. **and one after another saying, "If (or: Since) you, yourself, are the king of the Judeans, rescue (restore; save) yourself!"**

38. **Now there was also an inscription upon Him (or: = over Him):  
"THIS [is] THE KING of the JUDEANS."**

39. **And now one of the criminals being hung began speaking abuse and insults to Him, presently saying, "Are not you, yourself, the Christ? [Then] save yourself, as well as us!"**

40. **So the other [one], making a discerning reply proceeds adding a value judgment to him, affirming, "You yourself are not even now fearing God! For you are presently in the same judgment!"**

41. **... and we, indeed, rightly so (or: justly; fairly), for we are presently receiving back things that balance the scales corresponding to the things which we committed... yet this man committed nothing out of place (= improper)."**

42. **And then he went on to say, "Jesus... remember me whenever you may come into Your kingdom."**

43. **And so Jesus said to him, "Truly it is so (or: Count on it!)... I am now saying to you... Today (This very day) you will be with Me within the midst of Paradise (= in the Garden [note: used in the LXX for the Garden of Eden])!"**

44. **And by now it was already about the sixth hour (= about noon) and darkness was birthed (or: a darkness came to be) upon the whole Land – until [the] ninth hour (mid-afternoon),**

45. **with the leaving-out (or: excluding; failing; defaulting) of the sun [from the situation] (or: = at the ceasing [= departing] of the sunlight). Now the middle veil of the Temple (= the holy places; the inner sanctuary) was split and torn [apart] (or: So the curtain of the Divine dwelling place was torn [down the] middle).**

46. **Then Jesus, shouting with a loud voice, said, "Father... into Your hands I am now setting aside My spirit (or: I proceed committing My Breath-effect)!" [Ps. 31:5]**

**Now upon saying this, He out-spirited (or: breathed out; expired).**

47. **Now the centurion** (Roman military officer), **upon seeing what was occurring, began** (or: kept on) **glorifying God** (continued giving a good opinion of God; began to enhance God's reputation) **in saying, "In reality and essential being, this man was innocent** (or: just; righteous; in right relationship; fair; exemplary of the way pointed out; practiced equitable dealings; = upright)!"

48. **And so, all the crowds [of] those presently come to be together at the side – upon the [occasion of] this spectacle** (or: sight) **– after attentively viewing** (or: watching) **the things that were happening, began returning [to the city, or, home], while repeatedly beating** (or: striking) **[their] chests [expressing sorrow and grief].**

49. **But all the folks acquainted with Him – those by intimate experience knowing Him as well as being known by Him – as well as the women normally** (or: habitually) **following Him, from the Galilee [district], had taken a stand and still stood, off at a distance, constantly looking and seeing** (or: perceiving) **these things** (or: events).

50. **And then, look and consider! An adult male named Joseph, a leader who was a member of the Council** (= the Sanhedrin); **a virtuous** (or: good) **and just** (fair; equitable; rightwised) **grown man –**

51. **this man was not one having put [a vote] down together** (= concurring; consenting) **with their wish** (will; intent; purpose) **nor [was endorsing their] performance** (= action; what they committed) **– from Arimathea, a town** (or: city) **of the Judeans, who was habitually receiving, constantly embracing, and kept on giving welcomed admittance to God's reign and kingdom.**

52. **This very man, upon coming to Pilate, made a request for the body of Jesus.**

53. **Later, after lowering [it]** (or: taking [it] down), **he wrapped** (or: rolled; folds) **it in** (or: with) **a linen sheet, then he put it** [other MSS: Him] **within a memorial tomb cut in stone** (or: a carved and polished stone sepulcher) **– where no one was lying as yet** (= which had never been used).

54. **Now it was a** (or: [the]) **day of preparation, and a sabbath was progressively approaching to shine upon [them].**

55. **So the women who were the ones who had come together with Him out of the Galilee [district], after following [them] down, viewed the memorial tomb and how His body was placed.**

56. **Now after returning, they prepared aromatic spices and perfumed oils. Then they indeed rested** (were calm and quiet) **[for; on] the sabbath – according to the implanted goal** (impartation of the finished product within; inward directive).

**1. Now in the early depths of one of the sabbaths they came upon the memorial tomb, progressively carrying [the] spices which they had prepared,**

[comment: the sabbath of 23:56, above, would have been the Day of Passover; the sabbath of this verse would then been the seventh day of that week, or, the weekly sabbath]

**2. and they found the stone having been rolled away from the tomb,**

**3. yet, upon entering, they did not find the body of the Lord Jesus.**

**4. And then – it happened in the midst of a perplexity for them to be without a way [to explain or understand] about this – look! two adult men (human males), in clothing that was constantly flashing and radiating beams of light, stepped up suddenly and stood by them.**

**5. Now in their immediately coming to be terrified and bowing [their] faces unto the ground** (or: So, at their suddenly becoming engulfed in fear and inclining prostrate – the faces [pressed] into the soil), **they [i.e., the men] said to them [i.e., the women], "Why are you women in the midst of looking for the Living One in the company of** (or: with; amidst) **the dead folks?**

**6. "He is not here. To the contrary, He was aroused and raised up! Be now reminded how He spoke to you folks, while yet being in the Galilee [district],**

**7. "repeatedly saying [of] the Son of the Man** (the Human Being; = Adam's Son), **that it continued necessary for [Him] to be turned over** (or: delivered) **into [the] hands of outcast humans** (mankind characterized by failure to hit the target; men who by habit and way of life are sinners), **and then to be crucified** (executed on a stake) – **and yet on** (or: in) **the third day to stand back up again, and rise!"**

**8. So thus were they reminded of His sayings and spoken words.**

**9. Later, after returning from the memorial tomb, they reported all these things to the eleven, and to all the rest.**

**10. Now they [i.e., these women] were the Magdalene Mary and Joanna and Mary, the one of** (or: belonging to) **James** (= James' mother, or, wife), **as well as the rest of the women with them** (= their companions). **They, one after another, kept on telling these things to the folks that He had commissioned as emissaries** (sent-forth ones; representatives),

**11. and yet these sayings** (or: declarations) **seemed** (or: appeared) **in their sight to be as if nonsense** (or: wild talk; hysteria; or: a frivolous tale), **and they continued putting no trust in them** (i.e., the women; or: they were still not believing them; they were remaining without confidence in [the women]).

**12. So Peter, upon arising, ran [until he came] upon the memorial tomb, and then, bending forward beside [it], he continues looking** (observing) **only the linen wrappings** (swathings; = burial clothes). **And so he went off to himself, continuing in wondering [at] what had been happening** (or: he came away, still marveling to himself [about] that which had been coming to be).

13. **And now, look and consider! Two of them, on that same day, were progressively journeying into a village which is named Emmaus, being located at a distance of sixty stadia (= seven miles) from Jerusalem,**
14. **and they, themselves, kept on conversing with each other about all the things that had been coming about in step with one another (= had happened in conjunction).**
15. **And then it happened! In the midst of the [situation for] them to be in continued conversation and seeking together by progressive questioning and deliberation, Jesus Himself, upon drawing near, also began journeying together with them,**
16. **but their eyes continued being held in a strong grip (thus: restrained) [so as] not to recognize or to fully experience knowledge of Him.**
17. **So then He said to them, "What [are] these words which you continue tossing back and forth to each other (or: What [is] this you are saying as you exchange words with one another) while walking along?"**  
**And so they paused and stood still, with stern and gloomy faces (looking depressed).**
18. **So, giving a considered reply, the one named Cleopas said to Him, "Are you yourself temporarily lodging alone (by yourself) in Jerusalem and so you did not come to know about (or: As for you, are you the only person presently visiting Jerusalem that does not know) the things happening (or: which have taken place) in her in these days?"**
19. **And then He said to them, "Which (or: What sort of) things?"**  
**So they said to Him, "The things about (or: concerning) Jesus – the one from Nazareth – a Man who came to be a prophet, powerful in deed as well as word (or: able in work and expressed thought), before (in front of and in the sight and presence of) God and all the people;**
20. **"and how our chief (ranking) priests and rulers (or: leaders) turned Him over unto a sentence (or: judgment) of death, and then crucified Him (executed Him on a stake).**
21. **"Yet we, ourselves, had been expecting that He is the One being now about to be progressively redeeming and thus liberating Israel, by payment of a ransom. But surely, to the contrary and besides all these things, this makes the third day since these things occurred.**
22. **"Still, on the other hand, certain women from our group amazed us beyond comprehension, putting us out of place [in our thinking]! Coming to be at the memorial tomb early,**
23. **"and then not finding His body, they came, also repeatedly saying to have looked on and seen a sight: an appearance of agents (or: messengers) who kept on laying out and explaining [the situation for] Him to be or to continue living!**
24. **"And so, some of those with us set off [to come] upon the memorial tomb, and then found [it] thus, just as the women also said [it to be], but yet, they did not see Him."**

25. Then He said to them, "O senseless (or: unintelligent; mindless) and slow at heart to be trusting and believing on all things which the prophets spoke!

26. "Did it not continue necessary for the Christ (the Anointed One) to experience and suffer these things – and then to enter into His glory (or: His assumed appearance)?"

27. And so, beginning from Moses, and then from all the prophets, He continued to fully interpret and explain to (or: for) them the things pertaining to (or: the references about) Himself within all the Scriptures.

28. Later they came near to the village where they were going, and He does as though (or: acted as if) to continue journeying farther,

29. and so they are then saying, "Stay (Remain; Abide) with us, because it is toward evening, and the day has already declined."

With that, He went in to stay with them.

30. And then it happened – during the [situation for] Him to be reclining [at the meal] with them! After taking (or: receiving) the loaf of bread, He spoke words of wellbeing and blessing. Then while breaking [it] He began giving [it] to them.

31. At that their eyes were at once fully opened wide, and they experienced full recognition of Him. Then He, himself, at once became invisible (or: vanished; disappeared), away from them.

32. Later they said to each other, "Were not our hearts constantly burning as He continued speaking to us on the road (or: in the path; with the way) – as He continued fully opening up the Scriptures to (and: for; or: in) us?"

33. And rising up in that same hour, they returned into Jerusalem and found the eleven, as well as those having been collected together with them as a body,

34. [who were] then saying [to these two] that the Lord was existentially (and: actually) aroused and raised up, and then was seen by Simon."

35. So then they, themselves, began leading forth with a detailed explanation about the events on the road, and how He came to be known to them in the breaking of the loaf of bread.

36. Now upon their speaking these things, He [other MSS: Jesus] himself stood in their midst, and proceeds to say, "Peace [= Shalom] to (or: [is] for; by; in) you folks."

37. Yet as [some] were being startled, while [other] were being terrified – then [all] were becoming ones in the grips of fear – they kept on supposing (imagining; assuming) to be presently watching (being a spectator of) a spirit.

38. Then He said to them, "Why are you folks shaken... troubled... disturbed? And because of what are reasonings and doubts repeatedly climbing up within the midst of your hearts?

39. "Look at My hands, and My feet... see and perceive that I, Myself, am Him (or: that I Myself continue existing; or: because, as for Me, I continue

existing [as] Myself)! **Handle Me, and feel as you grope and touch, then perceive that wind and spirit does not usually have flesh and bones – according as you folks continue viewing Me [as] continuously having."**

40. **And while continuing in saying this, He showed (displayed) [His] hands and feet to them.**

41. **But at their still continuing in not trusting or believing (or: disbelieving) – from the joy and continued marveling, wondering and bewilderment – He says to them, "Do you presently have something edible (or: = any food), here in this place?"**

42. **So they handed a piece of broiled (or: baked) fish to Him.**

43. **Then, upon taking (or: receiving) [it], He ate [it] in front of them and in their sight.**

44. **Now He says to them, "These [were] My words (thoughts; ideas; or: This [is] My message) – which I spoke to you folks, while yet being together with you – That it continues binding and necessary for all the things having been written within the Law of Moses, and in the Prophets and Psalms, concerning Me, to be fulfilled."**

45. **At that time He fully opened back up again their minds to be habitually making the Scriptures flow together (or: to continue putting the Scriptures together so as to comprehend [them]),**

46. **And then He says to them, "Thus is has been written [other MSS add: and thus it continued binding] [about] the Christ (the Anointed One): He was to suffer, and then to rise (or: stand back up again) from out of the midst of dead folks – on the third day –**

47. **"and then, upon the [authority and basis of] His Name, a change of mind and thinking – [proceeding, or, leading] into a flowing away of failures (a sending away of mistakes; a forgiveness of sins; a divorcing of the situations of missing the target; an abandonment of guilt; a release from error) – is to be proclaimed by heralds unto all the ethnic multitudes and nations (or: the Gentiles; the non-Israelites), beginning (or: with folks starting) from Jerusalem.**

48. **"You folks are witnesses of these things (or: are people who can give evidence for these people).**

49. **"And so, look and take note: I, Myself, am now sending forth the Promise from out of the midst of My Father (or: am out from within repeatedly sending forth My Father's promise; or: From where I now am, I now continuously send forth the promise, which is My Father,) upon you people. So you, yourselves, sit down (be seated) within the City – until where (or: which [situation] or: what [time]) you can (or: may) clothe yourselves with (or: enter within the midst of) power (and: ability) from out of the midst of exaltation (or: height; elevation; perhaps: = on high)."**

50. **Now He led them out [on the Mount Olives] as far as facing toward Bethany (or: to where [the road turns off] toward Bethany), and then, after**

**lifting up His hands on [them], He spoke words of ease and well-being, and blessed them.**

**51. Then – it happened during the [occasion for] Him to be blessing them – He stationed [Himself] at an interval from [His] former position, away from them, and then He was progressively carried back up into the atmosphere (or: heaven; sky) again.**

**52. And they themselves, after doing obeisance and paying homage to Him and bowing in worship, returned into Jerusalem, with great joy.**

**53. Later, they were through all [times and conditions] within the Temple grounds and courts, constantly praising God, and habitually speaking good words of ease and well-being. It is so (Amen).**

[written circa A.D. 57-62 – Based on the critical analysis of John A.T. Robinson]



# JOHN

## CHAPTER 1

1. **Within a beginning** (or: In union with Headship and Sovereignty) **there was the Logos** (the Word; the Thought; the collection of thoughts; the Idea; the Reason; the discourse; the communication; the verbal expression).

**And the Logos** (the idea; the thought; the expression; the Word) **was facing, [directed, and moving] toward**, (or: continued being face to face with) **God**.

**And the Logos** (the Word; the thought; the idea; the reason; the expression) **continued being God**.

(or: Originally, within the midst of the first principle, the Word was existing and continued to be, and the Word was being [projected] toward God. And this Word, It was existing actually being God;

or: In command was Reason, and Reason was staying with God, for Reason was just what God was;

or: The Thought was in the midst of [the] Source, the Thought was oriented toward Deity, and the Thought was [an extension of] Deity;

or: In beginning, the collected and put side by side Thoughts continued in progressive existence, and the collected and put side by side Thoughts continued being a progression to God, and God {"the Divine Mystery" – Tillich} was in continued existence being those collected and put side by side Thoughts;

or: In union with [the] beginning there was the continued existence of the Idea, and the Idea was continued existence face to face with God, and the Idea continued in existence being "the Divine Mystery" {Paul Tillich's definition of *theos*};

or: In beginning, the Word continued Being. Then the Word was Being directed toward God. And yet the Word was Being God.)

2. **This** (or: This One) **was continuing in existence, within a beginning and in union with Headship and Sovereignty, facing [directed, and moving] toward** (or: staying with) **God**.

3. **All things** (or: All people; [The] whole) **come to be** (or: are at some time birthed; occur; or: came to be; were birthed; or: suddenly happened) **through and by means of It** (i.e., the Word; or: Him), **and apart from It** (or: Him) **not even one thing comes into being** (occurs; was birthed; came into being; happens) **which has come into being** (which has occurred; which has happened).

4. **Within It** (or: Him), **life was continuing and progressively existing**

(or: In It was life [as a source]; [Aleph, D and others witnesses read present tense: In union with it there continues being life; Life progressively exists within the midst of It]). **And the life was continuing being, and began progressively**

**existing as, the Light of mankind** (or: Furthermore, the Light progressively came to be the life known as humanity, and was for human beings).

**5. And the Light is constantly shining and keeps on progressively giving light within the darkness** (or: within the midst of The Darkness; or: = in the ignorant condition or system).

**And yet the darkness does not grasp or receive it on the same level**

(or: Furthermore, the Darkness did not take it down, so as to overcome it or put it out; or: = the ignorant condition or system would have none of it, nor receive it down into itself [in order to perceive it]; But that darkness does not correspondingly accept It nor commensurately take It in hand so as to follow the pattern or be in line with Its bidding).

**6. A man came to be** (was birthed), **being one having been sent forth with a mission, as a representative, from God's side** (or: having been commissioned as an emissary and sent forth from beside God; having been sent forth to the side, as an envoy, whose source was God); **a name for him: John.**

**7. This one came into a testimony** (or: went to witness; came for evidence), **to the end that he may give testimony** (be a witness; show evidence) **about The Light, so that all humanity** (or: everyone) **would at some point come to believe and trust through him** (or: by means of it).

**8. That person (= He) was not The Light, but rather [he came] so that he could give testimony** (would be a witness; should present evidence) **about The Light.**

**9. It was** (or: He was, and continued being) **the True and Genuine Light which** (or: Who) **is continuously** (repeatedly; progressively) **enlightening** (giving light to) **every person** (or: human) **continuously** (repeatedly; progressively; constantly; one after another) **coming into the world** (or: the ordered system of culture, religion, economics and government; or: the universe)

(or: It was the real Light, progressively coming into the world {organized system}, which is progressively enlightening {or: shedding light on} every human).

**10. It was** (or: He was, and continued existing being) **within the world** (ordered system), **and the world** (ordered system) **came to be** (or: was birthed) **through It** (or: by means of Him), **and the world** (ordered system) **did not have intimate, experiential knowledge of It** (or: did not recognize Him; had no insight into It).

**11. It** (or: He) **came into Its** (or: His) **own things** (possessions, or people), **and It's own** (or: His own) **people did not receive It** (or: Him) **and take It** (or: Him) **to their side.**

**12. Yet, as many as receive It** (or: took Him) – **to the ones habitually trusting and believing into Its Name** (or: His Name) – **It gives** (or: He gave) **to them** (or: in them) **authority** ([the] right; or: privilege from out of the midst of Being) **to be birthed** (or: to become) **God's children** (born ones),

**13. who are born** (or: were given birth) **not out of bloods** (or: [flows] of blood), **neither forth from the will of flesh** (or: from the intent of a flesh [ceremony]), **nor yet**

**out of the will** (purpose; intent) **of an adult male, but to the contrary, from out of the midst of God!**

**14. And so The Word**

(the Idea; the Thought; the Reason; the Discourse; the Message; The Collected Expression of Rational Logic; The Logos; = the meaning, plan and rational purpose of the ordered universe) **births itself flesh**  
(or: became flesh; came to be [in] flesh; came into existence being flesh; = God's thought, the ground of all real existence, became projected into creation as an immanent power within the world of mankind, inhabiting flesh), **and lives in a tent, within us** (or: set up a tent and tabernacled among us), **and we view** (attentively gaze at; looked at so as to contemplate) **Its** (or: His) **glory**  
(Its manifestation which calls forth praise; Its appearance which creates and effects opinions in regard to the whole of human experience; = His manifest presence): **a glory** (= prestige and importance; reputation and opinion-forming appearance) **as of an only-begotten one at a father's side** (or: [the] glory from [the presence of the] Father, as a uniquely-born One), **full of grace and truth** (filled with favor as well as reality and genuineness).

**15. John is continuing witnessing about It** (or: Him) **and has cried out, repeatedly saying,**

**“This One was the One of Whom I said, ‘The One progressively coming behind me has come to be in front of me** (or: has taken precedence of me),’ **because He was existing first, before me** (or: ‘that He was first [in place and station] in regard to me’),”

**16. because we all at some point receive** (take with our hands) **from out of His fullness** (or: Its full contents; that which fills Him up): **even grace in the place of grace**

(or: favor corresponding to and facing favor; a [new fresh] gracious favor in the place of and replacing [the previous] gracious favor; [one] joyous favor after and exchanged for [another] joyous favor),

**17. because the Law was given through Moses, yet grace and truth** (or: favor and reality) **are birthed** (or: came to be) **through Jesus Christ.**

**18. No one at any time has seen God. The only-begotten** (uniquely-born) **God** [other MSS: Son], **the One continuously existing, [moving, directed and leading] into the Father's place of safety and intimacy** (bosom; breast; chest; folds of a garment; inlet or bay), **that One interprets and explains by unfolding and bringing [Him] out.**

**19. And this is** (or: continues being) **the testimony of John** (the witness having its source in John), **when the [religious authorities of the] Jews sent forth the priests and the Levites** [note: thus they were also from the Sadducees] **as emissaries out of**

**Jerusalem toward (to) him – to the end that they may ask him, “You, who are you?” –**

**20. and he confessed and did not deny, even agreed that, “I am not the Christ (the Anointed One; = the Messiah).”**

**21. And so they asked him, “What, then? Are you Elijah?” And then he continues saying, “I am not.” “Are you The Prophet?” Then he distinctly replied, “No!”**

**22. Therefore they said to him, “Who are you, so that we may give a decided reply to the ones sending us – what are you in the habit of saying about yourself?”**

**23. He affirmed, “I am a voice (or: [the] sound) of one repeatedly calling out loudly (crying out; exclaiming; imploring) within the desolate place (the wilderness; the uninhabited region; the lonely place), ‘Straighten the way of [the] Lord (the Lord’s road; the path pertaining to [the] Lord [= Yahweh or Christ, the Messiah])’**

**(or: habitually shouting, ‘Make straight in the wilderness the way originating in [the] Owner [= Yahweh or Christ]’)! [Isa. 40:3]**

**just as Isaiah, the prophet, said.”**

**24. Now the folks having been sent as emissaries were [sent] from the Pharisees.**

**25. And then they asked him, and said to him, “Why, then, are you continuously immersing (or: baptizing), since (or: if) you are not the Christ nor Elijah nor The Prophet?”**

**[note: by immersing folks, either John was treating the Jews as non-Jewish proselytes, or else it should be the Messiah, or His representative, initiating Israel into the new Age – if all the Jews were now supposed to be immersed]**

**26. John replies distinctly to them, saying, “I am repeatedly immersing (baptizing) within water. He, Whom you men have not seen or perceived, and have no knowledge of or acquaintance with, has stood in your midst [other MSS: continues presently standing in your midst].**

**27. “He is the very One, Who, progressively coming behind me, has come to be in front of me, of Whom I am not worthy (equal of value) that I should loose the lace (strap; thong) of His sandal.”**

**28. These things occurred (or: came into being) in Bethany, on the other side of the Jordan, where John was living his life (or: was existing), repeatedly immersing.**

**29. The next day (or: On the morrow) he is looking at and observing Jesus progressively coming toward him, and he begins saying, “Look! (Pay attention, see and perceive)!**

**God’s Lamb (or: the Lamb from God; the Lamb having the character and qualities of God; or, in apposition: the Lamb which is God), the One continuously lifting up and carrying away the Sin of the world, and removing the sin which belongs to and is a part of the System**

**(or: habitually picking up and taking away the failure and error brought on by the organized system; progressively removing the falling short and the missing of**

the goal from the world of culture, religion, economy and government [= from humanity and society])!

30. **“This One is He over whose situation [other MSS: concerning Whom] I said, ‘An adult male is progressively coming behind me Who has come to be in front of me,’ because he was existing** (was continuously being) **before me** (or: first in rank and importance in regard to me).

31. **“And I had not seen Him to know, recognize or be aware of Him, but nevertheless, to the end that He may be brought to light in** (or: for) **Israel** (or: be manifested to Israel) – **because of this – I came continuously immersing** (or: baptizing) **in water.”**

32. **And John testified** (gave witness), **repeatedly saying that, “I have viewed and continued gazing at, so that I can now visualize, the Spirit progressively stepping down** (or: the Breath-effect continuously descending), **as a dove, forth from out of [the] atmosphere** (or: as a pigeon out of the sky, or from heaven), **and It remains and dwells upon Him** (or: It abode upon Him).

33. **“And yet, I had not seen Him to know or be aware of Him! But further, the One sending me to be habitually immersing** (baptizing) **in water, that One said to me, ‘Upon whomever you may see the Spirit progressively stepping down** (or: the Breath-effect continuously descending) **and then continuously remaining** (dwelling; abiding) **upon Him, this One is** (continuously exists being) **the One progressively** (or: habitually) **immersing** (or: baptizing) **within a set-apart spirit** (or: in [the] Holy Spirit; in union with the Sacred Breath).’

34. **And so I myself have seen and given witness, and thus now bear testimony, that this One is God’s Son** (or: continuously exists being the Son which is God; or: = the Son having the character and qualities of God; or: the Son from God).”

35. **The next day** (or: On the morrow) **John, and two from among his disciples, again had taken a stand and now stood [there].**

36. **Later, gazing upon Jesus progressively walking around, he is saying, “Look** (Pay attention and perceive; See and consider)! **God’s Lamb** (or: The Lamb whose origin is God; or: the Lamb which is God).”

37. **And his two disciples hear** (or: heard; listen) **as he is speaking, and then they follow** (or: followed with) **Jesus.**

38. **Now Jesus, being suddenly turned and viewing** (or: gazing at) **them following, is saying to them, “What are you seeking** (or: What do you habitually look for)?” **Yet they said to Him, “Rabbi,” – which, being translated and explained, is normally being called** (or: termed) **“Teacher” – “where are you presently staying** (or: habitually remaining and dwelling)?”

39. **He replies to them, “Be coming, and you will see for yourselves [other MSS: Come and see (or: perceive)].” They went** (or: came), **then, and saw** (or: perceived) **where He is presently staying** (habitually remaining and dwelling), **and stayed** (remained) **at His side** (or: with Him) **that day. It was about the tenth hour.**

40. **Now Andrew, the brother of Simon Peter, was one of the two hearing at John's side, and following Him.**
41. **This one [i.e., Andrew] is first finding his own brother, Simon, and is saying to him, "We have found the Messiah [and now know Who and where He is]!" – which is presently being translated with explanation, "Christ" ([the] Anointed One) – "so we now know Who and where He is!"**
42. **And so he led him toward Jesus. Looking within (or: on) him, Jesus said, "You are Simon, the son of John [other MSS: Jonah]. You will be called Cephas" – which is presently being translated and interpreted, "Peter (a stone)."**
43. **The next day (or: On the morrow), He decided (or: He wants) to go out into Galilee. And then Jesus is finding Philip and proceeds saying to him, "Be constantly following Me!"**
44. **Now Philip was from (= had been living in) Bethsaida, the city of Andrew and Peter. [note: both Philip and Andrew are Greek names, a sign of Hellenization]**
45. **Philip proceeds finding Nathaniel [note: probably also called Bartholomew] and says to him, "We have found the One [of] Whom Moses wrote within the Law and the Prophets: Jesus – Joseph's son (or: a son of Joseph) – the one from Nazareth!"**
46. **Then Nathaniel said to him, "Can anything good be out of Nazareth?" Philip continues, saying to him, "Come and see."**
47. **Jesus saw Nathaniel progressively coming toward Him, and He begins saying about him, "Look, and pay attention: truly an Israelite, within whom exists (or: there continues being) no deceit (bait or contrivance for entrapping; fraud; guile)!"**
48. **Nathaniel says to Him, "From where (or: what place) are you having an intimate knowledge of me?" Jesus decidedly answers, and said to him, "Before Philip made a sound to call out to you, [you] being under the fig tree, I saw you."**
49. **Nathaniel considered and replied to Him, "Rabbi, You – You are the Son of God! You – You are Israel's King!"**
50. **Jesus decidedly answers, and said to him, "Because I said to you that I saw you down under the fig tree, you are believing (or: trusting)? You will see greater things than these."**
51. **And He is further saying to him, "It is certainly true (or: Amen, amen; = Most truly). I am presently saying to you folks (or: men), you will be seeing the heaven (or: atmosphere; sky) being one that is opened back up again, and 'God's agents repeatedly (progressively; continuously) ascending (stepping back up again) and habitually (progressively; continuously; repeatedly) descending (stepping down)' [Gen. 28:12] upon the Son of the Man (or Mankind's Son; the Son of humanity; the Human Son)."**

## CHAPTER 2

1. **And on the third day a wedding (marriage; wedding feast) occurred (took place) within Cana of Galilee, and the mother of Jesus was there.**

2. **Now Jesus – along with His disciples – was also called into the wedding** (or: invited unto the marriage feast).

3. **Then later, there being a lack of** (a need of; a failing of sufficient) **wine, the mother of Jesus proceeds saying to Him, “They are not continuing to have (= they're running out of) wine.”**

4. **So Jesus is replying to her, “What [is it] to Me and to you, woman** (or: What [is that] for Me and for you, O woman; or: = My lady, what has this got to do with us)? **My hour is not yet** (or: is still not) **arriving.”**

5. **His mother proceeds speaking, saying to the attending servants, “Do at once whatever** (or: anything which) **He may be telling (or: saying to) you.”**

6. **Now there were six stone water pots** (or: jars) **habitually lying there – corresponding to the cleansing (or: purifying) practice pertaining to the Jewish customs** (or: ritual and ceremony of washing, originating from the Jews) – **having capacities for up to two or three liquid measures** (= 18 or 27 gallons).

7. **Jesus says to them, “Fill the water pots** (or: jars) **full, with water.” And they filled them up to the upper part** (back up to the top, or, brim).

8. **So He continues speaking, saying to them, “Now bale out** (or: draw off) **[some] and proceed carrying** (bearing; bringing) **[it] to the head man** (or: chief) **of the dining room** (= the director of the feast).” **And they brought [it].**

9. **Now as the head man** (chief) **of the dining room sipped and tastes the water existing having been made to be wine** (or: the water [which] had been birthed being [now] wine) – **now he had not seen to know from where it is, yet the attending servants, the ones having baled** (or: drawn) **out the water, had seen and thus knew – this director of the feast begins calling out** (continues shrieking; or: insistently summons) **the bridegroom**

**10. and proceeds, saying to him, “Every man habitually places the fine** (the beautiful; the ideal) **wine first, and whenever they may have been made drunk, then the inferior. You – you have guarded and kept the fine** (ideal) **wine until now** (the present moment)!”

11. **This beginning of the signs Jesus performed** (did; made; constructed; accomplished) **within Cana, of the Galilee [district], and set His glory in clear light** (or: and manifested His splendor so as to create a reputation; and gave light in a manifestation which calls forth praise and has its source in Him).

12. **After this, He and His mother – also His brothers and disciples – went down into Capernaum, but they did not remain** (stay; abide) **there many days.**

13. **And [now] the [annual observance of the] Passover** [Feast; festival], **which originated with and pertained to the Jews** (the Jewish people, religion and culture), **was near, so Jesus went up into Jerusalem.**

14. **Now within the Temple grounds** [probably the court of the Gentiles] **He found those habitually selling cattle, sheep and doves** (or: pigeons), **and those who [for a fee] exchanged foreign coins for acceptable Jewish money** (the money brokers) **continuously sitting [at their stations, or tables].**

15. **And so, after constructing a kind of whip out of small rush-fiber cords** (or: making like a lash of twisted rush-ropes), **He casts** (or: ejected) **them all out of the Temple grounds [the outer courts]: both the sheep and the cattle. And He pours out the coins** (change; small pieces of money) **of the money changers** (= bankers for currency exchange), **and overturns the tables.**

16. **Then He said to the ones habitually selling doves** (or: pigeons), **“You folks at once take these things from this place! Stop making** (or: Do not habitually make) **My Father’s House a house of merchandise** (a merchant’s store; a market place; a house of business)!”

17. **Now His disciples are** (or: were) **reminded that it is standing written that ‘the zeal** (passion; the boiling jealousy) **of Your House** (or: whose source is Your House; or: for Your House; or: pertaining to Your House) **will “completely consume Me”** (“will eat Me down and devour Me”).’ [Ps. 69:9]

18. **Then the [religious authorities of the] Jews decided and respond to Him. And they say, “What sign** (authenticating token or distinguishing signal) **are you presently showing** (pointing out; exhibiting) **to us, [seeing] that you are proceeding to do these things?”**

19. **Jesus considered then responds to them, and says, “Loosen** (or: Undo, and thus, destroy or demolish) **this Sanctuary** (Shrine; Divine Habitation; = the Temple consisting of the holy place and the holy of holies), **and within three days I will raise it up** (or: awaken it; arouse it).”

20. **Then the Jews [= religious authorities] say, “This Sanctuary was built** (constructed to be the House) **and erected in** (or: over a period of) **forty-six years – and now you – you will raise it up within three days?!”**

21. **Yet that One** (= He) **had been speaking about the Sanctuary** (or: inner Temple) **which is His body.**

22. **Then, when He was awakened, aroused and raised up forth from out of the midst of dead ones, His disciples were reminded that He had been repeatedly saying this, and they believed the Scripture and trusted in the word which Jesus said.**

23. **Now as He was continuing being within Jerusalem during the Passover** [note: the feast of unleavened bread followed for seven days right after the Passover], **in the midst of the festival** (celebration; Feast), **many believed and put their trust into His Name, constantly gazing upon and critically contemplating His signs** (or: the



authenticating tokens and distinguishing signals originating in Him), **which He was continuing to perform** (or: had been progressively doing).

24. **Yet Jesus, Himself, was not habitually entrusting Himself to them** (or: had not been adhering Himself to them, or committing Himself for them; or: kept on refusing to trust Himself to them), **because of the [situation for] Him to be continuously** (habitually; progressively) **knowing all men by intimate experience through insight,**  
25. **and because He was not having** (had not been continually holding) **a need requiring that anyone should bear witness** (or: give testimony or evidence) **about mankind** (or: humanity; the Man), **for He, Himself, was constantly** (had been habitually) **knowing by intimate experience what was continuing to be within mankind** (humanity; the [corporate] Man).

### CHAPTER 3

1. **Now there was a man from out of the Pharisees, Nicodemus by name, a ruler** (leader; chief; head man) **of the Jews** (= Jewish culture and religion).

2. **This one comes** (or: goes; came; went) **to Him by night, and says** (or: said) **to Him, "Rabbi, we have seen and thus know that You have come from God, and are here: a Teacher, for no one is able** (or: continues having power) **to constantly be doing** (making; producing) **these signs** (or: habitually performing these authenticating tokens and attesting signals), **which You are constantly doing** (performing; producing), **unless God would continue being with him** (or: if God should not be constantly with him)."

3. **Jesus considered, and replies to him, saying, "Certainly it is so, I am saying** (= I now point out) **to you, unless anyone** (or: someone) **may be born back up again to a higher place** (or: can be brought to birth again; or: would be given birth from above), **he continues having no power** (or: he is continuously unable) **to see or perceive God's reign, realm, or kingdom."**

4. **Nicodemus says to Him, "How does a man continue being able to be born, being an old man? He is not able** (or: He remains powerless) **to enter into his mother's womb** (cavity; belly) **a second [time] and be born!"**

5. **Jesus decisively replies, "Certainly it is so, I am saying** (= pointing out) **to you, unless anyone** (or: someone) **may be born forth from out of water and spirit, he continues being unable** (he remains having no power) **to enter into God's realm** (or: reign; kingdom).

6. **"The thing being birthed, having been born forth from out of the flesh, is** (continues existing being) **flesh, and the thing being birthed, having been born forth from out of the Spirit, is spirit** (or: what is birthed out of Breath-effect continues being Breath-effect).

7. **"You should not be amazed** (or: begin to marvel; at some point be filled with wonder; suddenly be astonished; or: Don't be surprised) **that I said to you, 'It is necessary and binding for you folks to be born back up again to a higher place** (or: for you people to be given birth from above)."

8. **“The Spirit (or: Breath) habitually breathes where It (or: He) is presently intending (willing; purposing), and you continually hear It’s (or: His) voice, but yet you have not seen, and thus do not know, from what source It continuously comes, and where It goes and brings [things and folks] under control.**

(or: The wind constantly blows where it presently sets its will, and you constantly hear it’s sound, but yet you have not seen and do not know from where it is coming, nor where it is going;

or: = The wind continuously blows and the Spirit normally breathes – in the place that each has purpose. And so you are often hearing the sound that either make, although you have not perceived from what place it is presently coming, as well as to what place it is presently leading, under [its influence or control].)

**Thus is everyone (or: does everyone constantly exist being) – the one being birthed, having been born forth from out of the midst of the Spirit (or: Breath).”**

9. **Nicodemus considered in reply, and says to Him, “How is it possible for these things to occur? (or: How can these things come to be; How is it repeatedly able [for] these to come to birth?)”**

10. **Jesus decisively responded and says to him, “You yourself are the teacher of Israel, and you continue not knowing and being intimately familiar with these things!**

11. **“Certainly it is so, I am now saying to you, that which we have seen and thus know (or: perceive), we are constantly speaking (or: telling; chattering [about]), and what we have caught sight of and seen we repeatedly bear witness of (constantly give testimony to), and you folks continue not receiving (or: none of you are laying hold of) our witness (or: testimony; evidence).**

12. **“Since I tell (or: If I told) you folks the earthly things (or: ones; situations), and you folks are not continuing in belief (do not presently believe; are not proceeding to trust), how will you believe or trust if I should speak to you the things (or: situations; ones) upon the heavens**

(or: the super-heavenly occurrences; the fully-heavenly things [taking place]; the things or folks being in a position of control upon the atmospheres)?

13. **“Furthermore, no one has ascended (or: stepped up) into the heaven (or: atmosphere) except the One descending (or: stepping down) from out of the midst of the atmosphere (or: heaven): the Son of Mankind (the Son of the human; Humanity’s Son; the Son of man) – the One continuously being (or: constantly existing) within the midst of the heaven (or: atmosphere).**

[with p66 & 75, Aleph, B and others: And yet not even one person climbed up into heaven (or: the sky), if not that one at one point descending from out of the midst of heaven (or: the sky) – the Human Being.]

14. **“And so, just as (or: correspondingly as) Moses lifted up (elevated; raised up high) the serpent, within the wilderness (desert; desolate place) [Num. 21:7ff], thus it is necessary and binding for the Son of Mankind (Humanity’s Son) to be lifted up (elevated; raised up high; exalted),**

15. **“to the end that everyone – the one habitually believing and trusting – would continuously have eonian life** (life having the state of being, qualities and characteristics of the sphere pertaining to the Age; age-quality and eon-lasting life): **within** (or: in union with) **Him!**

[with other MSS: so that all, continuously trusting into Him {others: on Him}, may not lose or destroy themselves, but rather may habitually hold age-abiding life (eonian life; life that continues on through the ages).]

16. **“For thus** (or: You see, in this manner) **God loves the world** (the universe; the ordered arrangement; the organized system [of life and society]; or: = all mankind), **so that He gives His uniquely-born** [with other MSS: the only-begotten] **Son, to the end that all** (or: everyone) **– the one habitually believing and trusting into Him – would not lose or destroy themselves, but rather can continuously have** (or: would habitually hold) **eonian life** (age-durative life with qualities derived from the Age; life of and for the ages).

[note: I have here given the “fact” sense of the *aoiist* tense of the verbs “love” and “give” rather than the simple past tense. The statement by Jesus is a “timeless” fact of God; it signifies that the object of His love and His gift, (the cosmos; the universe; the world of men and created beings), is in view as a whole, and both the love and the gift are presented as fact, as one complete whole (punctiliar) which exists apart from any sense of time, i.e., from the realm of the “eternal,” or, “the Being of God”]

17. **“For God does not send forth** (as an Emissary or Representative) **His Son** [other MSS: the Son] **into the world** (system; universe) **to the end that He should continuously separate and make decisions about the world** (or: would at some point sift and judge, or bring judgment upon, the universe or system), **but to the contrary, to the end that the world would be delivered**

(or: that the system could be healed and made whole; that the universe should be saved and restored to health; that the world [of mankind] may be rescued and re-established in its original state): **through Him!**

18. **“The one habitually trusting and believing into Him is not being continuously sifted or evaluated** (is not habitually being separated for decisions or being judged). **The one not habitually trusting and believing has already been sifted and evaluated** (separated for a decision; judged) **and that decision yet exists, because he has not believed so that he trusts into the Name** [note: “name” is a Semitism for the person, or his authority, or his qualities] **of the uniquely-born Son of God** (or: into God’s Son – the only-begotten One).

19. **“Now this continues being the** (or: So there continues being the same) **process of the sifting, the separation and the decision** (the evaluation; the judgment), **because the Light has come** (or: has gone) **into the world** (the universe; the ordered system and arrangement of religion, culture and government; or: the system of control and regulation), **and yet mankind loves** (or: the people love; or: the humans loved) **the darkness rather than the Light, for their works** (deeds; actions) **were**

**continuing to be bad ones** (unsound ones; wicked ones; laborious ones; toilsome ones that created bad news; wrongful ones),

20. **“for all** (or: everyone) **habitually practicing** (or: performing) **the worthless** (base; mean; common; careless; cheap; slight; paltry; sorry; vile; refuse) **ones is continuously hating** (regarding with ill-will) **the light, and is not coming** (or: going) **to the light** (or: the Light), **so that his works** (deeds; actions) **may not be tested and put to the proof** (and thus, exposed and perhaps reproved).

21. **“Yet the one habitually doing the truth** (constantly constructing the real; repeatedly making the genuine) **is constantly coming** (or: going; moving) **toward the light** (or: the Light), **so that his works** (deeds; actions) **may be set in clear light and manifested, because they exist being ones having been worked and accomplished** (or: performed as deeds) **within God** (or: that it is within God [that they are] ones having been acted out).”

22. **After these things, Jesus and the disciples went** (or: came) **into the Judean territory** (land; country; region), **and He was wearing away the time there with them. He was also periodically immersing** (or: baptizing).

23. **Now John was continuing repeatedly immersing** (baptizing) **in Enon, near Salim, because much water was** (or: many waters were) **there, and [folks] kept showing up alongside and were being immersed** (baptized),

24. **for John was continuing, being having not yet been cast into the guardhouse** (jail; prison).

25. **There arose** (came to be) **from out of John’s disciples, thereupon, a discussion** (an inquiry; a seeking question) **with a Jew** (or: a Judean) **about cleansing** (ceremonial purification).

26. **So they went to** (or: come toward) **John, and said** (or: say) **to him, “Rabbi, he who was with you across** (on the other side of) **the Jordan [River], to whom you have borne witness** (or: for whom you have testified), **look** (see; consider), **this one is continually immersing** (baptizing), **and everyone is** (or: all are) **constantly coming** (or: going) **toward** (or: to) **him.”**

27. **John deliberated in reply and says, “Man continues without ability** (or: remains unable) **to be receiving anything, unless it may have been existing being having been given to him from out of the heaven**

(or: A man is continually powerless to lay hold of and take anything, unless he was possibly being one having been given [ability] from out of the atmosphere and heaven in him).

28. **“You folks, yourselves, repeatedly bear me witness** (or: habitually testify for me) **that I myself said, ‘I am not the Christ (the Anointed One)!’ But rather that, ‘I am one having been sent forth as an emissary** (one sent forth with a mission as a representative) **in front of That One.’**

29. **“The One continually holding** (or: constantly having) **the bride is** (exists being) **a Bridegroom** (or: [the] Bridegroom). **Yet the friend of the Bridegroom – the man having taken a stand, and continuing standing, and continuously hearing** [so as to

obey] from Him in joy – is constantly rejoicing because of the Bridegroom’s voice! **This joy – the one [that is] mine – has therefore been fulfilled** (or: This, then, my joy, has been made full).

30. **“It is necessary and binding for That One to be progressively growing and increasing, yet for me to be progressively less** (or: continually made inferior).

31. **“The One repeatedly coming back again from above** (or: habitually going again to a higher place) **is above upon all people** (or: constantly exists being up over upon all things). **The person continuously being forth from out of the earth [as a source] is** (or: constantly exists being) **from out of the earth, and is habitually speaking forth from out of the earth. The One continuously coming** (or: habitually going; repeatedly coming; progressively going) **forth from out of the midst of the heaven** (or: the atmosphere) **[as a source] is** (or: constantly exists being) **above upon all people** (or: up over upon all things).

32. **“What He has seen and hears** (or: heard), **to this He continuously bears witness** (or: is repeatedly testifying and giving evidence), **and no one is presently grasping** (or: habitually takes in hand; continues receiving) **His witness** (or: testimony; evidence).

33. **“The one receiving** (grasping; taking in hand; getting hold of) **His witness** (or: testimony; evidence) **certifies – by setting a seal** (= giving attestation) **– that God is true** (real; genuine; truthful),

34. **“for He Whom God sends forth with a mission** (dispatches as an Emissary and Representative) **habitually is speaking God’s declarations** (messages; sayings; the things spoken by God), **for God is habitually** (or: continuously) **giving the Spirit (Breath) [and] not from out of a measure** (= not by a measured portion or limit; = without measure and without limitation).

35. **“The Father continuously loves the Son, and He has given all people** (or, as a neuter: all things) **so that He has them as a gift within His hand.**

36. **“The one habitually trusting** (or: continuously believing) **into the Son is constantly holding and progressively having eonian life**

(life having the characteristics and qualities of the sphere of the Age; life for the ages; eon-lasting life; life whose source is the Age). **Yet the person continuing being unpersuaded by the Son** (or: being constantly incomplicant, disobedient or disbelieving to the Son; being repeatedly stubborn toward the Son) **will not catch sight of** (see; observe; perceive) **[this] life. To the contrary, God’s inherent fervor** (teeming passion and swelling desire; mental bent and natural impulse; propensity and disposition; or: anger, wrath and indignation) **is continuously remaining** (habitually dwelling and abiding) **upon him.”**

## CHAPTER 4

1. **Then, as the Lord** [other MSS: Jesus] **became personally aware** (or: came to know) **that the Pharisees heard that Jesus is progressively making and immersing** (baptizing) **more disciples than John –**

2. **although, to be sure, Jesus Himself had not been immersing, but rather His disciples [were] –**
3. **He abruptly left (or: abandoned) Judea and went (or: came) away again into the Galilee [district].**
4. **Now it was being necessary for Him to be progressively passing through Samaria.**
5. **He continues going, therefore, into a city of Samaria, called Sychar, near (close to) the small place (or: the plot of ground [which could be bought, and then become an inheritance, or sold]; the freehold) which Jacob gave to Joseph – to his son.**
6. **Now [the well of] Jacob's Spring (or: a spring that had belonged to Jacob) was located there. Jesus, therefore, being wearied from the journey, was sitting upon [part of the well surrounding] the Spring. It was about the sixth hour.**
7. **There presently is coming a woman of Samaria to draw (or: dip up) water. Jesus now says to her, "Would you give [some] to me, to drink?"**
8. **– you see, His disciples had gone away into the city so that they may buy food (nourishing provisions) in the market place –**
9. **The Samaritan woman is then saying to Him, "How is it that you, being a Jew, are requesting to drink from my side – me being a Samaritan woman? You know, Jews are not usually making common use [of things] with Samaritans!"**
10. **Jesus considered and decidedly said to her, "If you had seen, so as to be aware of and now perceive, God's gift, and Who is the One presently saying to you, '[Please] give [some] to me, to drink,' you would ask (or: make request of) Him, and He would give living water to you."**
11. **She says to Him, "Sir (= My lord), you are not even holding (or: having) a bucket or any means of drawing, and the well is deep! From where (or: From what source), then, are you holding (or: having) the living water?"**
12. **"You yourself are not greater than our father, Jacob, who gave the well to us, are you? Even he himself drank out of it, together with his sons and his nourished and reared ones (i.e., his livestock)."**
13. **Jesus considered and responds to her, and says, "Everyone repeatedly drinking from out of this water will become thirsty again.**
14. **"Yet whoever may drink from out of the water which I, Myself, will give to him will not become thirsty, on into the age, but further, the water which I shall give to (or: in) him will come to be (will become; will birth itself) within him a spring (or: fountain) of water, constantly bubbling up (continuously springing and leaping up) into a life having the source, character and qualities of the Age (life for the ages; eon-lasting life; eonian life)."**
15. **The woman is saying to Him, "Sir (= My lord), give to me this water, so that I may not constantly become thirsty, nor yet be repeatedly coming over to this place to be constantly drawing (or: dipping up)."**

16. **He presently says to her, “Be going on your way. At once call out to (or: summon) your husband and come to this place.”**
17. **The woman thoughtfully replies, and says to Him, “I am not presently having a husband (or: I do not continuously hold a man).” Jesus then says to her, “Beautifully you say that, ‘I am not presently having a husband (or: I do not continuously hold a man),’**
18. **“for you had five husbands (or: at various points held five men), and whom you now are presently holding (or: having) is not your husband. This you have said [is] true (or: a reality; [other MSS: This you truly say]).”**
19. **The woman now says to Him, “Sir (perhaps, by now: Lord), in carefully observing, I am perceiving that you, yourself, are a prophet.**
20. **“Our fathers worshiped (or: worship) within this mountain [i.e., Mt. Gerizim], and you folks continually say that the place where it continues necessary (or: is constantly binding) to be habitually worshipping is within Jerusalem.”**
21. **Jesus then says to her, “Be constantly trusting in Me (or: by and with Me; or: Continue believing Me), O woman (= dear lady), because an hour is progressively coming when neither within this mountain nor within Jerusalem will you folks give worship to the Father.**
22. **“You people are habitually worshipping what you have not seen and thus do not know. We [Jews] are presently worshipping what we have seen and thus know, because the deliverance (the being restored to the original state; the health and wholeness; the salvation) continues being (habitually is; constantly exists being) from out of the midst of the Jews.**
23. **“Nevertheless an hour is progressively coming – and now exists (or: is; is being) – when the true (real; genuine) worshipers will worship (or: will give worship to) the Father within spirit and Truth (or: in breath and reality; within the midst of [the] Spirit and a Fact), for the Father is also constantly seeking after such folks (habitually searching out such ones as this; continuously looking for and trying to find lost ones to be this kind) – ones continuously worshipping Him!**
24. **“God [is] spirit (or: Breath), and it is binding (or: necessary) for the ones continuously worshipping Him to be constantly worshipping in union with spirit and Truth (in breath [= life] and reality; within the midst of [the] Spirit and [the] Fact).”**
25. **The woman then says to Him, “I [other MSS: we] have perceived (or: seen) and hence know that a Messiah repeatedly comes (or: an anointed leader periodically comes; Messiah is presently coming) – the One commonly called (or: interpreted or translated) ‘Christ.’ Whenever that one comes, he will bring back a report (or: fully announce again a message; or: = explain) to us about all men (or: things; or: [the] whole [matter]).”**
26. **Jesus then says to her, “I – the One presently speaking to you – I am [the One].”**
27. **Now upon this [situation], His disciples came, and were (or: had been and continued) wondering (or: amazed; astonished) that (or: because) He had been and**

continued speaking with a woman. Of course (or: Indeed, let me tell you), no one said, “What are You looking for?” or “Why are you speaking with her?”

28. Then the woman left behind her water jar (or: pot) and went away into the city, and proceeds saying to the men,

29. “Come here! See a man who said to me (or: told me) everything which I did (or: all [the] things which I do)! Surely this one is not the Christ, is he? (or: Is this one not the Christ?; Can this one be the Christ?)”

30. They came (or: at once went) forth out of the city, and were progressively coming toward Him.

31. In the meantime (or: Meanwhile) the disciples had kept on urging Him, repeatedly saying, “Rabbi, You must eat!”

32. Yet He says to them, “I, Myself, continually have (or: hold) food to eat which you men have not seen and hence do not know.”

33. Thereupon, the disciples were saying to one another, “Did anyone bring Him something to eat? (or: No one brought Him anything to eat!)”

34. Jesus then says to them, “My food is (or: exists being) that I should do (perform; produce; [other MSS: continuously be doing]) the will (intent; purpose) of the One sending Me, and I should bring His work to its goal (or: complete His act; finish and perfect His deed).

35. “Do you guys not commonly say that, ‘It is still (or: yet) four months more, and then the process of harvesting progressively comes’? Consider (or: Look and see)! I am now saying to you men, ‘Lift up your eyes and attentively view (fix your eyes on, gaze at and consider) the countryside and fields of cultivated tracts, that they are radiant (brilliant; or: bleached light to white) toward a harvest.’

36. “Already (or: Even now) the one habitually (normally; or: progressively) reaping (harvesting) is constantly receiving (or: taking in his hand) a compensation (a wage; a reward; a payment), and is constantly (or: presently) gathering (collecting; bringing together) fruit into a life having the source, character and qualities of the Age (eonian life; life for the ages; eon-lasting life), so that the one habitually (or: progressively) sowing and the one habitually reaping (or: repeatedly harvesting) may be continually rejoicing together [in the same place or at the same time].

37. “for within this [relation, respect, or, matter] the message (or: saying; thought; verbal expression; word) is genuinely true (dependable; real), that, ‘the one is habitually sowing, and another is habitually reaping (or: one is the sower, and another the harvester).’

38. “I, Myself, sent you men off as commissioned agents (or: representatives; emissaries) to be constantly harvesting (or: reaping) [a crop] for which you folks have not labored, so as to be wearied from toil; others, of the same kind, have done the hard labor and are weary (tired) from the toil, and you men have entered into their labor [i.e., into the results and fruit of their work and have thus benefited from it].”



39. **Now many of the Samaritans from out of that city believed and put their trust into Him through the word** (the message; the communication) **of the woman constantly bearing witness that, “He said to me everything which I did** (or: He tells me all things that I do)!”

40. **Therefore, as the Samaritans came toward** (or: to) **Him, they began asking, and kept on begging, Him to continue remaining** (or: dwelling) **with them** (or: at their side). **So He stayed** (or: remained; dwells) **there two days.**

41. **And then many more folks believe through** (or: And so many people, in and by much [evidence], placed their trust, because of) **His word** (message; thought; idea; communication),

42. **and were saying to the woman, “We are no longer believing or trusting because of what you said** (your speaking; your speech), **for we ourselves have heard from Him, and have seen to become aware and thus know that this One truly** (really; genuinely) **is the Deliverer** (Rescuer; Savior; Healer and Restorer to health and original condition) **of the world**

(of the universe; of the ordered system of culture, religion, economy and government; or: of, or from, the dominating and controlling System; or: = of all mankind), **the Christ** (the Anointed One; [= the Messiah]).”

43. **Now, after the two days, He went out from there into the Galilee [area],**

44. **for Jesus, Himself, bore witness** (or: testifies) **that a prophet continues to hold no honor** (or: is not in the habit of having value or worth; is not respected or rightly evaluated) **within his own country** (or: fatherland).

45. **Now then, when He comes into the Galilee [district], the Galileans at once receive and welcome Him, being folks having seen everything that He did** (performed; produced) **at the festival** (feast; celebration) **within Jerusalem – for they themselves, also, went into the festival** (feast).

46. **So Jesus went back again into Cana, of the Galilee [area], where He made the water [to be] wine.**

**Now there was a certain royal officer** (king's courtier; or: relative of the king; royal one) **whose son was continuing sick** (infirm; without strength in a chronic ailment) **within Capernaum.**

47. **This man, upon hearing that Jesus is presently arriving from out of Judea into the Galilee [district], went off toward Him and began asking and kept on begging Him so that He would walk down** (or: descend) **at once and instantly heal** (or: cure) **his son, for he was progressing in being about to be dying** (or: was at the point of death).

48. **However, Jesus says to him, “Unless you folks see miraculous signs and unusual events** (wonders; portents; omens), **you people can in no way** (or: would under no circumstances) **trust or believe.”**

49. **The royal officer** (courtier; king's attendant or relative) **continues, saying to Him, “Lord** (or: Sir; Master), **walk down** (or: descend) **at once, before my little boy dies!”**

50. **Jesus then says to him, “Be proceeding on your way** (or: Depart and continue traveling). **Your son continues living.”** The man trusts and believes the word (message; statement) **which Jesus said to him, and began proceeding on his way.**

51. **Now at the time of his steadily descending, his slaves meet him, saying that his boy continues living.**

52. **He then inquired from them the hour within which he began to better hold himself** (or: started to have better health; held a turn to a more trim and improved condition), **and they then said to him, “Yesterday [at the] seventh hour, the fever released from him** (or: let him go away; divorced him; emitted from him; flowed off him).”

53. **Then the father knew by this experience that [it was] in that hour within which Jesus said to him, “Your son continues living,” and he believed** (or: experiences trust), **he and his whole household.**

54. **Now this [is] again a second sign [which] Jesus makes** (or: did; performed; produces), **upon coming from out of Judea into the Galilee [district].**

## CHAPTER 5

1. **After these things there was a festival** (or: feast) **pertaining to the religion and culture of the Jews, and Jesus went up into Jerusalem.**

2. **Now within Jerusalem, at the sheep gate [which is within the northern city wall], there is a constructed pool [for bathing or swimming] – the one being normally called** (or: named) **in Hebrew “Bethzatha”** (means: House of the Olive; [other MSS: Bethesda, which means: House of Mercy]) – **presently having five covered colonnades** (porticos; porches supported by columns).

[note: that this structure existed when John wrote this (the verb is present tense) is evidence for this being written prior to A.D. 70 and the destruction of Jerusalem]

3. **Within these and filling them [was] a crowd of the sick** (weak; infirm) **folks, of blind people, of those being lame** (crippled; or: missing a foot), **[and] of withered** (dried up) **folks** [A & later MSS add: habitually receiving from, and thus waiting for, the moving (or: agitation) of the water].

4. [this vs. omitted by WH, Nestle-Aland, Tasker, Panin, following p66 & 75, Aleph, B & other MSS (also absent in Old Syriac, Coptic versions & Latin Vulgate); it is present in A & others: for an agent of {the} Lord used to on occasion (or: corresponding to a season; in accord with a fitting situation) descend (or: step down) within the bathing (or: swimming) pool and it was periodically agitating the water. Then the first one stepping in, after the agitation of the water, became sound and healthy – who was at any time being held down by disease (or: sickness).]

5. **Now there was yet a certain man there, having continuously [spent] thirty-eight years within his illness** (weakness; infirmity).

6. **Jesus, having seen this man presently** (or: habitually) **lying [there], and intimately knowing** (or: knowing from personal experience) **that he already continues having [spent] much time [thus], the says to him, “Do you continue purposing to become sound in health?”** (or: “Are you habitually intending or presently wanting to become restored to your original healthy condition?”)

7. **The ill** (infirm; weak) **man considered and answers Him, “Sir** (or: Lord; Master), **I do not regularly have a man, to the end that he should cast me into the pool whenever the water may be disturbed** (or: stirred up; [perhaps: = rippled by a wind]). **But within which [time, or, situation] I [by] myself am in progress of coming** (or: going), **another one is always stepping down** (or: descending) **before me!”**

8. **Jesus then says to him, “Get on up** (or: Proceed to rise up), **pick up your pallet** (or: mat; cot) **and go to walking about!”**

9. **And immediately the man becomes sound and healthy, and he was raised up** (or: was aroused), **and at once takes up his pallet** (or: mat; cot), **and began walking about.**

– now it was a sabbath on that day –

10. **The Jews [= religious authorities], therefore, were saying to the man having been attended and cured** (having received the therapy and healing), **“It is sabbath** (or: It is a sabbath), **and it is not permitted** (it is not lawful; = contrary to Torah) **for you to lift up or carry the pallet** (mat; cot).”

11. **Yet he considered and answers them, “The one making me sound and healthy: that one said to me, ‘Pick up your pallet** (mat; cot) **and go to walking about.”**

12. **They then asked him, “Who is the person** (or: fellow), **the one saying to you, ‘Pick it up and go to walking about’?”**

13. **Now he, being the one being healed, had not perceived so as to know who He is, for Jesus, as a swimmer turning his head to the side, slipped out of the crowd being [there], within the place.**

14. **After these things, Jesus is presently finding him within the temple grounds** (or, courts), **and says to him, “Consider** (See; Take note), **you have come to be sound and healthy! No longer continue in error** (or: Do not further make it a habit to stray from the goal), **so that something worse may not happen to you** (or: to the end that something worse should not come to be in you).

15. **The man then went away and told the Jews [= religious authorities] that Jesus is the one making him sound in health,**

16. **so on this account the Jews [= religious authorities] kept in hostile pursuit and were persecuting Jesus** [other MSS add: and were seeking to kill Him], **because He kept on doing these things on a sabbath.**

17. **But Jesus decidedly answers them, “My Father is continuously working and keeps on being in action until the present moment** (or: up to right now); **I, Myself, also am continually working** (or: and so I Myself continue active, regularly performing in [His] trade).”

18. **On this account, therefore, the Jews [= the religious authorities] were all the more continuing in seeking to kill Him off, because not only was He habitually loosing and destroying (or: dismantling; breaking down) the sabbath, but further, He was also repeatedly saying that God [is] His own Father – making Himself equal to God (or: the same thing as God; even, on the same level, in God).**

19. **Jesus therefore considered and replied, and began saying to them, “It is certainly so (Amen, amen; It is so, it is so)! I am now saying to you folks [that] the Son continues unable to do anything from Himself (or: the Son, from Himself, habitually has no power to be doing anything [independently]) except He can (or: unless He should) continue seeing something the Father is in process of doing (or: if not something He may presently observe the Father making, producing, constructing, or creating), for what things That One may likely be progressively doing (making; constructing; creating; producing), these things, also, the Son is likewise habitually doing (or: is in like manner constantly making, etc.).**

20. **“for the Father likes the Son (or: continuously has affection for and expresses friendship to the Son) and habitually points out (constantly shows; progressively exhibits) to Him (or: in Him; or: by Him) everything (or: all things) which He is constantly doing, and He will be exhibiting in Him greater works than these (or: He will point out to Him greater acts than these), to the end that you folks may be constantly amazed (filled with astonishment and wonder).**

21. **“You see, just as the Father is habitually (repeatedly; constantly; presently) raising up the dead folks, and is repeatedly (continually; presently) making [them] alive, thus also, the Son is habitually (constantly; presently) making alive which ones He is presently intending (willing; purposing),**

22. **“for neither is the Father presently (progressively; constantly) separating and making a decision about (evaluating; judging) anyone, but rather, He has given all sifting and decision-making in the Son (or: has granted all judging by the Son; has handed over all evaluating of issues to the Son),**

23. **“to the end that everyone (or: all mankind) may continuously be honoring the Son (or: would habitually value, and constantly find worth in, the Son), correspondingly as they may be continually honoring the Father. The one not habitually honoring (valuing; finding worth in) the Son is not habitually honoring (valuing; finding worth in) the Father – the One sending Him.”**

24. **“It is certainly so (Amen, amen), I am continually saying to you folks, that the one habitually listening to, repeatedly hearing and normally paying attention to My Word (or: My message; My communication of the thought and idea), and continuously trusting (or: believing) by (or: in) the One sending Me, is constantly holding (is continually possessing; is progressively having) eonian life (life having the character and qualities of the Age; age-lasting and eon-enduring life; life having its source in the Age; or perhaps: = life of the coming age), and is not repeatedly coming into a separation or a decision (an evaluation; a judgment), but rather, he has**

**proceeded** (has changed his place of residence; has changed his walk; has stepped over to another place) **forth from out of the midst of ‘the Death,’ into ‘the Life.’**

25. **“It is certainly so** (Amen, amen), **I am continually saying to folks, an hour is repeatedly** (or: habitually; progressively) **coming, and now exists** (or: = is now here), **when the dead folks WILL hear the voice of God’s Son** (or: the Voice, which is the Son of God; or: the voice of the Son, Who is God), **and the ones hearing WILL live!**

26. **“You see, just as the Father continuously holds** (or: constantly has) **Life within Himself, thus also, He gives in the Son** (or: to the Son) **to be continuously holding** (or: constantly having) **Life within Himself,**

27. **“And He gives in Him** (or: to Him; by Him) **authority** (or: the right; the privilege; out of [His] essence and being) **to be habitually making separations and decisions** (to constantly sift and evaluate; to continuously do judgment), **because He is a son of mankind** (= because He is human – a member of the human race; or: because He exists being Man’s Son).

28. **“Don’t you folks be constantly amazed at this, because an hour is repeatedly** (or: progressively; habitually; continually; or: presently) **coming within which all mankind** (or: everyone) – **the ones within the tombs** (or: memorial graves) – **will hear His voice,**

29. **“and they will come out: the ones doing virtue** (producing, making or constructing good) **into a resurrection which is Life** (or: of Life; coming from Life); **the ones practicing careless** (base, worthless, cheap, slight, paltry, inefficient, thoughtless, common or mean) **things into a resurrection of separation and evaluation for a decision** (or: a resurrection which is judgment).”

30. **“I, Myself, am continually unable** (or: As for Me, I habitually have no power or ability) **to be doing anything from Myself: correspondingly as I am continuously hearing, I am habitually sifting, separating, evaluating and deciding** (or: judging), **and My decision** (separation and evaluation; judgment) **is right** (continues being in accord with the Way pointed out, in fairness, equity, justice and right relationship), **because I am not seeking my own will** (intent; purpose), **but rather the purpose** (intent; will) **of the One sending Me.”**

31. **“If I, Myself, should be giving testimony** (can by habit witness or make claims) **about Myself, is My claim** (or: evidence and testimony) **not valid and true?** (or: My claim is not true or valid [by your standards]).

32. **“There is Another, of the same kind. He is presently** (or: constantly) **bearing witness** (testifying; giving evidence) **about Me, and I have seen, and thus know, that the claim which He is bearing witness about Me is valid and true** (or: credible).

33. **“You folks have dispatched [men] to John, and he has borne witness to the Truth** (or: testified by the Truth; made confirmation in the Truth; attested with reality),

34. **“yet, for Myself, I am not by habit taking the witness** (or: receiving testimony or claim) **from a man** (from [the] side of a human), **but rather, I presently say these things to the end that you folks yourselves may be delivered** (rescued; saved; made healthy and whole; restored to your original condition).

35. **“That one was continuing being the continuously burning** (ignited; lighted) **and constantly shining lamp, and you folks, yourselves, for a short time** (= for an hour) **want** (or: purposed) **to exult and rejoice in its light** (or: within his light).

36. **“Yet I, Myself, constantly hold** (or: am continuously having) **the Witness (or: the evidence) [that is] greater and more important than [that] from John** (or: the greater testimony compared to the one that John gives), **for the works** (or: actions; deeds) **which the Father has given in Me** (to Me; for Me; by Me) – **to the end that I may bring them to the goal** (finish, mature and perfect them) – **the works themselves** (or: these same actions) **which I am continuously doing** (performing; producing) **continuously bear witness** (testify; make claim; give evidence) **about Me, that the Father has sent Me forth with a commission** (as a Representative, or Emissary).

37. **“Also, the One sending Me, that Father, has borne witness** (has testified) **about Me. You folks have neither heard His voice, at any time, nor have you seen** (or: perceived) **His external appearance** (shape; that which is seen),

38. **“And yet you people are not holding His Word** (His Message; His communication of His Thought and Idea; His Logos) **remaining** (or: dwelling) **continuously within you** (or: And you are not having His Word abiding continually among you folks), **because Whom He sends** (or: sent) **forth with a commission** (as a Representative), **you people are not trusting or believing.”**

39. **“You folks continuously search** (or, as an imperative: Be constantly searching) **the Scriptures, because within them you, yourselves, are habitually presuming to be presently and continuously holding eonian life**

(or: because you folks are normally supposing for yourselves to be habitually having – in union with them – life pertaining to, and having the qualities and characteristics of, the Age [perhaps: = the life of the coming age]), **and those [Scriptures] are** (exist being) **the ones continuously testifying about Me** (constantly giving evidence concerning and bearing witness around Me).

40. **“And yet you people continue not willing** (or: presently refuse and habitually do not intend) **to come toward** (or: to; face to face with) **Me, so that you may have Life** (or: would continuously hold and possess [this] life).”

41. **“I have no habit of receiving glory from humans** (or: I am not continuing to take a reputation at the side of people, nor do I normally get opinions from [them]),

42. **“but rather, I have come to know you folks by personal experience, that you people do not continuously hold** (or: do not presently have) **God’s love** (or: the love which is God; or: love pertaining to God) **within yourselves.**

43. **“Now I, Myself, have come within my Father’s Name, and you folks are not proceeding to receive Me; if another one may come within his own name, you will receive that one.**

44. **“How are you folks, yourselves, able to trust or believe? [You are] habitually getting a reputation and receiving fame** (or: repeatedly taking opinions and glory) **from one another, and yet you folks are not constantly seeking the glory** (or:

reputation; opinion; manifestation which calls forth praise) **which comes from the only God** (or: from God alone)?

45. **“Stop thinking** (supposing; presuming; having opinions) **that I, Myself, will publicly speak down against** (or: accuse) **you folks to the Father; the one constantly accusing** (publicly speaking down against) **you people is** (or: exists being) **Moses, into whom you folks have put your expectation, and on whom you now rely.**

46. **“For if you folks had been trusting by, adhering to and believing in Moses, you would have been trusting by, adhering to and believing in Me: for that one wrote about Me!**

47. **“Yet if you are not habitually trusting by, adhering to and believing in that one’s writings, how will you folks trust by, adhere to and believe in My sayings?”**

## CHAPTER 6

1. **After these things** (= Some time later), **Jesus went away to the other side of the Sea** (or: Lake) **of Galilee, the [area] pertaining to Tiberias.**

2. **Now a large crowd kept following Him, because they had been attentively viewing the signs which He had been doing** (making; constructing; creating) **upon those who were sick** (without strength; infirm; ill).

3. **So Jesus went back up into the mountain, and was continuing sitting there with His disciples.**

4. **– Now the Passover, the Feast** (or: festival) **of the Jewish culture and religion, was drawing near –**

5. **Then, lifting up His eyes and observing that a large crowd was progressively coming toward Him, Jesus then says to Philip, “From what place may we purchase loaves of bread so that these folks may eat?”**

6. **– Now he was saying this in process of testing him**

(putting him to the proof; [note: the verb can also mean: to attempt; to try something. Was Jesus perhaps here “teasing” Philip?]), **for He had seen, and thus knew what He was being about to progressively do –**

7. **Philip considered and answered Him, “Two hundred denarii [note: a denarius = a day’s pay for a laborer, thus = about eight months’ wages] worth of loaves are not continuing adequate** (enough; sufficient) **so that each one might receive** (get; take) **a little** (a short piece).”

8. **One of His disciples, Andrew, the brother of Simon Peter, then says to Him,**

9. **“There is a young lad** (little boy; young fellow; or: servant; or: lass; young woman) **here who presently has five loaves of barley bread, and two small cooked** (or: dried) **fishes, but what are these unto** (or: for) **so many?”**

10. **Jesus says, “You guys make the people recline back, as at a meal.” – Now there was a lot of grass and plants in the area** (or: the place) **– Therefore the adult men reclined back, about five thousand in number.**

11. **Then Jesus took the loaves and, expressing gratitude** (giving thanks; or: speaking well-being, favor and grace), **He distributes [it] to those presently lying back.** Likewise, also from out of the small cooked fishes – as much as they wanted.

12. **Now as they are being filled within and satisfied, He then says to His disciples, “Gather together** (or: Collect) **the excessive abundance of broken pieces** (fragments; or: crumbs), **to the end that nothing may be lost.”**

13. **Therefore, they gathered** (or: collected) **[them] together and filled twelve wicker baskets of broken pieces** (fragments; or: crumbs) **from out of the five loaves of barley bread which were over-abounded to the folks having eaten.**

14. **Then the people, seeing the signs which Jesus did, began to say** (or: kept on saying), **“This One is truly** (or: really) **The Prophet – the One periodically** (or: presently) **coming into the organized system** (or: the world of culture, religion and government).”

15. **Jesus, therefore – experientially and intimately knowing** (or: coming to perceive) **that they are presently about to be coming and to proceed snatching Him away** (seizing and forcefully taking Him away) **to the end that they may make [Him] king – withdrew Himself, alone, back up** (or: retires; leaves the area and goes back up) **again into the mountain.**

16. **Now as it came to be evening, His disciples walked down** (or: descended) **upon the sea [shore],**

17. **and then, stepping within a boat** (or: boarding a small fishing craft), **they began going and continued coming to the other side of the sea** (or: lake), **unto Capernaum.**

**Now it had come to be darkness already** (= it had grown dark) – **and Jesus had still not** (or: not yet) **gone toward them –**

18. **and now the sea** (or: lake) **was being progressively roused and stirred up from a great wind continuously** (or: progressively) **blowing.**

19. **Then, having been rowing forward about twenty-five or thirty stadia** (= three or four miles), **they noticed and kept on intently watching Jesus continuously walking around upon the sea** (or: lake; perhaps: = on the shore) **and progressively coming to be near the boat, and they became afraid** (or: were made to be terrified)!

20. **Yet He then says to them, “I am!** (or: = It’s Me!) **Stop fearing!** (or: Don’t continue being afraid.)”

21. **Then they began to be willing and proceeded purposing to receive** (or: take) **Him into the boat. And immediately** (or: instantly; all at once) **the boat came to be upon the land** (perhaps: = ran aground) **into which they had been proceeding under way.**

22. **The next day** (or: On the morrow) **the crowd – the one having stood, and still standing, on the other side of the sea** (or: lake) – **saw that there was no other little**



boat there, except one, and that Jesus did not enter in together with His disciples, but rather His disciples went (or: came) away alone.

23. And further, boats from out of Tiberias came near the place where they ate the bread, from the Lord giving thanks (whose source was the Owner expressing gratitude).

24. Therefore, when the crowd saw that Jesus is not there, nor His disciples, they stepped within – into the little boats – and went into Capernaum, progressively seeking Jesus.

25. And then finding Him – on the other side of the sea (or: lake) – they said to Him, “Rabbi, when (or: at what time) have you come to be here (or: in this place)?”

26. Jesus decidedly answered them, and says, “It is certainly true (Amen, amen), I am saying to you folks, you people continue seeking Me not because you saw signs, but rather because you ate from out of the loaves, and you were fed until satisfied.

27. “Stop continuously working or doing business for the food which is continuously disintegrating of itself (loosing itself away; destroying itself), but rather [for] the Food continuously remaining (abiding; dwelling) into eonian Life

(life originating from, existing in, having the characteristics and qualities of, the Age; age-enduring and eon-lasting life) which the Son of the Man (of Humanity; of the human; of mankind; or: = the Human Being) will give to you (or: in you; for you) folks, for This One (or: This Man) Father God seals

(or: for God, the Father, put [His] seal [showing ownership and/or approval and/or authority] upon a person [doing] this; or: you see, this One the Father sealed: God).”

28. Then they said to Him, “What should we be habitually doing, so that we would be habitually working God’s works (or: actions having the character of God; or: the deeds which have their source in God; or: = the things God wants us to do)?”

29. Jesus considered and answered, saying to them, “This is God’s work (the work whose source is God): that you folks would continuously trust and habitually believe into that One whom He sends forth with a mission (or: into the One Whom That One sent forth as an Emissary).”

30. So then they say to Him, “Then what sign are you, yourself, doing (making; performing; producing), so that we can see and believe (or: have faith) in you? What are you, yourself, presently accomplishing (or: actively working)?

31. “Our fathers ate manna within the wilderness (in the desolate place of the desert), according as it stands written, ‘He gave to them bread from out of the atmosphere (or: the sky; heaven) to habitually eat.’” [Ps. 78:24]

32. Therefore Jesus says to them, “It is certainly true (Amen, amen), I am now saying to you folks, Moses did NOT give the bread from out of the atmosphere (or: the sky; heaven) to YOU folks! But rather, My Father is presently (or: continually) giving the true, real, genuine bread from out of the heaven (or: the atmosphere).

33. **“For God’s bread is** (or: You see the bread which is God, and comes from God, exists being) **the One repeatedly descending** (continually or habitually stepping down) **from out of the midst of heaven** (or: the atmosphere) **and constantly** (or: habitually and progressively) **giving Life to the world** (or: for the organized system; or: = in humanity).”

34. **Therefore they exclaimed to Him, “O Master** (or: Sir; Lord), **always and ever give this bread to us!”**

35. **Jesus said to them, “I, Myself, am** (or: exist being) **the Bread of ‘the Life’** (or: the bread which is life, and which gives life). **The person progressively coming toward** (or: to; or: face to face with) **Me may by no means at any point hunger** (or: would under no circumstances be hungry), **and the one constantly trusting** (or: habitually believing) **into Me will by no means thirst** (under no circumstances be thirsty) **at any time.**

36. **“But further, I say to you that you folks have also seen Me, and yet you continue not trusting or believing** [Concordant Greek Text adds: Me].

37. **“All that** (or: Everything which) **the Father continues giving to Me will move toward Me to finally arrive here, and the person progressively coming toward Me I may under no circumstances** (or: would by no means) **throw forth from out of the midst** (eject; cast out) **[so that he will be] outside,**

38. **“Because I have stepped down to this level** (or: descended), **away from the heaven** (or: the atmosphere), **not to the end that I should continue doing My will** (purpose; intent), **but to the contrary, the will** (intent; purpose) **of the One sending Me.**

39. **“Now this is the purpose** (intent; will) **of the One sending Me: that all that** (or: everything which) **He has given to Me, so that it is now Mine, I will** (or, as aorist subjunctive: may; should; would) **lose nothing from out of it, but further, I will** (or: should; would) **raise it up in The Last Day** (or: by the Last Day; for the last Day).

40. **“You see, this is the purpose** (will; intent) **of My Father, to the intent that all mankind** (or: everyone) **– the person, continuously watching** (or: gazing at) **the Son with discernment and contemplation, even habitually trusting and progressively believing into Him – may possess** (or: can have; would hold) **Life, Whose source is the Age** (or: eonian life; life having the qualities and characteristics of the Age; an age-enduring and eon-lasting life), **and I will** (or: can; should; would) **raise him up for the last Day** (or: in the Last Day; by the last day).”

41. **Therefore the Jews** [= religious authorities] **began a buzz of discontented complaining and critical comments, and were progressively murmuring like a swarm of bees concerning Him, because He said, “I, Myself, am** (or: exist being) **the Bread – the One stepping down** (or: descending) **from out of the midst of the heaven** (or: the atmosphere),”

42. **and they kept on saying, “Is this not Jesus, the son of Joseph, whose father and mother we have seen and know? How is he now presently saying that ‘I have stepped down (or: descended) from out of the midst of the heaven (or: the sky)’?”**

43. **Jesus decidedly answered, and says to them, “Stop the grumbling buzz of murmuring (under-toned mutterings of critical and discontented comments like a swarm of bees) with one another!**

44. **“No one is able (or: is presently having power) to come toward Me unless the Father –the One sending Me – should drag him [as with a net] (or: draw him [as drawing water in a bucket or a sword from its sheath]), and I Myself will raise him up (resurrect him; stand him back up again) within (or: in union with) the Last Day.**

45. **“It exists having been written within the Prophets: ‘And they will all exist being God’s taught-ones (or: folks having had God as the source of instruction).’ [Isa. 54:13] Everyone hearing from the Father (at the Father’s side), and learning [D and others read: progressively learning], is progressively coming toward Me!**

46. **“Not that anyone has seen the Father – except the one (or: One) continuously being (or: existing) at God’s side – this one (or: One) has seen the Father.**

47. **“It is certainly true (or: Amen, amen), I am saying to you folks, the person continuously trusting (or: constantly or progressively believing) presently and continuously holds eonian life (life having its source, qualities and characteristics from the Age; age-enduring and eon-lasting life; or: = the life of the coming Age)!**

48. **“I, Myself, am (or: continuously exist being) the ‘Bread of the Life’ (or: the bread which is life and which gives life),**

49. **“– your fathers ate the manna within the wilderness (desert; desolate place), and they died –**

50. **“this is (or: continuously exists being) the Bread which is repeatedly (or: constantly) stepping down from out of the atmosphere (or: descending from heaven) to the end that ANYONE may eat from out of It and not die (or: he can, or would, not die) [B reads: and he can continue not dying].**

51. **“I, Myself, am (or: continuously exist being) the continuously living Bread – the One stepping down (or: descending) from out of the midst of the atmosphere (or: heaven). If anyone should eat from out of this Bread, he will live on into the Age. Now the Bread, also, which I, Myself, will give, over (or: for the sake of) the life of the world (the ordered system; or: = ‘the totality of human social existence’ – Walter Wink; the universe; or: = humanity), is (or: continuously exists being) My flesh!”**

52. **Therefore, the Jews [= religious authorities] began violently arguing (disputing; warring [with words]) toward one another, constantly saying, “How is this one presently able to give us his flesh to eat?”**

53. **Then Jesus said to them, “Most truly (Amen, amen) I am now laying out the arrangement for (or: saying to) you people: unless you folks should at some point eat the flesh of the Son of the Human (the Son of man), and then would drink His blood (or: since you would not eat the flesh which is the Human Being, and further, drink His blood), you are continuing not holding (or: habitually having or presently possessing) Life within yourselves!**

54. **“The person habitually eating** (continuously chewing or masticating) **My flesh and drinking My blood is continuously possessing** (habitually holding; progressively having) **eonian Life** (life derived from and having the qualities of the Age; age-enduring and eon-lasting life), **and I, Myself, will raise him up** (resurrect him; stand him back up again) **in the Last Day** (or: for and by the last Day),
55. **“for My flesh is** (or: constantly exists being) **true** (real; genuine) **food, and My blood is** (or: continuously exists being) **true** (real; genuine) **drink.**
56. **“The person habitually eating** (constantly chewing [on]) **My flesh and repeatedly drinking My blood, is continuously remaining** (abiding; dwelling) **within, and in union with, Me, and I, Myself, within, and in union with, him.**
57. **“Just as** (or: In corresponding accordance as) **the continuously-living Father sent Me off** (or: forth) **as an Emissary** (commissions Me as a Representative and sends Me on a mission), **and I, Myself, am continuously living through** (or: because of) **the Father, likewise he who is habitually eating** (repeatedly chewing and feeding [on]) **Me, that person will also live through** (or: because of) **Me.**
58. **“This is** (or: continuously exists being) **the Bread: the One stepping down** (or: descending) **from out of the midst of heaven** (or: [the] sky and atmosphere) – **not according as the fathers ate and died. The person habitually eating** (continually chewing and feeding [on]) **this Bread will live** [p66 & others read middle: will in (or: of) himself live; D reads present: is continuously living] **on into the Age.”**
59. **He said these things, repeatedly teaching within a synagogue in Capernaum.**
60. **Therefore, many from out of His disciples** (the learners following His teachings), **hearing [this], said, “This word** (message; saying; thought; idea) **is hard and rough – who is able to continue hearing from it** (or: listening to its [message])?”
61. **Now Jesus, knowing, from having seen within Himself, that His disciples are continuing to buzz in discontented complaint** (murmur; grumble; hold puzzled conversations) **about this** (or: around this [subject]), **He says to them, “Is this continuing to trip you folks up** (or: Is this now snaring or trapping you; or: = Is this a problem for you)?
62. **“Suppose, then, you could continuously watch** (contemplatively gaze at) **the Son of Mankind** (the Son of the Human) **progressively stepping back up again** (or: presently ascending) **to where He was being before** (or: continued existing formerly)?
63. **“The Spirit** (or: Breath-effect; or: spirit; Breath) **is** (or: continues being) **the One continuously creating life** (or: repeatedly making alive; habitually forming life). **The flesh continues being of no help or benefit to anything** (furthers or augments not one thing). **The declarations** (spoken words; sayings) **which I, Myself, have spoken to you folks are** (or: continue to be) **Spirit** (or: spirit; Breath-effect) **and they are** (or: continue being) **Life.”**
64. **“But there continue being some from among you folks who are not ones habitually trusting** (or: who do not presently believe).” **For Jesus had seen, and thus knew, from out of the beginning which ones continue being those not habitually trusting** (or: not presently believing), **and who is the one [that was] going to turn** (or: hand) **Him over.**

65. **So he went on saying, “Because of this I have told you folks that no one is presently able (or: continues having power) to come toward Me, unless the situation may be existing of its having been given to him from out of the Father (or: unless he should be being one having been given in Him, forth from the Father).”**

66. **From out of this [saying, or, circumstance], therefore, many from out of His [group] of disciples went away into the things back behind (or: went off to the rear), and then were no longer continuing to walk about (or: travel around; make a way of life) with Him.**

67. **Then Jesus says to the twelve, “You men are not also wanting (or: intending) to be going away (or: to progressively withdraw), are you?”**  
(or: “Don’t you men want to leave, too?”)

68. **Then Simon Peter decidedly gave answer to Him, “O Lord (Master; Owner), toward whom shall we proceed to go away? You continue holding (or: constantly have; habitually hold [out]) declarations (sayings; things spoken) of eonian Life (of life whose source and origin are the Age; pertaining to age-enduring and eon-lasting life)!**

69. **– and we, ourselves, have trusted so as to now be believing, and we by personal, intimate experience have come to know that You, Yourself ARE (or: continuously exist being) God’s Holy One (or: the Set-apart One which is God).”**

70. **Jesus considered and gave answer to them, “Do I, Myself, not select and pick you out – the twelve – for Myself (or: Did I not choose you twelve Myself)? And one, from among you men is one who thrusts-through [folks] (or: a devil)!”**

71. **Now, He was speaking of Judah (or: Judas), [son] of Simon Iscariot, for this one – one from out of the twelve – was about to proceed handing Him over.**

## CHAPTER 7

1. **And after these things, Jesus continued walking about within the Galilee [area], for He was not intending (willing; purposing) to be walking around within Judea, because the Jews (or: Judeans; [= authorities of the Jewish religion]) had been trying to find Him (seeking Him; searching for Him), to kill Him off.**

2. **Now [the season for] the Jew’s feast of Tabernacles (the festival of erecting booths or pitching tents which pertained to the culture and religion of the Jews) was drawing near.**

3. **Therefore His brothers said to Him, “Change your steps from this place, and go away into Judea, so that your disciples will [other MSS: can; might] watch and thoughtfully observe your work which you are habitually doing,**

4. **“for no one is in the habit of doing anything within a hidden place (in hiding; under concealment) and at the same time seeking for himself to be in public openness. If (or: Since) you continue doing these things, show yourself in clear**

**light, to the world** (cause yourself to be seen by the system [= the religious, cultural and political organizations of the area]).”

5. – **for not even were His brothers putting their trust into Him, and continued not believing –**

6. **Therefore, Jesus is presently saying to them, “My season** (My fitting situation; My *kairos*; My appointed occasion) **is not yet existing at My side** (is not yet present or here), **yet your season** (the fitting situation belonging to you folks) **is always prepared and ready.**

7. **“The world** (The system; The organization; = the controlling religious, cultural and political organizations) **is not presently able to be habitually hating you** (to continuously regard you with ill-will), **yet it is constantly hating Me, because I, Myself, am habitually giving testimony about it** (or: continuously bearing witness and showing evidence concerning it) **that its works are continuously unwholesome** (laborious and such that put others to trouble; apt to shrewd turns; mischievous; wicked; unsound; malignant).

8. **“You men walk on up into the feast** (or: festival). **I, Myself, am not yet walking up into the midst of** (= to be a focal point of) **this feast** (or: festival), **because My season** (or: fitting situation) **has not yet been fulfilled** (made full; filled up).”

9. **Now, after saying these things to them, He remained within the Galilee [area].**

10. **Yet, as His brothers walked up into the feast** (or: festival), **then He, Himself, walked up, not as in clear light** (or: as clearly visible), **but rather, as within a hidden situation.**

11. **Then, the Jews** [= religious authorities] **began persistently looking for Him, within the festival, and they kept on saying, “Where is that man?!”**

12. **And there continued being a lot of subdued talk and perplexed buzzing** (murmuring) **about Him within the crowds. Some, on the one hand, kept on saying that “He is a good man** (a virtuous one).” **On the other hand, others were saying “No, to the contrary, he continues misleading** (deceiving; leading astray) **the crowd.”**

13. **Of course no one was in public openness** (or: with the boldness of a citizen) **speaking about Him, because of the fear [which they had] of the Jews** [i.e., the religious Jewish leaders].

14. **Now it already being in the middle of the festival** (or: = half way through the feast), **Jesus walked up into the Temple grounds** (or: courts; porches; sanctuary area) **and began teaching.**

15. **The Jews** [= religious professionals] **were therefore surprised and kept on being amazed** (or: astonished), **saying, “How has this one seen, and thus known [the] writings, not being one having learned** [= having studied at the schools]?”

16. **Jesus therefore replied distinctly to them, and says, “My teaching is not My own, but rather belongs to and comes from the One sending Me.**

17. **“Should anyone be habitually wanting or intending to continuously be doing His will** (intent; purpose), **he will come to know by intimate experience concerning the teaching – whether it is and continues being from out of the midst of God** (or:

from that which is God), **or whether I am continuously babbling on, just uttering sounds or randomly talking from Myself.**

18. **“The one continuously speaking or randomly talking from himself is normally seeking his own reputation (or: glory); yet the One constantly seeking the reputation (or: glory) of the One sending Him, this One is true** (continues being genuine and real), **and dishonesty** (injustice; that which is contrary to fairness, equity and rightwised relationships in the Way pointed out) **does not exist within Him.**

19. **“Did not Moses give the Law [= Torah] to you folks? And yet not one from among you folks is habitually doing (or: performing) the Law! Why are you constantly seeking to kill Me?”**

20. **The crowd considered and replied, “You’re demon-possessed** (or: You possess a demon; You constantly hold a demon; You presently have a demon [note: a Hellenistic concept and term: = animistic influence])! **Who is constantly seeking to kill you?”**

21. **Jesus decidedly answered, and said to them, “I did one work (or: I do one act) and you all continue being amazed** (are shocked and continue wondering and marveling) **because of this.**

22. **“Moses has given the circumcision to you – not that its source is from out of Moses, but rather from out of the fathers (= ancestors) – and yet, within (or: on) a sabbath you folks habitually circumcise a man.**

23. **“If habitually a person (a human; a man) is getting circumcision within (or: on) a sabbath so that the Law of Moses may not be loosened so as to fall apart** (be untied or undone; be destroyed; = be broken), **are you constantly bitterly angry and progressively enraged** (literally: filled with bile) **with Me because I make (or: made) a whole man sound in health within (or: on) a sabbath?**

24. **“Do not constantly judge** (or: Stop make decisions or evaluations) **according to sight** (= external appearance), **but rather habitually make just decisions** (judge fair judgments which accord with the Way pointed out; form rightwised conclusions).”

25. **Then some of the inhabitants of Jerusalem said, “Is not this one he whom they [= the group of leaders] are presently seeking to kill?**

26. **“And look! He continues speaking in public openness** (boldly as though being a citizen) **– and they continue saying nothing to him. The chief rulers (or: authorities) have not at some point come to really know personally that this one is the Christ** (the Anointed One; = the Messiah), **have they?**

27. **“On the contrary, we have seen, and thus, we know this one – what place and source he is from. Yet whenever the Christ** (the Anointed One; = the Messiah) **should proceed in coming, no one is getting to know what place or source he is from.”**

28. **Therefore Jesus cries out** (or: spoke in a loud voice), **as He is proceeding with teaching within the Temple grounds** (court yards; porches), **and, continuing, says, “You have both seen and know Me, and you have seen and know where I am from**

(or: what is my source). **And yet, I have not come from Myself** (= on My own initiative). **On the contrary, the One sending Me is Real** (True; Genuine), **Whom you folks have not seen, neither know.**

29. **“I, Myself, have seen and know Him, because I am from His side** (or: I continuously exist being at His side and in His presence) **– and that One (or: that One also) sent** (or: sends) **Me forth as an Emissary with a mission** (as a Representative).”

30. **Then they began seeking to catch hold of and arrest** (or: seize) **Him – but still no one laid a hand upon Him, because His hour had not yet come.**

31. **Now many, from out of the crowd, came to believe and so put [their] trust into Him, and they began, and continued, saying, “Whenever the Christ may come, He will do** (perform; make) **no more signs than this Man does** (or: did)!”

32. **So the Pharisees heard the crowd buzzing with these low-toned conversations about Him, and the chief priests and the Pharisees commissioned and dispatched officers** (deputies; those who act under orders) **to the end that they might catch hold of and arrest** (or: seize) **Him.**

33. **Then Jesus says, “I am still with you folks for a little time, and then I am withdrawing to bring things, under control, toward the One sending Me.**

34. **“You people will seek to find Me, but you will not come across, discover or find Me – and where I, Myself, am** (or: in what place I continue being), **you folks have no power** (are not able) **to come.”**

35. **Therefore, the Jews** [= religious authorities] **said to themselves** (= toward each other), **“Where is this fellow about to proceed journeying, that we will not find him? He is not about to be traveling into the Dispersion, among the Greeks** (= either: the Greek-speaking Jews; or: = all those having been absorbed into the Greek culture and civilization), **and to be teaching the Greeks, is he?**

36. **“What is this word** (discourse; saying; communication; expression) **which he said, ‘You people will seek to find me, but you will not come across, discover or find me – and where I, myself, am** (or: in what place I continue being), **you folks have no power** (are not able) **to come’?”**

37. **Now within the last day – the great one – of the feast** (or: festival), **Jesus, having taken a stand, stood and then suddenly cries out, saying, “If ever anyone may continue being thirsty, let Him be habitually coming toward** (or: to; face to face with) **Me and let him be constantly** (habitually; repeatedly) **drinking!**

38. **“The person continuously trusting and progressively believing into Me, just as the Scripture says, ‘Rivers** (or: Floods; Torrents) **of living water will flow** (or: gush; flood) **from out of the midst of his cavity** (his innermost being or part; the hollow of his belly; [used of the womb]).”

39. **Now this He said about** (or: with regard to) **the Breath-effect** (or: Spirit; [other MSS: Holy, or set-apart Spirit; Sacred Wind]) **of which** (of Whom as a source; [other



MSS simple read: which]) **they – those trusting and believing into Him – were about to be continuously and progressively receiving. You see, the Holy Spirit (set-apart Breath-effect; Sacred Wind) was not yet being One having been given [note: reading with B], because Jesus was not yet glorified (made full of glory or endowed with glory; made to be a manifestation which calls forth praise).**

40. **Then from out of the midst of the crowd, [p66 and others read: many] after hearing these words, they began saying, “This one is certainly (really; truly) The Prophet!”**

41. **Others began saying, “This one is the Christ [= Messiah]!” Yet they continued saying, “Surely the Christ (the Anointed One) does not normally come (or: is not presently coming) from out of the Galilee [area]!**

42. **“Does not the Scripture say that the Christ (the Anointed One) is habitually (or: normally) coming from out of the seed of David [2 Sam. 7:12], and from Bethlehem [Micah 5:2], the village where David was?”**

43. **Therefore a split (a tearing division) occurred (came into being; developed) within the crowd, because of Him.**

44. **Now some of them were wanting (intending; willing) to catch hold of and arrest Him, but yet no one laid hands on Him.**

45. **Therefore the subordinate officials (officers; deputies; those who act under orders) went to the chief priests and Pharisees, and so those fellows said to them, “Why (Through what situation) did you not bring him (or: Wherefore do you not lead him [here])?”**

46. **Then the subordinate officials, after consideration, replied, “Never (Not even once) did a human (a person; a man) speak thus (like this; in this way)!”**

47. **The Pharisees then pointedly questioned them, “Have not you men also been led astray (or: been deceived)?**

48. **“Not anyone from out of the rulers (chiefs; leaders) or from out of the Pharisees put trust, confidence or belief into him, do they?**

49. **“But this crowd, which is having no habitual, experiential or intimate knowledge of the Law, continues being those under a curse (are those upon whom a curse rests).”**

50. **Nicodemus, the one previously going to Him – being one of them (or: = a part of their group), proceeds saying to them,**

51. **“Our Law (or: custom) is not in the habit of judging (or: No law of ours is proceeding to decide about) the person (man; human) unless it can (or: except it should) first hear from his side and can (or: should; may) know with intimate experiential knowledge what he is habitually doing (repeatedly practicing)!”**

52. **They thoughtfully replied, and say to him, “You are not also from out of the Galilee [area], are you? Search (or: Examine) and see, that a prophet is not usually awakened (not normally raised up) from out of the midst of the Galilee [district]!”**

53. **And they went on their way, each one into his house (= they all went home).**

## CHAPTER 8

1. **Now Jesus went on His way into the Mount of the Olives.**
2. **Yet at dawn** (at daybreak; early in the morning) **He came to be alongside, moving into the Temple courts** (porches; grounds), **and all the people began and kept on coming toward Him, and so, sitting down** (taking a seat), **He began and continued teaching them.**
3. **Now the scribes** (specialists in the written Scriptures; theologians; scholars) **and the Pharisees are progressively bringing a woman** (or: a wife) – **a woman being one having been taken down** (grasped down with force; overpowered by hand, seized and forced) **upon in an act of adultery – and then, standing** (setting; placing) **her within the midst,**
4. **they proceeded to be saying to Him, "Teacher, this woman** (or: this, the wife) **has been taken down, grasped, overpowered by hand and forced, upon the very act: being a woman having repeatedly been adulterated** (or: having the act of adultery habitually performed upon her).
5. **"Now within the Law, Moses implanted a goal for** (imparted the end in view with; gave an inward directive to) **us to repeatedly stone this sort of woman. Therefore, what are you, yourself, now saying?"**
6. – **Now they were saying this, continuing in putting Him to the proof** (examining so as to test Him; = to trap Him) **to the end that they should continue holding** (or: having) **[something] to be constantly accusing** (or: progressively bringing charges) **pertaining to Him –**  
**So Jesus, stooping** (or: bowing [His] head and bending) **down, began writing down into the dirt** (earth; soil; ground) **with the finger.**
7. **Now as they were persisting, remaining upon [the subject], continuing to question Him, He unbends back up** (or: straightens up) **and says to them, "Let the sinless one** (the one without failure or a miss of the target) **of you folks [be] first [to] cast** (or: throw) **a stone upon her."**
8. **And again, bending** (or: stooping) **down, He was continuing to write into the dirt** (or: earth).
9. **So those hearing [Him] also being progressively convinced, then convicted, by the conscience, began going out, one by one, beginning from the elders** (or: the older ones) **until the last ones. Then Jesus was left behind, alone, and also the woman** (or: the wife) **continuing being [other MSS: standing] in the midst [of the court].**
10. **Now Jesus, unbending, straightening up and seeing no one but the woman, says to her, "O woman** (or: = Dear lady), **where are those, your accusers? Does no one condemn you?"**
11. **Then she says, "No one, sir** (or: O lord; or: Master)." **So Jesus says to her, "Neither am I Myself condemning you** (or: proceeding to condemn you). **Be going on your way, and from this moment no longer make it a habit to miss the target**

(or: from now on be failing no more; from the present moment no longer practice error or sin)."

12. **Jesus therefore again spoke to them** [i.e., to those whom He had just been teaching, in vs. 2, or at a later time], **saying, "I, Myself, am** (or: continuously exist being) **the Light of the world**

(or: of the ordered system; of the dominant cultural, political, economic and religious arrangements; of the universe; of 'the theater of history' – Walter

Wink). **The one habitually and progressively following Me can by no means** (or: under no circumstances) **walk around** (= live their life) **within the darkness** [note: = ignorance; = that situation which existed before the Light came], **but, to the contrary, he will possess** (have; hold) **the Light of 'the Life!'** (or: the light which is life)"

13. **Therefore, the Pharisees said to Him, "You yourself are continuing to bear witness** (or: are now giving testimony) **about yourself! Your witness** (testimony) **is not true!"**

14. **Jesus considers a reply, and then says to them, "Even if I, Myself, continue bearing witness** (or: am now giving testimony) **about Myself, My witness** (testimony) **is, and continues being, true** (valid; real; genuine), **because I have seen and thus know where** (or: what place) **I came from, and under where I progressively lead the way** (or: to where I am going). **Yet you folks, yourselves, have not seen and do not know from where** (or: what place) **I am progressively coming, nor under where I progressively lead the way** (or: to where I am departing and continuing to go).

15. **"You people, yourselves, continue making decisions based on the flesh** (or: constantly separate, evaluate and judge down from, on the level of, and in accord with [the realm and system of] the flesh). **I, Myself, am habitually judging** (sifting, separating, evaluating and deciding about) **no one.**

16. **"And yet, if I Myself ever proceed to be judging** (or: if I am Myself separating and deciding), **My decision** (separation, evaluation and judgment) **is, and continues being, true** (valid; real; genuine), **because I am not** (or: I do not exist being) **alone, but to the contrary, [it is] I, Myself, and the One sending Me: the Father.**

17. **"Yet even within your own Law it has been written that the witness** (testimony; evidence) **of two people** (humans; men) **is** (or: exists being) **true** (valid; genuine; real).

18. **"I, Myself, am the man now bearing witness** (or: habitually testifying) **about Myself, and the One sending Me, the Father, is continuously bearing witness** (constantly testifying and giving evidence) **about Me."**

19. **Therefore they went on saying to Him, "[So] where is your father?" Jesus decidedly answered, "You folks have neither seen or known Me, nor My Father. If you had seen and knew** (or: were acquainted with) **Me, you would also have seen and know** (or: be acquainted with) **My Father."**

20. **These declarations** (or: sayings) **He spoke within the treasury area, while teaching within the Temple courts** (or: grounds; porches), **and still no one caught**

hold of or apprehended Him, because His hour had not yet come, so as to be present.

21. **Then He** [p66c & others: Jesus] **again said to them, "I, Myself, am progressively leading the way under** (or: I am Myself proceeding to withdraw and go away), **and so you folks will look for Me** (or: seek to find Me) **and you, yourselves, will die and decay within your errors** (failures; misses of the target; deviations; sins). **Under where I Myself progressively lead the way** (or: To where I am Myself proceeding to withdraw and go away), **you folks continue having no power** (or: are presently unable) **to go** (or: to come)."

22. **The Jews** [= religious authorities] **were therefore beginning to say, "Surely he will not kill himself, seeing that he is saying 'Under where I progressively lead the way** (or: To where I am proceeding to withdraw and go away) **you folks continue having no power** (are presently unable) **to go** (or: to come),' will he?"

23. **So He went on to say to them, "You folks, yourselves, continuously exist** (presently are) **from out of the things below** (or: You are yourselves presently forth from out of the downward places); **I Myself continuously exist** (have My being; am) **from out of the things above** (or: I am Myself forth from the midst of upward places). **You yourselves continuously exist from out of this system** (ordered arrangement; world [= culture, economy, religion and polity]; this System of control); **I Myself do not exist** (do not have My being) **from out of this system** (world; etc.).

24. **"Therefore I said to you that you will die and decay within your errors** (failures; sins; times of falling short or to the side of the target), **for, unless you come to trust and believe that I, Myself, am** (or: that, as for Me, I exist and continue being; or; that I am Myself Existence and Being), **you folks will die and rot within your failures** (sins; etc.)!"

25. **They then began saying to Him, "YOU! – what** (or: who) **ARE you?" Jesus says to them, "That which I am even habitually telling you: the Beginning and the Chief One** (or: Primarily that which I am also constantly telling you).

26. **"I continuously hold and habitually have many things to be constantly speaking and deciding** (or: separating and judging) **about you folks. However, the One sending Me is truthful** (exists being continuously true), **and I, what I hear from His side, these things I constantly speak and utter into the System** (into the world; into the ordered arrangement of the culture, religion, economy and polity; or: unto the systems of control)."

27. **They did not know or understand that He had been speaking the Father to them.**

28. **Then Jesus says to them, "Whenever you folks may lift up high** (should raise aloft; could elevate; or: can exalt) **the Son of man** (Humanity's Son; the Son of Mankind; = the son of Adam), **then you will come to know by personal experience that I am** (or: that I Myself continue existing; that I Myself am Being and Existence), **and I from Myself am habitually doing nothing** (not one thing), **but rather,**

according as the Father teaches (or: taught) **Me, I continue speaking and uttering these things.**

29. **"And further, the One sending Me is constantly** (or: continuously exists being) **with Me. He does not leave Me alone** (or: He did not send Me off alone; He does not let Me go away alone; He does not divorce or abandon Me). **For this reason I Myself am always constantly doing the things pleasing to Him** (or: making pleasing things by Him; performing and producing the acceptable things in Him)."

30. **During His progressively speaking these things, many at some point believed, and came to put [their] trust and confidence into Him.**

31. **Therefore, Jesus began saying to the Jews who had trusted and were now believing by Him** (or: in Him), **"If you yourselves would remain** (can dwell; should abide) **within My word** (My message; My communication; My expressed thought; My Idea), **you folks are, and continue being, truly** (really; genuinely) **My disciples** (or: learners from Me),

32. **"and you will come to know the Truth** (or: Reality; that which is unsealed, open and without concealment) **by intimate experience, and the Truth** (Reality) **will liberate and make** (or: set) **you free!"**

33. **The [Jewish leaders] considered and replied to Him, "We are Abraham's seed** (offspring; descendants), **and we have served as slaves to no one at any time. How are you now saying, 'You will come to be free ones'?"**

34. **Jesus decidedly answers them, "It is certainly true** (Amen, amen). **I am now saying to you that everyone habitually doing the failure** (constantly making the mis-shot; repeatedly performing the sin; progressively producing error) **is** (or: exists being) **a slave of the failure** (the error; the sin; the mis-shot; the mistake).

35. **"Now the slave is not remaining** (dwelling; abiding) **within the house** (= having no perpetual place in the household) **on into the Age. The son continuously remains** (dwells; abides) **on into the Age.**

36. **"Therefore, if the Son should suddenly liberate or begin to make** (or: set) **you free, you folks will exist being free ones in your very essence and being.**

37. **"I have seen and know that you people are Abraham's seed** (offspring; descendants), **but now you men continue seeking to kill Me, because My word** (message; thought; idea; discourse) **is not continuing to have room and make progress within you guys.**

38. **"I am habitually speaking things which I, Myself, have seen, [being] at the side of** (or: present with) **the [others: My] Father, and you folks are yourselves habitually doing** [p75: speaking] **things which you hear** (or: heard) **at the side of your father."**

39. **In calculated reply, they said to Him, "OUR father is Abraham!" Jesus then says to them, "If** (or: Since) **you folks are Abraham's children, be continually doing Abraham's deeds** (actions; works).

[other MSS: If you folks were Abrahams' children, were you ever doing Abraham's works (deeds; acts)?]

40. **"So now, proceed in seeking to kill Me!** (or: Yet now you are continually seeking to kill Me; [note: the verb "seeking" is either present imperative or present indicative]) – **a Man** (person; human) **Who has spoken to you the truth which I hear (or: heard) from** (or: at) **God's side** (or: in the presence of God). **Abraham does not do this** (or: did not do this).

41. **"You folks habitually do your father's works** (deeds; actions)."

**They said to Him, "We ourselves were not born out of prostitution** (or: fornication). **We have one Father: God!"**

42. **Jesus said to them, "If God were your Father, you folks would have been, and continued, loving Me, for I Myself came forth and am arrived here** (or: and here I am) **from out of the midst of God. For neither have I come from Myself** (= on My own initiative), **but rather that One sent Me away with a mission** (commissions and sends Me forth as an Emissary, [His] Representative).

43. **"How** (Through what [situation]) **is it that you folks consistently do not understand** (have personal, experiential knowledge of) **the matter of My discourse or the way I'm speaking** (= Why don't you understand what I'm saying)? **Because you have no power** (are unable) **to continue hearing** (or: to habitually or repeatedly hear [implies to obey]) **My word** (My message; My thought and idea).

44. **"You folks, in particular, are** (exist and have your being) **from out of, and have your source in, the ancestor who cast [and object] through [someone]** (or: the father, the devil; or: the devil father; or: the father – the one thrusting [something] through [folks]), **and you are habitually wanting** (willing; intending; purposing) **to be constantly doing your father's passionate cravings** (full-rushing over-desires). **That one was existing being a murderer** (a killer of humanity) **from [his] beginning** (or: from [the] start; from [its] origin; or: from headship, chieftainhood, government or rule), **and he has not stood and does not now stand within the Truth** (or: had not made a stand in union with reality), **because truth** (reality; openness) **is not** (does not exist) **within him. Whenever he may be speaking the lie, he is continuing speaking from out of his own things – because he is** (or: continues existing being) **a liar, and its father** [note: either the father of the lie, or of the liar].

45. **"On the other hand – because I Myself am continually saying the truth** (speaking reality)! – **you folks are not presently trusting or believing Me** (or: in Me).

46. **"Who of you is presently correcting Me about error**

(or: demonstrating a proof about My being wrong; making a convincing argument which refutes Me and exposes Me about having missed the target; convicting me concerning sin)? **Since (or: If) I am habitually speaking truth** (reality), **how** (through what [situation]) **is it that you folks are not trusting Me or believing in Me?**

47. **"The person continuing in being (existing in essential being) out of the midst of God** (= having God as his source and being) **is constantly hearing** (repeatedly and habitually listening and paying attention to [implies obeying]) **the things God says** (God's declarations; the spoken words of God). **Because of this, you folks are not presently in the habit of hearing** (or: listening; paying attention [and obeying]): **because you are not from out of God as your source."**

48. **The Jews** [= religious authorities] **calculated a reply and said to him, "Are we not expressing it beautifully** (or: finely; ideally) **when we are saying that you yourself are a Samaritan and constantly have** (or: continuously hold or possess) **a demon** (a Hellenistic concept and term: = animistic influence)?"

49. **Jesus decidedly replies, "I Myself do not have** (or: habitually possess) **a demon, but to the contrary, I continuously honor** (bring value to) **My Father, and yet you yourselves are repeatedly dishonoring** (or: devaluing) **Me.**

50. **"Now by habit I am not seeking My glory or reputation. He is the One constantly seeking [it] and making decisions** (continuously sifting, separating and judging).

51. **"It is certainly so** (or: Amen, amen)! **I am now saying to you folks, if anyone should keep watch over, so as to hold in custody, protectively guard, note and observe My word** (message; thought; idea), **he can** (or: may; would) **under no circumstances** (or: by no means) **at any point gaze upon death, so as to contemplate it, be a spectator to it or look at it with interest and attention** [note: a Hebrew idiom for experiencing death], **on into the Age."**

52. **The Jews** [= religious authorities] **said to Him, "Now we have come to personally know** (have intimate experiential knowledge) **that you presently have a demon** (= an animistic influence)! **Abraham died** (or: is dead), **also the prophets, and yet here you are now saying, 'If anyone should hold, protect, note and observe my word** (message; idea) **he by no means** (under no circumstances) **may taste of** [= partake of or participate in] **death, on into the Age.**

53. **"You are yourself not greater than our father Abraham – who died – are you? Even the prophets died! Whom are you continually making yourself [to be]?"**

54. **Jesus decidedly replies, "If I should ever glorify Myself** (build a reputation for Myself), **My glory is** (or: My reputation exists being) **nothing. My Father – of Whom you keep saying, "He is our God"** [with other MSS: that He is your God] – **is actually the One continuously and progressively glorifying Me** (bringing a manifestation of Me which calls forth praise; building My reputation).

55. **"Now you have not intimately or experientially known Him, yet as for Myself, I have seen, and thus, know Him – and if ever** (or: even if) **I should say** (or: = Suppose I say) **that I have not seen nor know Him, I will be a liar, like you folks. But to the contrary, I have seen and know Him** (or: am acquainted with Him), **and I continuously hold in custody, protectively guard, note and observe His word** (message; thought; idea).

56. **"Abraham, your father, was exceedingly glad** (or: exulted) **to the end that he could see My day, and he saw** (caught sight of; beheld; observed; perceived) **[it] and then was graced** (or: favored; or: rejoiced; was made glad)."

57. **Therefore the Jews** [= religious authorities] **said to Him, "You are not yet holding** (or: having) **fifty years – and you have seen Abraham** [p75, Aleph, Sin-syr & Coptic read: and Abraham has seen you]?"

58. **Jesus says to them, "It is certainly so (Amen, amen; Count on it)! I am telling you, before Abraham comes (or: was to come) into being, I am (or: I continuously exist; or: I repeatedly had being; or: I am Being; I am continuous Existence)."**

59. **They therefore lifted up stones so that they could hurl (throw; cast) [them] upon Him. But Jesus had been suddenly concealed (was at once hidden), and then He went out from the Temple grounds [Aleph, A & others add: even (or: and) passing through the midst of them as He was proceeding, and He thus was passing by].**

## CHAPTER 9

1. **Now continuing passing along, He saw a man [who had been] born blind (blind from out of birth),**

2. **and His disciples asked Him, saying, "Rabbi, who failed (sinned; missed the mark), this man or his parents, to the end that he should be born blind?"**

3. **Jesus judged the situation and replied, "Neither this man sinned (missed the mark; failed) nor his parents, but rather [it is] so that God's deeds (the works of God; the acts having their origin in God) could be set in clear light and manifested within him.**

4. **"It is constantly necessary (or: binding) for Me [other MSS: us] to be habitually performing the works (accomplishing the deeds; active in the acts; doing the business) of the One sending Me [other MSS: us] while it is day; night (or: a night; = darkness; cf Gen. 1:5) progressively (repeatedly; habitually) comes, when no one is able (or: has power) to continue performing work (accomplishing deeds; doing business).**

5. **"Whenever I may continue being within the world, I am the world's Light (or: = When I can progressively be within the System – the ordered arrangement, I exist being the System's light, even the Light which becomes the [new] spiritual atmosphere and sociological environment)."**

6. **Saying these things, He spits on the ground, and makes clay mud from out of the spitted saliva, and then smears (or: anoints; rubs on; [WH following B read: applies; puts... on]) His clay mud upon the blind man's eyes,**

7. **then says to him, "Lead on under (or: Go your way; Depart) into the swimming-pool of Siloam [note: situated south of the Temple, fed by a subterranean tunnel] – which is normally being translated and interpreted 'Being sent forth on a mission (or: Commissioned; Being made representative)' – Wash yourself!" Therefore, he went off (or: away) and washed himself and came [back] seeing.**

8. **Then the neighbors, and those habitually observing (being spectators of; carefully noticing) him formerly – that he was existing being a beggar – began saying, "Is this one not the person normally sitting and constantly begging?"**



9. Some were saying, "This is he." Others were saying, "No, but he is like him." Yet that man kept saying, "I, myself, am [he; the one]."
10. Then they began saying to him, "How, then, were your eyes opened up?"
11. That man decidedly replied, "The Man called 'Jesus' made clay mud and anointed (smeared [it] on) my eyes, and said to me, 'Lead on under into the Siloam, and wash yourself.' And then, washing myself, I looked up and saw again."
12. And so they said to him, "Where is that one?" He then says, "I have not seen so I don't know."
13. They are progressively leading him – the once-blind man – to the Pharisees.
14. Now it was on a sabbath day in which Jesus made the clay mud and opened up his eyes.
15. Again, then, the Pharisees also began asking him how he saw again (= received his sight). Now he said to them, "He applied clay mud upon my eyes, and I washed myself, and now (or: the next thing), I am seeing."
16. Some, from out of the Pharisees, therefore began saying, "This man is not on God's side (or: from God; beside God; in God' presence), because he is not keeping (observing; guarding) the sabbath." Yet others were saying, "How is a person who misses the mark (a man, a sinner; an erring man; a man who is failing [in regard to the Law]) able to be constantly doing such signs?" And there was a tearing split among them.
17. Therefore, they continued again saying to the once-blind man, "What are you yourself now saying about him, seeing that he opened up your eyes?" And the man exclaimed, "He is a prophet!"
18. The Jews [= religious authorities], however, did not trust or believe concerning him, that he was blind and saw again (or: received his sight), until they summoned the parents of the man being made able to see again,
19. and they questioned them, saying, "Is this your son, who you say was born blind? How, then, is he presently seeing now?"
20. His parents considered, then replied, saying, "We have seen, and thus know, that this is our son, and that he was born blind.
21. "Yet how he now presently continues seeing, we have not seen and do not know, nor who opened his eyes we have not seen and do not know. You men ask him; he is of age (has maturity; is an adult). He will speak concerning himself."
22. His parents said these things because they had been fearing the Jews [= religious authorities], for the Jews [= Jewish leadership] had put it together and agreed, so that if anyone should ever confess (acknowledge; avow) Him Christ (or: express the same idea, that He is [the] Anointed), he should come to be [put] away from the synagogue (= be excommunicated; = be cut off from membership in the synagogue, and thus be considered an outcast).
23. Because of this [situation], his parents said, "He's an adult (He has maturity; He has come of age), you men inquire upon him."

24. Then a second time they summoned the man who had been blind, and said to him, "Give glory (the credit and reputation) to God. We have seen and now know that this man is a sinner (one who misses the goal; or: an outcast)."

25. So then that man considered and replied, "I have not seen and do not know if he is a sinner (one who does not comply with the religious rules, thus missing the goal; and outcast). I have seen and know one thing: that I was existing being a blind man; at present (or: just now) I constantly see."

26. So then they said to him, "What did he do to you? How did he open up your eyes?"

27. He decidedly answered them, "I told you already, and you folks did not listen (or: hear)! Why are you now wanting to hear [it] again? You are not wanting to become his disciples, also, are you?"

28. So now they hurled abuse at him (railed and reviled him) and said, "You are now a disciple of that fellow, but we ourselves are disciples of Moses!

29. "We have seen, and know, that God has spoken to (or: in) Moses. But this fellow – we have not seen, nor do we know, where he is from."

30. The man insightfully replied, saying to them, "Accordingly indeed, in this [situation] is the marvelous thing (the wonder; the astonishing state of affairs): that you yourselves have not seen nor know where he is from, and yet he opened up my eyes (= made me able to see)!

31. "We have seen, and know, that God does not usually listen (or: normally respond) to sinners (to those habitually missing the target; to those continuously being in error), but rather if anyone may be one who reveres and stands in awe of God, and may be habitually doing His will (intent; purpose), He continuously listens to (hears, or, responds to) this one.

32. "From out of the age [past] (= from of old; = in known history; = since the world began) it is not heard that anyone opened up [the] eyes of one having been born blind.

33. "If this one was not being from God's side (on God's side; at God's side), he would not have been having power (he would not have been able) to be doing anything."

34. They decisively replied, and said to him, "You yourself were wholly born within sins [idiom = You bastard!] – and are YOU now teaching us?" And so they cast him out (threw him outside).

35. Jesus heard that they threw him outside, and so, upon finding him, said to him, "Are you yourself now trusting and believing into the Son of man

(or: = the son of Adam; = the Human Being; or: = the eschatological messianic figure [A, L and others read: of God])?"

36. And in considered response, that one says, "And who is he, sir (or: my lord; master), so that I can believe (or, as a future: to the end that I will believe and trust) into him?"

37. **Jesus said to him, "You have both seen Him, and the One presently talking (speaking) with you, that One is He."**
38. **Then he began affirming, "I am now believing, Lord (or: Lord, I trust)!" And he bowed down to the ground (did obeisance), kissing toward Him, and gave worship to Him.**
39. **Then Jesus says to him, "I came into this world (or: ordered System of control and subjection) into a result of sifting and deciding (or: into a separation and a judgment): to the end that the folks NOT habitually seeing and observing can (or: may; would) be constantly seeing and observing, and the ones habitually seeing and observing should (or: would; may) become blind ones."**
40. **And so those from out of the Pharisees – being with Him – heard these things, and said to Him, "We ourselves are not also blind ones, are we?"**
41. **Jesus says to them, "If you men had been and were continuing being blind ones, you were not holding and would not be having sin (error; a miss of the goal; failure). Yet now you continue saying that, 'We are continuously seeing and habitually observing.' Your error (sin; failure; miss of the target) continues remaining (is habitually dwelling; constantly abides).**

#### CHAPTER 10 [continuing the above discussion]

1. **"I tell you folks it is certainly true (amen, amen; count on it): the person not habitually entering in through door (or: gate; opening for entrance/exit) into the sheepfold (the walled-in pen for the sheep), but rather repeatedly climbing up elsewhere (or: stepping back over [the wall] from another place), that one exists being a thief and a plunderer (one who seizes by violence; or: an insurrectionist; a brigand).**
2. **"But the person habitually entering through the door is the sheep's own shepherd [note: root meaning of shepherd is 'to protect'].**
3. **"The doorkeeper (the one who takes care of the gate and has charge of the sheep in the fold at night) is regularly opening up to (or: for) him, and the sheep are constantly hearing and listening to his voice, and he habitually summons (or: calls out to) his sheep, [each] by its own name, and is constantly leading them forth (or: out).**
4. **"And whenever he may thrust out (eject) all his own sheep, he is habitually passing on in front of them, and the sheep progressively follow him, because they have been acquainted with and recognize his voice.**
5. **"Yet to that [voice] belonging to another they simply will not follow; on the contrary, they will take to flight (flee) from it (or: him), because they have not been acquainted with nor recognize the voice belonging to the other ones."**
6. **Jesus told them this proverb (a comparison put alongside the way), yet those did not intimately experience nor come to know or understand what things they were which He has been speaking to them.**

7. **Therefore, again, Jesus said to them, "I tell you, and it is certainly true (amen, amen), I Myself am the Door for the sheep (or: the sheep's Gate).**
8. **"All – as many as came – before Me are thieves and plunderers (those who seize by violence; brigands; insurrectionists), but yet the sheep did not listen to (or: hear, and thus, obey) them.**
9. **"I Myself am the Door (or: Gate); if anyone should enter in through Me he will be kept safe and protected (made whole and returned to his original condition; rescued; delivered; saved), and he will be going in (entering) and going out (exiting), and he will continue finding pasture (something to feed on).**
10. **"The thief does not constantly come, except to the end that he may steal, slaughter (slay for food – as for a feast – or, for a sacrifice) and destroy (utterly loose away). I, Myself, come so that they can progressively possess (would continuously have; could habitually hold) Life, and may continue possessing [it] in superabundance (or: and may have a surplus surrounding them in excessive amounts).**
11. **"I Myself am the Ideal Shepherd (the Beautiful Protector and Provider of the sheep). The Ideal (Fine; Beautiful) Shepherd continually places His soul over the sheep (or: habitually sets [p45 & others: gives] His soul-life and His entire being for, and on behalf of the situation of, the sheep).**
12. **"The hireling (hired hand working for wages) – not even being a shepherd [and] the sheep are not his own – continues attentively watching the wolf progressively coming, and proceeds to abandon the sheep and to take flight – and the wolf continues ravenously snatching them away and progressively scattering and dispersing them –**
13. **"because he is a hireling and it is not a concern to him (or: a care for him) about the sheep.**
14. **"I Myself am the Ideal (the Beautiful; the Fine) Shepherd, and I intimately know Mine by experience, and Mine are intimately coming to know (or: progressively are intimately knowing) Me by experience,**
15. **"just as the Father has continuous, intimate knowledge of Me, and I have continuous, intimate knowledge of the Father, and I am constantly placing My soul over the sheep.**
16. **"And I constantly have (hold; possess) other sheep which do not exist (or: are not) from out of this fold (or: sheep pen), and it is binding (or: necessary) for Me to progressively lead those also, and they will listen to (will hear [implying: obey]) My voice, and they will become One Flock, One Shepherd.**
17. **"On this account the Father continuously loves Me, because I Myself am constantly placing (or: repeatedly setting; or: progressively laying [down]) My soul (inner life or being; or: = the whole self), to the end that I may take it in My hand (or: receive her) again.**
18. **"No one at any point lifts it (or: her) up and carries it away (removes her) from Me; on the contrary, I Myself continue putting (placing; setting; laying) it (or: her) away from Myself. I constantly hold authority (continuously have the right and hold the 'position'; or: continue possessing privilege from out of the midst of Being) to place**

it (put her; lay it), **and I constantly hold authority from out of being** (continuously possess the right, forth from [My] existence; = am in the authoritative position) **to take it** (or: receive her; resume it) **again. This implanted goal** (impartation of the finished product within; inward directive) **I received from** (or: at) **My Father's side."**

19. **A tearing split occurred again among the Jews** [= religious authorities] **through these words** (or: on account of these ideas).

20. **Now many of them began saying, "He continues having a demon** (Hellenistic concept and term: = animistic influence) **and is insane** (mad; manic; crazy). **Why do you continue listening to** (or: hearing) **him?"**

21. **Others were saying, "These are not the sayings** (spoken words; declarations) **of a demoniac** (of one being constantly affected or afflicted by a demon). **A demon** (= an animistic influence) **is not able and has no power to open up blind people's eyes!"**

22. **At that time [the feast** (or: festival) **of] the Dedications** (or: celebration of renewals or rededication; feast of lights; Hanukkah) **occurred within Jerusalem – it was winter** (the rainy and stormy season).

23. **Jesus had been walking around in the Temple grounds, within Solomon's Colonnade** (Portico; a covered porch attached to the Temple buildings).

24. **Then the Jews** [= religious authorities] **surrounded** (or: encircled) **Him, and began to say to Him, "Until when are you continuing to lift up our soul** (= How long are you going to constantly keep us in suspense, or with high expectations)? **If YOU** (or: you yourself) **are the Christ** (the Anointed One; = the Messiah), **openly** (outspokenly; boldly and publicly, with freedom of speech, as a citizen) **tell us!"**

25. **Jesus directly answered them, "I did tell you folks, and you continue not trusting or believing. The works** (The deeds; The actions) **which I Myself am continually doing** (or: progressively performing; regularly producing) **within My Father's Name, these are continuously bearing witness** (giving testimony; showing evidence) **about Me.**

26. **"But you folks yourselves are not in the habit of trusting or believing, because you are not from out of My sheep** (or: because you presently exist being no sheep of Mine), **just as I told you,**

27. **"because My sheep are constantly hearing and listening to** [implying: obeying] **My voice, and I, Myself, am progressively** (or: continuously) **knowing them by intimate experience, and they are progressively** (habitually) **following Me,**

28. **"and I, Myself, am continuously giving eonian life** (age-enduring and eon-lasting life; life having the qualities and characteristics of the Age; a life whose source is the Age) **to them and so by no means** (or: under no circumstances) **can they at any point be lost or destroyed, or even cause themselves to perish, and further, no one will snatch them** (or: take them by force) **from out of My hand.**

29. **"My Father, Who has given [them] to Me, is greater than all** (or: everything; all things, or, men; [other MSS read: What My Father has given to Me is greater than all]), **and no one has power or is able to proceed to snatch from out of the Father's hand.**

30. **"I and the Father are** (continuously exist being) **ONE** (or: I and Father: We are one thing [= essence, nature or being; or: = unity; union])."

31. **Then the Jews** [= leaders of the Jewish religion] **again picked up stones and brought them so that they could stone Him** (pelt Him with stones; or: kill Him with stones).

32. **Jesus discerningly replies to them, "I exhibited** (pointed out and showed) **to you folks many beautiful works** (ideal acts; fine and noble deeds) **issuing from out of the midst of the** [other MSS: My] **Father. Because of what kind** (sort; character) **of work, of them, are you men proceeding to stone Me?"**

33. **The Jews** [= religious authorities] **considered and answered Him, "We are not proceeding to stone you about beautiful works, but rather, about blasphemy – even because YOU** (or: you yourself), **being a human** (a man), **continue making yourself God** (or: a god)."

34. **Jesus judiciously replies to them, "Is it not standing written within your Law** [= the Torah] **that 'I say, you people are** (or: exist being) **gods'?** [Ps. 82:6]

35. **"Since He said 'gods' [= *elohim*] to whom God's Word** (or: Logos) **came to be** (or: toward whom the Idea, whose source and origin is God, was birthed; toward whom God's message proceeded and was directed into existence) **– and it is not possible** (or: there is no power) **for the Scripture** [= the Tanakh] **to be loosened, to be undone so as to nullify, or to be destroyed –**

36. **"are you yourselves now saying to the One Whom the Father set apart** (consecrated as holy) **and sent forth as an Emissary** (on a mission; as a Representative) **into the organized System** (into the world; into the cosmos; into the religious and cultural complex) **– that 'You are blaspheming,' because I said, 'I am** (exist being) **God's Son'?**

37. **"If I am not habitually** (continually; progressively) **doing My Father's works** (deeds; actions), **do not make it a habit to put trust in Me** (or: Don't proceed to believe Me).

38. **"Yet since I am constantly performing** (habitually doing; repeatedly making; progressively producing), **even if you can not now be trusting or believing in Me, continue to trust and believe in** (or: by) **the results** (acts; works; deeds) **so that you may come to experientially know and habitually trust** (or: believe [other MSS: continue knowing]) **that the Father [is] within Me, and I [am] within the Father."**

39. **Therefore they kept on seeking [opportunity], again, to lay hold of and arrest Him at some point, but He went forth out of their hands.**

40. **So He went off** (away), **again, to the other side of the Jordan [River], into the place where John had been habitually immersing [folks] the first time** (or: formerly), **and continued remaining** (abiding; dwelling) **there.**

41. **Then many came to Him, and they began saying, "John, indeed, did not perform a single** (or: one) **sign, yet all – whatever John said about this one – was true."**

42. **And so many trusted and believed into Him there.**

## CHAPTER 11

1. **Now there was a certain man being constantly ill** (habitually weak; progressively infirm; repeatedly sick) – **Lazarus, from Bethany, from out of the village of Mary and Martha, her sister.**
2. **In fact, it was the Mary who at one time rubbed and anointed the Lord** (the Master) **with perfumed oil** (ointment) **and then wiped off His feet with her hair, whose brother, Lazarus, had been continuing ill** (weak; sick).
3. **So the sisters dispatched a message to Jesus, which was saying, "O Lord** (Master), **take note, he whom You habitually regard as a friend** (constantly treat with fondness and affection; continuously cherish and love as a congenial associate) **continues being weak and sick."**
4. **Now Jesus, hearing [this], said, "This weakness** (sickness; infirmity) **is not directed or leading toward death, but to the contrary [is] over [the issue of] God's glory** (or: reputation), **to the end that through it God's Son would be glorified** (may receive a good reputation and a manifestation which calls forth praise)."
5. **Now Jesus was loving and continued in loyal appreciation of Martha, her sister, and Lazarus.**
6. **However, when He heard that he continues being sick and weak, He then, indeed, remained two days within [the] place in which He was [staying].**
7. **Thereupon – after this – He is saying to His disciples, "We should proceed going into Judea again."**
8. **The disciples are then saying to Him, "Rabbi, at the present time the Jews [= leaders of the Jewish religion] have been seeking to stone You – and You are proceeding to go there again?"**
9. **Jesus decidedly replied, "Are there not twelve hours [in] the day** (= of daylight)? **If anyone may habitually walk around** (= live his life) **within the Day, he does not constantly stumble** (cut toward or strike against [something]), **because he continually sees** (looks at; observes) **the Light of this world**  
(of this cosmos; this system's light; or: = because he progressively perceives the light and understanding that guides this System).
10. **"Yet, if anyone should habitually walk around within the Night, he constantly stumbles** (strikes against [things]), **because the Light is not** (does not exist) **within him."**
11. **He said these things, and after this He presently says to them, "Our friend Lazarus has been made to sleep** (or: has been lulled to sleep; has been caused to sleep; or, as a middle: has fallen asleep; has found repose), **but even so, I am setting out to proceed in journeying to the end that** (or: so that) **I can awaken him out of [his] sleep."**
12. **Therefore the disciples said to Him, "O Lord** (Master), **since** (or: if) **he has been caused to sleep** (or: fallen asleep) **he will be restored to health** (made to recover; saved; rescued; delivered)."

13. **Now Jesus had spoken** (made a declaration; = used the phrase) **about his death, yet they suppose** (imagine; think) **that He is saying [it] concerning** (or: is talking about) **the taking rest and repose of sleep.**

14. **Therefore, Jesus then plainly and openly said to them, "Lazarus died.**

15. **"And because of you folks I am progressively rejoicing that I was not there, so that you can trust** (or: would believe). **But now, we can** (or: should) **be going to him."**

16. **Then Thomas, the one being normally called "[the] Twin"** (or: Didymus), **said to [his] fellow disciples, "We should also be going, so that we can die with Him."**

17. **Consequently, Jesus, coming into Bethany, found him having already been within the memorial tomb for four days.** [Note: Jewish custom was to bury on the day of death]

18. **Now Bethany was near Jerusalem, about fifteen stadia** (= just under four miles) **away.**

19. **So many of the Jews had come to Martha and Mary in order that they could give a word of comfort, console and encourage them about their brother.**

20. **Then Martha, as she hears** (or: heard) **that Jesus is now coming, goes** (or: went) **to meet Him, but Mary continued sitting in the house.**

21. **So Martha said to Jesus, "O Lord (Master), if You had been here, my brother would not [have] died away.**

22. **"But even now, I have seen and recognize** (know; perceive) **that as many things as You may likely ask from God** (= whatsoever You could possibly request of God), **God will give to You!"**

23. **Jesus then says to her, "Your brother will stand up** (arise back up again)."

24. **Martha now says to Him, "I have perceived and am aware that he will stand up** (arise back up again) **within the standing back up again** (the resurrection; the arising) **within the Last Day."**

25. **Jesus said to her, "I am the Resurrection** (or: the standing back up again; the Arising) **and the Life. The one progressively believing and habitually putting trust into Me, even if he may die-off** (or: die-away), **will live** (or: will be alive; will continue living)!"

26. **"And further, everyone** (or: all mankind) **presently** (or: continuing in) **living and trusting** (or: progressively believing; regularly exercising faith) **into Me can by no means** (or: may under no circumstances) **die-off** (or: die-away) **on into the Age. Are you presently believing, trusting and having convinced faith of this?"**

27. **She says to Him, "Yes, Lord (Master). I have trusted, and now believe, that You, Yourself, are the Christ** (the Anointed One; = the Messiah), **God's Son – the One habitually** (repeatedly; or: presently) **coming into the world** (the ordered System; or: = [our] cultural and religious environment)."

28. **And upon saying this, she went off** (or: came away) **and summoned** (or: called) **Mary** (or: Miriam), **her sister, secretly** (covertly) **saying, "The Teacher is present** (= is now here), **and He is calling for** (or: summoning) **you."**



29. So that one, as she heard, was quickly roused and was proceeding to go to Him.

30. Now Jesus had not yet come into the village, but rather was yet (still) being within the place where Martha met Him.

31. Then the Jews – those constantly being with her within the house, and repeatedly giving words of comfort, consolation and encouragement – seeing Mary, that she quickly stood up and went out, follow her, supposing that she is on her way (progressively going) unto the memorial tomb so that she could cry (or: weep; mourn) there.

32. Then Mary – as she came where Jesus was – on seeing Him, falls at His feet, saying to Him, "O Lord (Master), if You had been here my brother would not [have] died away."

33. Jesus, therefore, as He saw her continuously weeping (crying) – and the Jews coming with her [also] crying (mourning; audibly weeping or wailing) – inwardly snorted (as with violent displeasure) and groaned, being deeply moved in spirit (or: by [the] Spirit; with Breath-effect), and stirred Himself up (shook Himself; or: disturbed and troubled Himself),

34. and says, "Where have you folks laid (put; placed) him?" They proceed saying to Him, "Lord (Master), come and see."

35. Jesus sheds tears (let tears flow; gave way to tears; or: bursts into tears).

36. The Jews therefore began saying, "Consider (Look; See) how he was feeling affection for (how fond he was of; what affection he used to have for) him."

37. Yet some of them said, "Was this one – the one opening up the eyes of the blind one – not able (or: powerless) to make also this one so that he would not die off?"

38. Jesus therefore, again continuing inwardly snorting, groaning and being deeply moved within Himself, is progressively going into the memorial tomb [area]. Now, it was a cave, and a stone was lying upon (= against) it.

39. Jesus is then saying, "Lift up (Remove; Take away) the stone."

Martha, the sister of the one having come to his end (or: of the one having reached the goal; of the deceased), then says to Him, "O Lord (Master), he is already progressively giving off a smell (or: there is already an offensive odor increasing), for it is [the] fourth [day]."

40. Jesus proceeds saying to her, "Did I not say to you that if you would trust and believe you will see God's glory

(God's manifestation which calls forth praise; or: a notion which is God; God's reputation; the vision and fancy of God; God's expectation; the imagination of God)?"

41. Then they lifted up the stone and took it away. Yet Jesus lifted His eyes upward, and said, "O Father, I continually thank You that you hear and respond to Me,

42. **"and I, Myself, have seen and thus know that You habitually listen and constantly hear Me at all times (always), but nevertheless, because of the crowd standing around, I spoke – to the end that they could trust and believe that You commissioned and sent Me forth as an Emissary (Representative)."**

43. **Upon saying these things, He suddenly shouted with a loud (or: in a great) voice, "Lazarus! Here! Outside!"**

44. **And out comes the man having been dead, still being bound, having been wrapped in grave-clothes (with swaths, bands, or bandages of cloth, such as linen) – even binding the feet and the hands – and his face having been wrapped around with a face-cloth (or: sweat-cloth; handkerchief; napkin). Jesus says to them, "You folks loose (unwrap; unbind) him and release him (let him go off) to proceed leading the way (or: to be departing)."**

45. **Therefore, many from out of the Jews – those coming to Mary and being ones attentively watching what He did – put faith and trust (or: believed) into Him.**

46. **Yet some of them went off to the Pharisees and told them what [other MSS: how much; how many] things Jesus did.**

47. **Consequently, the chief priests and the Pharisees gathered [the] Sanhedrin (= convoked a council of the leaders of the Jewish religious and political culture), and they began to say, "What are we presently doing, seeing that this man is repeatedly doing many signs?**

48. **"If we let him go on in this way (or: If we disregard him in this manner; or: Suppose we thus abandon, neglect or leave him alone), they will all put trust (will believe) into him, the Romans will come, and they will take away both our place and our nation (= political station, culture and corporate ethnic identity)."**

49. **Yet one of them, Caiaphas, being chief priest of that year, said to them, "You people have not seen, nor perceived, nor know anything,**

50. **"neither are you logically reasoning or taking into account the fact that he is progressively bringing it together for you (or: it is advantageously bringing things together for you), so that one man can die over (or: to the end that one person should and would die away for the sake of [in the sense of "instead of"]) the People, and not [that] the whole nation should destroy itself!"**

51. **Now, he did not say this from himself, but to the contrary, being chief priest of that year, he prophesied that Jesus was being about to be dying away over [the situation of] (or: for the sake of) the Nation (or: ethnic group),**

52. **and not over [the condition of] (or: on behalf of) the Nation only, but further, to the end that He could gather God's children together – those having been thoroughly scattered – into one (or: so that He would lead together into unity God's divided, dissipated and disintegrated born-ones that have been dispersed throughout).**

53. **Therefore, from that day they deliberated and consulted together to the end that they should kill Him.**

54. **Jesus, therefore, was no longer walking about publicly (openly; with outspoken boldness as a citizen) among the Jews [= religious authorities], but rather, He went**

**away from there into the country** (or: region; territory) **near the wilderness** (desert; desolate area), **into a city called Ephraim, and there He remained** (or: dwelled) [other MSS: was passing time] **with His disciples.**

**55. Now the Passover of the Jews** (of the Jewish culture and religion) **was coming to be near, and many went up into Jerusalem from out of the region** (country; territory), **before the Passover, so that they could purify** (or: perform ritual cleansing for and of) **themselves.**

**56. Consequently, they began trying to find** (or: were looking out for or continued seeking) **Jesus and would periodically converse with one another, as they had been standing within the Temple courts, saying, "What do you think or suppose** (or: What is your opinion)?" **"Surely he is not likely to come into the festival** (or: feast)!"

**57. As it was, the chief priests and the Pharisees** (= the Sanhedrin) **had given goal-oriented directions, with imparted authority, so that if anyone may come to know where He is, he should disclose** (or: report) **it, so that they might lay hold of and seize Him.**

## CHAPTER 12

**1. Accordingly, Jesus, six days before the Passover feast, came into Bethany, where Lazarus was, whom Jesus raised up out from the midst of dead folks.**

**2. So they made dinner** (the evening meal) **for Him there, and Martha was serving [them]. Now Lazarus was one of those still reclining** (lying back) **[at the meal] with Him.**

**3. Then Mary, taking a pound** (Roman pound = about 12 oz.; about a pint) **of very costly** (of much value; precious) **genuine** (= pure) **perfumed ointment** (or: oil; aromatic juice distilled from plants) **extracted from the spike-nard plant, anoints and rubs** (as in preparing the body with oil for gymnastics) **the feet of Jesus, and wipes His feet off with her hair, and the house was filled full with** (or: from) **the fragrance** (aroma; odor) **of the perfumed ointment.**

**4. Now Judah** (or: Judas) – **one of His disciples, the one of Simon Iscariot [and] the one being about to proceed giving Him over** (or: turning Him in) – **proceeds in saying,**

**5. "Why** (Through what [reason; situation]) **was this perfumed ointment not sold for three hundred denarii** (= a year's wages) **and given to** (or: for) **destitute** (poor) **people?"**

**6. He said this, though, not because it was normally a care** (or: of interest) **to him about the destitute** (the poor people), **but rather, because he had been existing as a thief, and, normally holding** (or: having) **the money box** (or: case; originally a receptacle for the "tongues" {i.e., mouth-pieces} of musical instruments), **had been regularly carrying** (or: bearing) **the things being repeatedly** (or: habitually) **deposited.**

[note: the verb of being is the imperfect tense, and can refer to past practice; thus, John is not necessarily saying that Judas was currently a thief, but is pointing out his disposition toward money; the verb for carrying (bearing) can also be used in the sense of "bearing away," "removing," or "pilfering;" or, it can be used to signify "supporting; providing for" – this latter giving a different slant to John's words. Recall that Mark says that "some" had indignation, and Matt. says "the disciples" did, so Judas expressed a consensus. Also, in Matt. 26:6, they were in the same town, but at a different place – the house of Simon the leper – and an anonymous woman enters while they are eating, and this time pours the costly ointment on His head. Jesus gives a response similar to below]

7. **Then Jesus says, "Let her off (or: Forgive her; or: can = Leave her alone), so that she can keep it in view (watch over, observe, take note of and guard it) on into the day of the preparation for My burial,**

8. **"for you see, the destitute ones (the poor people) you folks are always having with yourselves. Yet, you are not always holding (or: having) Me."**

9. **Then many of the common folks (or: the vast crowd) from out of the Jews became aware (or: got to know) that He is there, and they come (or: came) – not only because of Jesus, but also so that they might see and become acquainted with Lazarus, whom He raised up from out of the midst of dead ones.**

10. **So the chief priests [representing the Sadducees] deliberated and resolved (or: purposed and made a plan) to the end that they should also kill off Lazarus,**

11. **because many of the Jews had been repeatedly going because of him, and were progressively believing and continuing to put their trust into Jesus (or: = believing what Jesus was saying).**

12. **The next day (or: On the morrow), many of the common folks (or: the vast crowd) – the one(s) coming into the feast (or: festival) – hearing that Jesus is on His way into Jerusalem,**

13. **took the branches (or: fronds) of the palm trees (date palms) and went out into a meeting with Him, and they began and kept on shouting, "Ho-san'na [Heb. word meaning: Save now; Send your salvation]! O One having been blessed, now coming (or: repeatedly coming) in [the] Lord's Name (= in [the] Name which is Yahweh): the King of Israel!" [Ps. 118:25, 26]**

14. **Now Jesus, finding a donkey colt (or: a small donkey, or, ass), sits down upon it – according as it stands, having been written,**

15. **"Do not continue fearing (or: Stop fearing), O daughter of Zion! Look and consider, your King is progressively coming – presently sitting upon a donkey's (or: ass's) colt." [Zech 9:9]**

16. **Now these things His disciples did not notice, become personally aware of, or understand, at the first, but when Jesus was glorified and became renowned, they were then reminded that these things were written upon Him (= had been written about Him), and that they did these things for Him (or: to Him; with Him).**

17. **Accordingly, the crowd of common folks – the one constantly being with Him when He summoned Lazarus forth from out of the memorial tomb and raised him out of the midst of dead ones – kept on bearing witness and giving testimony.**

18. **[It was] on account of this, [that] the [other] crowd also came to meet with Him, because they heard [that] He had performed** (done; made) **this sign.**

19. **So the Pharisees said among themselves (to one another), "You are observing** (noticing; or, as an imperative: Be watching and considering) **that your efforts are futile** (that you men are benefiting nothing; = that you are getting nowhere). **Look and consider! The world** (the system of our culture; = the inhabitants of our organized society) **went off after** (or: goes away behind) **him!"**

20. **Now there were certain** (or: some) **Greeks** (or: Hellenists; those of the Greek culture; or: Jews who had acculturated to Hellenistic philosophy or culture) **out of those progressively coming up so that they could worship in the feast** (or: pay homage at the festival).

21. **These, then, approached Philip** [note: this is a Greek name] **– the one from Bethsaida of the Galilee [area] – and began inquiring with a request of him, saying, "Sir** (or: My lord), **we desire** (or: wish) **to see and become acquainted with** (or: = have an interview with) **Jesus."**

22. **Philip proceeds to go and he tells Andrew** [note: also a Greek name]. **Andrew and Philip then continue on to Jesus, and proceed telling Him.**

23. **Yet Jesus is deliberating a reply for them, [and] proceeds saying, "The hour has come and is here so that the Son of Mankind** (Humanity's Son; = the Son of Adam; or: = the Human Being; or: = the eschatological Messianic figure) **can be glorified** (may receive a renowned reputation; should be made a manifestation which calls forth praise).

24. **"Most assuredly** (It is certainly true; Yes, indeed; Amen, amen), **I am saying to you folks [that] unless the grain of wheat** (or: kernel of corn; = seed of an agricultural crop), **falling into the earth** (the ground; the field), **should die, it, by itself, continues remaining alone. Yet if it should die, it proceeds to bear much fruit** (= it produces a harvest of many grains, or, seeds).

25. **"The person being constantly fond of** (maintaining an emotional attachment to; continuing in devoted affection for) **his soul** (or: soul-life; interior being; = self) **progressively destroys it** (or: her), **and in contrast, the one constantly hating** (regarding with less affection or with ill-will) **his soul** (or: soul-life; interior being) **within this System** (world; ordered arrangement; = this cultural, political and religious society) **will safeguard** (keep in watchful custody and preserve) **it, [leading] on into eonian life** (life having the qualities and characteristics of the Age; life for, pertaining to, and having its source in, the Age).

26. **"If anyone would habitually give attending service** (raise dust throughout in hastening to provide for material needs) **to Me, let him habitually and progressively follow with Me, and then where I Myself am, there My attending servant will also**

**be** (exist; have his being). **If anyone would habitually give attending service to Me and provide for Me, the Father will value and honor him.**

27. **"At the present time, My soul** (inner self; feelings; emotion; will) **has been stirred up** (shaken; disturbed; troubled), **and what can** (or: should) **I say? O Father, deliver** (rescue; save) **Me from out of the midst of this hour!** (or: ?) **But to the contrary, on account of this I come** (or: came) **into this hour.**

28. **"O Father, glorify Your Name** (bring glory and renowned reputation to your Name in a manifestation which calls forth praise)!" **Then a voice** (or: sound) **came from out of the midst of the heaven** (or: the sky; the atmosphere): **"I both bring** (or: brought) **glory to [it], and I will glorify [it] again!"**

29. **Hence the crowd of common folks, the [crowd] standing around and hearing [it], began to say that it had thundered. Others were saying, "A messenger** (or: An agent) **has spoken to him."**

30. **Jesus decidedly replied, and said, "This voice** (or: sound) **has occurred** (happened; come to be) **not because of Me, but rather because of you folks** (= for your benefit).

31. **"At the present time** (or: Now) **is an evaluation of and a decision pertaining to** (or: a sifting and separation for judgment of) **this System**

(or: this ordered arrangement; this world; this polity, culture and religion; or: this system of control and subjugation). **Now the Ruler**

(the one invested with power; the leader; the chief; the ruler; or: the Original One; The Beginning One; the Prince) **of this System will be ejected outside**

(or: the Chief of this world of culture, religion and government, the Originator of the ordered arrangement and universe, will be thrown out, [to the] outside [of it]).

32. **"And so then I, if I should be lifted up from out of the earth** (or: when I can be exalted forth from the midst of this Land), **I will drag** [as with a net; or: draw, as drawing water with a bucket, or a sword out of a sheath] **all mankind** (or: everyone) **to Myself."**

33. **Now He was saying this continuing to indicate, by a sign, by what sort of death He was progressively being about to be proceeding to die.**

34. **Therefore the crowd considered and replied to Him, "We, ourselves, hear** (or: heard) **from out of the Law that the Christ continuously remains** (abides; dwells) **on into the Age; so how are you, yourself, now saying that it continues necessary and binding for the Son of Mankind** (= the Human Being; = the eschatological Messianic figure) **to be lifted up? Who is this Son of Mankind** (or: = son of Adam)?"

35. **Jesus then says to them, "The Light continues being** (or: is) **among you folks, yet a little time** (= for a little while). **Continue walking around** (= living your lives; = order your behavior) **while you folks continue having the Light, so that Darkness can** (or: may) **not grasp you with force and take you folks down. And the one constantly walking around within the Darkness has not seen nor does he know under what place he progressively leads [his path]** (or: where he is humbly going; where he is constantly withdrawing).

36. **"While you continue having the Light, progressively trust and believe into the Light, to the end that you folks can yourselves come to be (or: would yourselves be birthed) sons of Light**

(= folks having the quality and characteristics of light; folks whose source is Light; [note: this could be considered a Heb. idiom for 'enlightened men'])."

**Jesus spoke these things, and then after going off, He was hidden (or, as a passive with a reflexive idea: kept Himself concealed) from them.**

37. **Yet, [even with] His having performed (done; made) so many signs in front of them, they were not proceeding to believe or place their trust into Him,**

38. **to the end that the word (or: message) of Isaiah the prophet could (may; should; would) be made full (or: fulfilled), which he said: "O Lord [= Yahweh], who trusts or believes in our report (tidings; the thing heard from us)? And to whom was the Lord's [= Yahweh's] arm unveiled (revealed; uncovered)?" [Isa. 53:1]**

39. **On account of this they were unable (or: they had no power) to be trusting or believing, because, again (= elsewhere), Isaiah says,**

40. **"He has blinded their eyes with the present result that they are still blind, and He hardened (or: petrified) their heart, to the end that they could (or: should; would) not see with [their] eyes nor could they direct [their] mind so as to perceive and get the thought in (or: with) the heart and be turned, so I, Myself, will heal (or: cure) them." [Isa. 6:10]**

41. **Isaiah said these things because he saw and knew His glory, and spoke about Him.**

42. **Just the same, however, many of the rulers also (or: many, even from among the chiefs,) believed and placed their trust into Him, but still, because of the Pharisees, they did not begin confessing (= openly avowing their faith) or keep on speaking in agreement so that they would not become ones cut off from (separated away from) the synagogue,**

43. **for they loved and held precious the opinion, esteem and reputation (the glory; the manifestation which calls forth praise) of the humans (or: people) rather than even the opinion, esteem and reputation (the glory; the manifestation which calls forth the praise) of, and which come from, God.**

44. **Now Jesus suddenly gives out a loud exclamation (or: cries out) and says, "The person progressively believing and continuing to put their trust into Me is not continuously believing and placing trust into Me, but rather, into the One sending Me,**

45. **"and the person continually gazing at and contemplatively watching Me is continuously looking upon (viewing and contemplating; watching) the One sending Me.**

46. **"I, Myself a Light, have come into, and am now within, the world (the organized system of religion, culture and government; the ordered and adorned arrangement; the cosmos, or universe), to the end that everyone (all people; all) – [each] one habitually trusting and progressively believing into Me – can not**

(should not; may not; would not) **remain** (abide; dwell) **within the midst of the Darkness**

[note: perhaps a figure for their religious system, or for the world that does not know what God is really like, or for the Night, that period before the coming of the Day].

47. **"And yet, if anyone can listen to and would hear** [implying: obey] **My sayings and declarations** (the things said by Me) **and yet can not** (may not; should not) **keep** (guard; maintain; watch-over and protect) [them? himself?], **I, Myself, have no habit of separating him so as to make a distinction with him or to evaluate or judge him. For I did not come to the end that I should** (could; would) **constantly separate, evaluate, make distinctions and judge the world** (the System; the arrangement; the cosmos), **but to the contrary, to the end that I could, and will** [note: verb form is both a subjunctive aorist, and a future], **save the world**

(restore the universe to its original state and condition; or: make the ordered System healthy and whole; rescue and deliver the ordered and adorned arrangement; or: = all humanity). [cf chapter 3:16]

48. **"The person habitually displacing, disregarding, rejecting or setting-aside Me, and not progressively taking in hand and receiving or getting the things which I have spoken** (My sayings and declarations), **is constantly having the One continuously evaluating and judging him: the Word** (message; thought; idea; Logos) **which I speak** (or: spoke)! **That One will sift, divide out, separate, evaluate and make a decision about** (or: judge) **him – within** (or: in union with) **the Last Day –**

49. **"because I, Myself, do not speak from out of the midst of Myself, but to the contrary, the One sending Me – [the] Father, Himself – has given an implanted goal** (an impartation of the finished product within; an inward directive) **to Me: what I could** (or: should; would; may) **say, and what I will** (or, as a subjunctive aorist: could, should, would or may) **speak.**

50. **"And I have seen and know that His implanted goal** (impartation of the finished product within; inward directive) **is, and continuously exists being, eonian life** (life having the qualities and characteristics of the Age; age-enduring and eon-lasting life which pertains to, and comes from, the Age). **Therefore, the things which I, Myself, am habitually** (or: continuously; periodically) **speaking, just and according as the Father has told Me** (or: declared to Me), **thus I am habitually and continually speaking** (= When I speak, I repeat what the Father has told Me)."

## CHAPTER 13

1. **Now before the festival** (or: feast) **of the Passover, Jesus, having seen and thus knowing that His hour comes** (or: came) – **to the end that He could** (or: should; may) **change His steps and move** (walk differently; transfer; pass over to another place) **from out of the midst of this world** (this ordered System; this universe) **toward the Father – loving His own** [people? mankind? friends? disciples? created ones?]: **those within the world** (System; ordered universe), **He loves them unto the**



**end** (or: the goal attained; the finished product; the accomplished and completed work; the consummation; or: to the uttermost).

2. **So, while the evening meal was progressively going on – the adversary** (the one who thrusts something through folks; the devil) **having already cast** (hurled; thrown; = put) **[the idea or conviction] into the heart of Judah** (or: Judas), **[son] of Simon Iscariot, that he should hand Him over** (or: entrust and commit Him; or: = turn Him in) –

3. **Jesus, having seen and now knowing** (or: being aware) **that the Father has given** [other MSS, aorist: gives/gave] **all people** (and: all things) **to Him – into [His] hands – and that He came out from God – forth from the midst [of Him] – and now is continuously leading and bringing [all] under [His] control to God** (or: is progressively humbly withdrawing and going back [to be] face to face with God),

4. **He presently proceeds to get up** (or: arise) **from the meal** (dinner, or, supper), **continues to lay aside [His] outer garments, and then taking a linen cloth** (a servant's towel; [note: symbol of a priest's clothing?]) **He ties it around Himself** (around His waist; He girds Himself).

5. **Next, He proceeds to cast water into the washbasin and was beginning to successively wash the feet of the disciples, and to continue to wipe [them] dry with the linen cloth** (or: towel) **with which He had girded Himself.**

6. **So He continues coming, then, toward Simon Peter, and that one then says to Him, "O Lord, You, Yourself – are you preparing to wash my feet?"**

7. **Jesus decidedly replies, and says to him, "What I, Myself, am presently doing, you yourself have not seen and do not understand at present** (or: just now), **yet after these things, you will intimately learn and realize through experience."**

8. **Peter then says to Him, "Under no circumstances can You wash my feet ... unto the Age** (= Not in the foreseeable future)!" **From discerning, Jesus replied and said to him, "Unless I can** (or: If I should not) **wash you, you do not continue to hold** (or: have) **a part with Me."**

9. **Simon Peter then says to Him, "O Lord ... not my feet only, but also [my] hands and [my] head."**

10. **Jesus in turn says to him, "He being one having bathed himself** (or, as a passive: being one having been washed and cleansed) **does not continue having a need to wash himself – except [his] feet – but rather he continues to exist being wholly clean. And you men continue being clean folks – but yet, not everyone** (or: not all folks)."

11. **For He had seen and knew the one in process of handing Him over. On account of this He said, "Not all are clean ones** (or: All men are not clean ones; or: You are not all clean ones)."

12. **After He had washed their feet, He took His outer garments** (= He put them back on) **and reclined back again, [and] says to them, "Are you men coming to know and personally understand what I have done for you** (to you; in you; with you folks)?

13. **"You men are repeatedly addressing** (calling) **Me 'Teacher (= Rabbi)' and 'Lord (Master)', and you keep on speaking** (or: saying [it]) **beautifully** (ideally; finely), **for I am.**

14. **"If I Myself, then, the Lord and the Teacher, wash your feet, you men also are constantly indebted** (obliged; continuously owe it) **to be habitually washing one another's feet,**

15. **"for I give** (or: gave) **an underlying example** (or: something pointed out as a specimen or illustration shown under your eyes) **to you folks, so that just** (accordingly; correspondingly) **as I, Myself, do** (or: did) **for** (to; in) **you, you men should also be repeatedly doing.**

16. **"Most assuredly** (It is certainly true; Amen, amen), **I am saying to you, a slave is not greater than his lord** (owner; master), **nor [is] one sent with a mission** (an emissary; a representative) **greater than the one sending him.**

17. **"Since** (or: If) **you have seen and know these things, you are happy** (blessed; fortunate) **ones – if you may** (or: would; should) **be habitually doing them.**

18. **"I am not now speaking about all of you men. I, Myself, have seen and thus know which ones** (or: whom) **I select and pick out for Myself, but to the end that the Scripture may be fulfilled** (made full; filled up), **'The one habitually eating** (crunching; chewing) **My bread lifts** (or: lifted) **up his heel on** (= walked away from; or, = turned against) **Me.'** [Ps. 41:9]

19. **"From now** (or: this moment) **on, I am saying [it] to** (or: telling) **you folks before the [situation for it] is to come to be** (is to be birthed; is to occur; = before it happens), **so that you can** (or: would) **continue trusting and believing – when it may come to be** (happen; occur) – **that I am** (or: because I Myself am Being; for I am continuous Existence).

20. **"Most assuredly** (It is certainly true; Amen, amen), **I am saying to you, the person habitually receiving** (taking with the hand, embracing and accepting) **whomever I will send** (or: may send) **is continually receiving Me** (taking Me with the hand, embracing and accepting Me). **Now the one habitually receiving Me is continually receiving** (embracing and accepting) **the One sending Me."**

21. **[On] saying these things, Jesus was shaken by the Spirit** (or: troubled or disturbed in the spirit; or: stirred with the Breath-effect) **and gave witness** (testified), **and said, "Most assuredly** (It is certainly true; Amen, amen), **I tell you** (I am saying to you) **that one from among you men will hand Me over."**

22. **The disciples began to glance and continued looking into one another, being perplexed** (at a loss) **about whom He is speaking.**

23. **Now one from among His disciples, whom Jesus was loving** (also: was habitually cherishing, esteeming, admiring and appreciating), **was by habit lying back** (reclining) **on the bosom** (chest; = close beside Him, at His right, the place of honor and intimacy) **of Jesus.**

24. **Therefore Simon Peter repeatedly nodded to this one, and then says to him, "Tell who it is, about whom He is now saying [this]."**

25. **Therefore that one, thus leaning back upon the chest of Jesus, says to Him, "Lord (Master), who is it?"**

26. **Jesus considers and then replies, "It is that one for whom I, Myself, will dip the morsel (bit of bread) and will give [it] to him." Then, dipping the morsel, He continues taking it in His hand and proceeds to give [it] to Judah (Judas), [son] of Simon Iscariot**

27. **– and after the morsel, then the adversary (opponent; "satan") enters into that one.**

**Then Jesus proceeds to say to him, "What you are in process of doing (or: proceeding to do), do more quickly (or: promptly)."**

28. **Now none of those presently reclining knew (at any point had personal knowledge) toward what end He said this to him.**

29. **Some, in fact, thought (supposed; imagined), since Judah (Judas) had been holding (in possession of) the money box, that Jesus is saying to him, "Buy at the marketplace things of which we presently have need [as we enter] into the feast [days]," or, "for the poor ones," so that He could give something.**

30. **Taking (or: Receiving), then, the morsel, that one went out immediately (or: that one went out straight and upright). Now – it was night.**

31. **Then, when he went out, Jesus proceeds to say, "Now is (or: At this moment was) the Son of Mankind glorified (or: given a reputation and caused to receive opinions), and God is (or: was) glorified (or: receives opinions and a reputation; given a manifestation which will call forth praise) within Him (or: in union with Him),**

32. **"and God will glorify Him within, and in union with, Himself, even immediately He will glorify Him (or: and He will manifest Him as a straight and upright One which calls forth praise).**

33. **"Little children, I am with you yet a little while (or: longer). You folks will seek, and try to find Me, and just as I said to the Jews [= Jewish leaders], 'To the place that I, Myself, progressively lead under (or: am going away), you, yourselves are continuing unable (still have no power) to go (or: come),' I am also now saying to you right now (at present).**

34. **"I am giving to you men a new implanted goal (an inward directive different from that which had been formerly; an impartation of a finished product that is new in kind and character): that you folks are to be continuously and progressively loving (or: should constantly love) one another, just as (correspondingly as; to the same level as; in the sphere as) I love you folks so that you also may constantly (or: would habitually) love one another.**

35. **"Within this, all men will come to know by personal experience that you are (or: continue being) My disciples (students; learners) – if you should constantly hold (or: have) love within one another (or: among yourselves)."**

36. **Simon Peter then says to Him, "Lord (Master), to what place are you proceeding to lead under (or: where are you going)?" Jesus decidedly answered, "To what place I proceed leading under (or: departing) you continue unable (still**

have no power) **to follow Me now, but you will follow afterwards (will subsequently follow).**

37. **Peter now says to Him, "Lord (Master), why (through what situation or circumstance) am I not presently able to keep on following you right now? I will place my soul over You (or: I will lay [down] my soul-life, inner being, and self for Your sake)."**

38. **Jesus continues in discerning reply, "You will place your soul over Me (or: lay you soul-life and self [down] for My sake)? Most assuredly (It is certainly true; Amen, amen), I now say to you, a cock (or: rooster) will [other MSS: can] under no circumstances crow until you will disown (renounce; deny) Me three times. Don't you [singular: = Peter] let the heart of the group be continually shaken (unsettled; agitated; troubled; disturbed)."**

## CHAPTER 14

1. **"You men are constantly trusting and continue believing, on into God; you are also progressively trusting and believing on into Me**

(or, as an imperative: Keep on believing and putting faith into the midst of God, and also keep on putting your trust into Me).

2. **"Within My Father's house (or: household) are many abodes (staying places; dwelling places; homes; rooms). Now if not, I would at once tell you folks, because I am progressively passing (or: traveling) along to prepare and make ready a place in you (or: for you; with you folks).**

3. **"Even if I should journey on and prepare (make suitable, fit and appropriate) a place (or: a spot; a position; a role) in you folks (or: with you; for you), I am now presently (or: progressively; repeatedly; habitually) coming again, and then, I will take you folks in My arms and receive you to Myself (directing you toward Myself), to the end that where I, Myself, am (or: exist) you men also can be (or: may continuously and ongoingly exist).**

4. **"And to the place, under where I, Myself, am progressively leading the way (or: where I am submissively going), you have seen and know the Way."**

5. **Thomas then says to Him, "O Lord (Master), we have not seen nor do we know under what place You are leading the way (or: where are humbly going), so how are we able to have seen and know the way?"**

6. **Jesus then says to him, "I, Myself, am (exist being) the Way, the Truth (the Reality) and the Life (or: = I am the way to really live). No one is presently or progressively coming toward the Father, except through Me (through means of Me, or, through the midst of Me).**

7. **"Since you men have personally and experientially known Me (or: If you folks had insight of Me or were acquainted with Me), you would likely have seen and now know (or: perceive) the Father, also. And from right now (this moment) you are intimately, experientially and progressively knowing (or: gaining insight) and have seen Him."**

8. **Philip then says to Him, "O Lord (Master), show us the Father** (point the Father out to us), **and it is continuing to be sufficient** (adequate; enough) **for us."**
9. **Jesus is then saying to him, "I continue being (I am) with you men so much time, and you have not come to intimately and experientially know Me, Philip? The one having seen Me has seen, and now perceives, the Father! How are you now saying 'show us the Father'?**
10. **"Are you not continuing to trust and presently believe that it is continuously** (it constantly exists being) **I, Myself, within the midst of the Father, and the Father within the midst of Me** (or: I Myself in union with the Father, and the Father in union with Me)? **The sayings** (utterances; declarations; words spoken) **which I, Myself, am constantly saying to you men, I am not constantly saying from Myself. But the Father, continuously dwelling and remaining** (abiding; staying) **within the midst of Me, is habitually** (constantly) **doing** (making; constructing; creating; forming; performing; producing) **His works** (actions; deeds).
11. **"Keep on trusting and progressively believe Me** (or: by Me; in Me), **that [it is] I within the midst of the Father, and the Father within the midst of Me** (or: that I [am] in union with the Father, and the Father [is] in union with Me). **Otherwise** (or: But if not), **keep trusting and constantly believe Me** (or: in Me) **because of the works** (actions; deed) **themselves.**
12. **"It is certainly true** (Most assuredly; Amen; amen), **I am saying to you folks, the one habitually trusting and progressively believing into Me, the works** (actions; deeds) **which I, Myself, am constantly doing** (habitually performing; progressively making, constructing creating, forming) **that one also will do** (perform; make; create; form), **and he will do greater than these, because I, Myself, am progressively journeying** (traveling; going from this place to another) **toward** (or: facing) **the Father.**
13. **"And because** [reading 'οτι αυ] **you would have sought in petition within My Name** (or [reading 'ο τι αυ]: Also what ever you could seek in petition in union with My Name), **I will do it: to the end that the Father can** (would; could) **be glorified** (be given a good reputation; have a good opinion formed about Him; receive a manifestation which calls forth praise) **within the Son.**
14. **"If you should petition Me for something (or: anything) within My Name, I will perform** (do; make; create; form) **this.**
15. **"If you are habitually loving Me** (or, as a subjunctive: would continue loving Me), **you WILL** [other MSS the subjunctive: can; should; other MSS the imperative] **observe** (note and keep watch over; guard and preserve; keep in view; hold in custody) **My implanted goals** (impartations of the finished product within; inward directives),
16. **"and I, Myself, will ask** (make a request of) **the Father, and He will give another Helper of like kind** (One called alongside to give assistance, relief, comfort and encouragement; Paraclete) **to you men – to the end that He** (or: It) **can continue being with you men on into the Age –**
17. **"the Spirit of the Truth** (or: the spirit and breath of reality; the Breath-effect which is Reality), **whom** (or: which) **the System** (world; ordered arrangement of religion, politics and culture; controlling system) **has no power** (is not able) **to receive,**

**because it is not habitually gazing upon It (or: Him) with contemplation (continually viewing and watching it with attentive interest), nor is it coming to intimately and experientially know It (or: Him). Yet YOU men are progressively knowing It (or: Him) by intimate experience, because It (or: He) is continuously dwelling (remaining; abiding) alongside you folks – in your presence – and It (or: He) continuously exists (or: is) [other MSS: will be] within you people.**

18. **"I will not leave you abandoned or send you off as orphaned ones (or: folks without family). I am repeatedly (or: habitually) and now progressively coming toward you people.**

19. **"Yet a little [while; longer] and the System (world; ordered arrangement) no longer continues viewing (attentively watching) Me, but YOU people are constantly watching (attentively and contemplatively viewing) Me. Because I, Myself, am continuously living, you folks will also be continuously living [other MSS: will also of, or in, yourselves continue to live].**

20. **"Within That Day you yourselves will personally come to progressively realize and then know that I, Myself, [am; exist] within the midst of My Father, and you folks within the midst of and in union with Me, and I, Myself, within the midst of and in union with you people.**

21. **"The person continuously holding (or: constantly possessing and having) My implanted goals (impartations of the finished product within; inward directives) and habitually observing (watching over to keep and protect) them – that one is (exists being) the person continuously loving Me. Now the one continuously loving Me will be loved [p75 reads: watched over and cared for] by (or: under) the Father, and I, Myself, will be loving that person and I will progressively (or: habitually) cause Myself to be seen in clear light in him or her**

(or: will inwardly manifest Myself by her/him; will inwardly make Myself visible to her/him; will show Myself within for him/her)."

22. **Judah (Judas) – not Iscariot – is then saying to Him, "Lord (Master), what has come to be (or: has happened) that you are now about to progressively and continually show Yourself plainly (make Yourself to be inwardly seen in clear light) to us (or: in us) and not to (or: in) the world (system of the religious and political culture)?"**

23. **Jesus conclusively replies, and says to him, "If anyone continues (or: may be habitually) loving Me, he will be constantly watching over so as to observe, guard, preserve and keep My word (My thought, idea and message), and My Father will love him, and, facing toward him, We will come to him and will be making (constructing; creating) a home (an abode; a dwelling place; a place to stay) with him (or: at His side and in his presence).**

24. **"The one not habitually loving Me is not habitually observing, watching over or keeping My words (thoughts; ideas; sayings), and the word (Logos; thought; idea; message) which you men are continually hearing is not Mine, but rather belongs to and has its source in the Father [Who is] sending Me.**

25. **"I have spoken these things to you while constantly remaining** (dwelling; abiding) **with you** (in your presence; at your side).
26. **"Now the Helper** (the One called alongside to aide, comfort, encourage and bring relief; the Paraclete), **the set-apart Spirit** (or: the Sacred Breath; the holy Breath-effect), **which the Father will send within My Name, that One will teach you all things** (everything) **and will be reminding you of** (calling to your mind and causing you to think about) **everything** (all things) **which I, Myself, said to you.**
27. **"I am continuously sending off** (releasing away; hurling off) **peace to** (or: for; in) **you men. My peace I am constantly giving to you** (or: in you folks). **I, Myself, am not giving [it] to you the way** (or: according as) **the System** (the world of religion, politics and culture) **continually gives [it]. Do not let your heart be constantly shaken, disturbed or agitated, neither let it be habitually timid** (shrinking, as with palpitations; responding cowardly). [compare Deut. 31:8; Josh. 1:9]
28. **"You heard that I, Myself, said to you, 'I am progressively leading away under** (or: humbly departing, but bring things under control), **and yet I am presently progressively** (or: repeatedly; habitually) **coming toward you folks.'** **If you had been loving Me, you would have at some point been caused to rejoice, because I am progressively journeying toward the Father, because the Father is** (exists being) **greater than Me.**
29. **"And now** (at the present time) **I have told you** (declared [it] to you) **before it comes to be** (is birthed; occurs), **so that whenever it would come to be** (or: should occur) **you people would trust, and can believe.**
30. **"I will no longer converse** (be speaking) **with you men [about] many things, for the ruler** (the one in first place; the chief) **of the System** (or: of this ordered arrangement of the political, economic, religious and cultural world) **is progressively coming, and yet he is holding nothing within Me**  
(or: it continues to have and possess nothing in Me; or: = he [note: this could refer either to the chief priest, or to Pilate] has nothing to do with Me, and there is nothing in Me that is to his advantage),
31. **"but rather, even correspondingly as the Father gave an implanted goal in** (imparted the finished purpose within; gave an inward directive to) **Me, thus I continue habitually performing** (constantly doing), **to the end that the System** (the ordered arrangement of the world; the system of control) **can come to know by experience that I am continuously loving the Father.**  
**Be progressively caused to rise up, and be habitually awake and excited** (or, as a middle: Now rise up). **We can** (or: should) **now progressively lead the way from this place** (or: = Let's get out of here)."

## CHAPTER 15

1. **"I, Myself, am** (exist being) **the true** (genuine; real) **Grapevine, and My Father is** (continues being) **the One who tends the soil** (the Farmer; the One who tills and works the Land; the Cultivator; the Gardener).

2. **"Every tender branch** (shoot or twig which can easily be broken) **within Me not habitually bearing** (bringing forth; = producing) **fruit He regularly lifts up and takes it away. And every one consistently bearing the fruit He habitually clears** (or: cleanses) **by pruning, to the end that it can continue bearing more** (a greater amount of) **fruit.**

3. **"You folks, yourselves, are already cleared** (cleansed) **and pruned ones through and because of the word** (Logos; message; thought; idea) **which I have spoken to you** (in you; for you).

4. **"You folks remain** (dwell; abide; stay) **within and in union with Me – and I, Myself, [will remain] within and in union with you. Correspondingly as the tender branch is not being consistently able** (having continuing power) **to repeatedly bear fruit from itself unless it should continually remain** (stay; dwell) **within** (in union with; on) **the grapevine, in the same way, neither [can] you folks, unless you may constantly remain** (stay; dwell) **within** (in union with) **Me.**

5. **"I, Myself, am the Grapevine; you folks [are] the tender branches** (shoots or twigs that can be easily broken). **The person continuously remaining** (dwelling; abiding) **within the midst of Me – and I within the midst of and in union with him – this one is repeatedly bearing** (bringing forth; = producing) **much fruit. [It is the case] that apart from** (or: separated from) **Me, you folks continue having ability and power to do** (make; construct; create; form; perform; produce) **nothing!**

6. **"If anyone can** (or: would; should) **not continuously remain** (dwell; abide; stay) **within the midst of and in union with Me, he is cast** (or: thrown) **outside – as the tender branch** (twig; shoot) **– and is caused to dry up and wither. And, they are constantly gathering** (or: leading) **them together [as in a bundle, or in a synagogue]. And then, they are normally throwing** (or: casting) **[them] into the fire – and it is continuously kindled** (repeatedly ignited; or: habitually lit and progressively burned).

7. **"If you people can** (or: would; should) **remain** (abide) **within the midst of and in union with Me – and My sayings** (declarations; spoken words) **can** (should; would) **remain** (abide) **within the midst of and in union with you – seek in petition whatever you folks may habitually purpose** (constantly intend; repeatedly will; continuously want or desire), **and it will come to be in you** (it will occur for you; it will be birthed by you; it will happen to you).

8. **"My Father is** (or: was) **glorified** (given a good reputation and a manifestation which calls forth praise) **within the midst of this, so that you men can continuously bear** (or: would keep on bringing forth) **much fruit, and thus can** (or: would) **come to be** [with other MSS: will be becoming] **disciples** (learners; students) **by Me** (or: in Me; to Me; for Me; other MSS: My disciples).

9. **"Correspondingly as** (or: In the same sphere as; To the same degree as) **the Father loves Me – and I, Myself, also love you folks – at once begin to remain** (abide; dwell; stay) **within the midst of** (and: in union with) **My love!**

10. **"Whenever you may observe, watch over, guard and keep My implanted goals** (impartations of the finished product within; inward directives), **you will be remaining**



(abiding; dwelling) **within the midst of and in union with My love, correspondingly as** (or: to the same level as) **I, Myself, have watched over, observed, guarded and now keep My Father's directives implanted goals** (impartations of the finished product within; inward directives) **and continuously remain** (or: dwell) **within the midst of His love.**

11. **"I have spoken these things to you to the end that My joy would** (or: can; should) **remain and continuously exist within the midst of you people, and that your joy may be filled full** (or: fulfilled).

12. **"This is My implanted goal** (impartation of the finished product within; inward directive): **that you keep on loving one another – correspondingly as** (to the same degree as; in the same sphere as) **I love you folks.**

13. **"No one continues holding** (or: having) **greater love than this: that someone should place** (set; lay; lay down) **his soul** (or: soul-life; inner being; self; person) **over [the situation or circumstances of]** (or: on behalf of) **his friends.**

14. **"You folks are** (exist continuously being) **My friends! So if you can – or would – [simply] keep on doing** (or: be habitually producing) **whatever I, Myself, am constantly imparting as the goal in you** (or: repeatedly giving as inner direction to you; progressively implanting as the end for you)!...

15. **"I am no longer calling** (or: terming) **you people slaves, because the slave has not seen and does not know** (or: is not aware of) **what his owner** (lord; master) **is habitually doing. Yet now I have declared you folks friends, because I make intimately and experientially known to you everything** (or: all things) **which I heard and hear at My Father's side.**

16. **"You yourself did not choose Me, but to the contrary I, Myself, selected and picked out** (or: chose) **you and placed** (or: set) **you folks, to the end that you would** (or: can; may) **progressively lead and bring [situations] under control** (or: humbly go your way) **and would** (or: can) **be constantly bearing** (bringing forth) **fruit, and your fruit may continuously remain** (stay; abide), **so that whatever you may seek in petition from the Father – in My Name – He at a certain point would** (or: may suddenly; [other MSS: will]) **give [it] to you.**

17. **"I repeatedly give you these goal-oriented inner directions** (impartations of the end in view) **so that you can and would habitually be loving one another.**

18. **"Since** (or: If) **the System** (world; controlling ordered arrangement of the political and religious culture) **is constantly regarding you folks with ill will** (or: hating you), **you continue knowing by experience** (or, as an imperative: be now knowing) **that it has hated and yet regards Me with ill will first – before you people.**

19. **"If you had been and yet had your being from out of the System** (or: controlling world of culture, religion and politics) **as a source, the System** (world with its control by religion and politics) **would have been being friendly toward and fond of its own production and possession. Yet now, because you do not exist from out of the System** (world) **as a source – but to the contrary I have selected** (or: chosen) **and picked you out from the midst of the System** (from the world's culture, religion and

politics) – **on account of this, the System** (world) **continues treating you with ill will** (or: habitually hates you).

20. **"Continually bear in mind** (or: Keep on remembering) **the word** (the Logos; the thought; the idea; the message) **which I, Myself, said to you. A slave is not greater than** (does not exist being superior to) **his owner** (lord; master). **Since they pursue and persecute Me, they will also pursue and persecute you folks. If they keep** (or: observed and cared for) **My word** (idea; message), **they will also keep** (observe and care for) **yours.**

21. **"But to the contrary, they will do** (accomplish; make; perform; produce) **all these things unto you and bring them forth into the midst of you folks, on account of My Name, because they have not seen nor do they know the One sending Me.**

22. **"If I did not come and speak to them, they would not have been holding failure** (or: were having no sin or error). **But now** (at this time) **they continue holding nothing which appears in front around their sin**

(or: they are not continuing to hold that which is put forward to hide the situation concerning their failure; they are not habitually having an excuse or pretense about their error and miss of the target).

23. **"The one who by habit hates Me or treats Me with ill will also continues hating My Father and habitually treats Him with ill will.**

24. **"If I did not do** (perform; create) **the works** (actions; deeds) **among them or within them – which no one else** (or: no other one) **did – they were having no sin or error** (they had not been holding a failure or a miss of the target). **But now** (at this time) **they have both seen and hated both Me and My Father.**

25. **"And further – so that the word** (message; pronouncement) **having been written in their Law would** (could; should; may) **be fulfilled – 'They hated Me for no cause** (for no reason at all; gratuitously)." [Ps. 35:19; 69:4]

26. **"Whenever the One called alongside to aide, comfort, encourage and bring relief** (the Helper; the Paraclete) **should** (or: may) **come – the Spirit of the Truth** (or: the Breath of, and which is, reality) **Which** (or: Who) **is constantly** (habitually; progressively) **proceeding and traveling out from beside the Father** (= emanating from the Father's presence; or: from a presence which is the Father), **[and] Which** (or: Whom) **I, Myself, will send to you from the Father's side** (or: from the presence which is the Father) – **that One will bear witness** (give testimony; show evidence) **about Me.**

27. **"Now you folks, also, are constantly giving witness** (are habitually testifying; are being evidence), **because – from [the] beginning** (= the start or the outset) – **you are with Me** (or: because you constantly exist, being with Me from [the] origin)."

## CHAPTER 16

1. **"I have spoken these things to you so that you men would** (could; may; should) **not at any point be caught in a snare by surprise, or be made to stumble.**

2. **"They will make you outcasts – ones turned away from the synagogues** (= they will cut you off from the rights and privileges of the Jewish society). **But further, an**

**hour is progressively coming with the result that everyone in the process of killing you folks off may imagine** (suppose; hold the opinion of; think) **[himself] to be proceeding in presenting** (bearing forward) **an offering of sacred service to God,**

3. **"and they will do** (or: perform) **these things because they do not personally** (intimately or experientially) **know or recognize the Father, nor even Me.**

4. **"Nevertheless, I have spoken these things to you so that whenever their hour may** (or: should) **come, you folks can call them to mind** (or: would remember them), **that I, Myself, told you.**

**Now I did not tell you these things originally** (from out of [the] beginning; = at the first), **because I was being with you.**

5. **"Yet now** (at this time) **I am progressively leading [the way] under** (or: humbly going away), **toward the One sending Me, and no one from among you folks is presently asking** (or: inquiring of) **Me, 'To what place are you progressively leading [the way] under** (or: submissively departing)?"

6. **"But now because I have spoken these things to you people, grief, sorrow and sadness has filled the heart of you folks** (or: = your hearts).

7. **"Nevertheless, I, Myself, am telling you the Truth** (or: speaking reality to you). **It progressively bears together for you people** (It continues being expedient and advantageous in you; It is now for your benefit) **ending that I should go away. For if I should not go away, the One called alongside to aide, comfort, encourage and bring relief** (the Helper; the Paraclete) **will not come** [other MSS: may by no means come] **to you and be face to face with you folks. Yet if I should journey on** (or: would travel on to another place) **I will send Him to you.**

8. **"And upon coming, that One will be testing and putting the System** (the world of culture, society, religion, economy and politics) **to the proof** (or: exposing and presenting convincing arguments about the system) **concerning error** (failure; missing the target; sin) **and about fairness and equity in rightwised relationships which comprise the Way pointed out – and about dividing and separating for evaluation and decision** (or: judging).

9. **"About error** (failure; missing the mark; sin), **on the one hand, because they are not constantly trusting or progressively believing into Me.**

10. **"About fairness and equity in rightwised relationships, on the other hand, because I am progressively leading [everything] under control by withdrawing toward** (or: to; [to be] face to face with) **the Father, and so you folks are no longer continually gazing upon and contemplatively watching Me.**

11. **"And about dividing and separating for evaluation and decision, because the ruler** (one in first place; chief) **of this System** (world of culture, economics, religion or politics) **has been sifted, separated, evaluated and decided about, and now stands judged**

(or: Yet concerning judging, because the Prince and Leader of this universe has had a decision made about Him, and He now stands judged, [in the System's eyes]).

12. **"I still have (or: hold) many things to be progressively telling you folks, but yet, you continue not yet being able (or: having no power) to habitually or progressively pick it up and carry (or: bear) it right now (at present).**

13. **"Yet, whenever that One – the Spirit of the Truth (or: the Breath-effect of from Reality) – may come (or: Nonetheless, at the time when that spirit which is truth and reality should come), It (or: He) will be a Guide and will lead you on the Path (or: it will lead the way for you) directed toward and proceeding on into all Truth and Reality – for It (He; it) will not speak from Itself (or: Himself), but rather, as many things as It (He; it) continuously hears, It (He; it) will speak, and will report back to you the things presently and progressively coming, as well as those that are habitually coming.**

14. **"That One will glorify Me (will give Me a good reputation; will give a manifestation of Me which calls forth praise), because It (He; it) will take (or: receive) from what is Mine (or: from the things that pertains to Me) and will report [it] back to you (= will inform you).**

15. **"All humans (or: All things) – as many as (as much as) the Father continuously possesses (or: whatever the Father has and constantly holds) progressively then continuously exist(s) being Mine. On this account I said that from what is Mine It (He) is continuously receiving (habitually taking) and will report [it] back to you folks.**

16. **"In a little while you no longer continue attentively watching (gazing at) Me, and then again, also in a little while, you will be seeing Me."**

17. **Therefore some of His disciples said to one another, "What is this which He is presently saying to us, 'In a little while you do not continue attentively watching Me, and again, also in a little while you will see Me'? And, 'Because I am progressively bringing [everything] under control and departing toward the Father'?"**

18. **Hence, they went on saying, "What is this (= what does this mean) which He is saying, 'In a little while'? We have not seen nor do we know what He is speaking (= what He is talking about)."**

19. **Jesus knew [with other MSS: then came to know] that they were wanting and intending to be questioning (or: asking) Him, so He said to them, "Are you men continuing to seek with one another (among yourselves) about this, because I said, 'In a little while and you do not continue attentively watching Me, and again, also in a little while, you will see Me'?"**

20. **"Most assuredly (It is certainly true; Amen, amen), I now say to you folks that you, yourselves, will weep (shed tears and lament) and will be shrieking out (wailing in mournful funeral songs), yet the world (the controlling System of culture, religion and politics) will rejoice. You, yourselves, will be made sad and distressed with grief, but yet your sadness, grief and distress will birth itself into joy.**

21. **"The woman, whenever she may be progressing in giving birth, is continuously having pain and distress (sorrow and grief), because her hour comes**

(or: came). **Yet, whenever she may give birth to the little child (infant), she continues no longer calling to mind (remembering; bearing in mind) the pressure (the squeezing, anguish and tribulation) because of the joy that a human being (a person) is born (or: was given birth) into the world (the system of culture; or: the universe).**

22. **"And you, yourselves, therefore, are now progressively having [other MSS: will be having] sadness, distress and grief. Yet I will see you folks again, and your heart will rejoice, and no one will lift up and carry [other MSS: now takes] your joy away from you folks.**

23. **"And within that Day you will ask Me nothing (or: will not request even one thing [from] Me). Most assuredly (It is certainly true; Amen, amen), I am now saying to you, if you folks should petition the Father for anything (or: whatever you people may corporately request in petition of the Father), He will give [it] to you corporately, within (or: in union with) My Name.**

24. **"Until the present time (right now) you folks petitioned nothing within (or: in union with) My Name. Be habitually making petitions, and you folks will receive, to the end that your joy may constantly exist being having been filled full and continuing filled up."**

25. **"I have spoken these things to you within comparative illustrations (in figures of speech, proverbial sayings, similes, and veiled language placed alongside the course of the way). An hour is progressively coming when I will no longer speak to you in comparative illustrations, but rather, I will in outspoken freedom of speech, as a citizen, report back to you folks about the Father.**

26. **"Within that Day you will make petition within My Name – and I am not saying to you that I, Myself, will be asking (or: requesting of) the Father about you folks,**

27. **"for the Father, Himself, continuously likes, has fond affection for, and is constantly friendly to you people, because you have liked and been friendly to, and even have shown fond affection for Me, and further, you folks have trusted and still believe that I came out from God's side (or: came forth from beside God).**

28. **"I came from out of the midst of the Father and I have come into the universe (the world; the System of culture, religion, economics and politics). I am progressively leaving the world (abandoning, sending away, throwing off and releasing the system of culture and religion), and am progressively journeying on (traveling to another place), directed to and facing toward the Father."**

29. **His disciples are then saying to Him, "Look! (See!) You are now speaking in [the] outspoken boldness of speech of a citizen, and are saying not even one comparative illustration.**

30. **"Now we have seen and continue to know that You have seen and know all things (or: everything) and have no need that anyone keep on questioning You. Within this we constantly trust and progressively believe that You came forth from out of God."**

31. **Jesus discerningly replied to them, "At present** (or: Right now) **you continue trusting and believing** (or: Just now you are believing!).
32. **"Look and consider. An hour is progressively coming – and it has come and is here – to the end that you men should be scattered and dispersed [as sown seed], each one into his own [place; life; home; possessions; destiny], and Me you should let go off alone. And yet I am not alone, because the Father is constantly being with Me.**
33. **"I have spoken these things to you so that you may continuously have** (hold; possess) **peace within the midst of and in union with Me. Within the System** (controlling world of culture, religion, economy and government) **you normally have pressure and stress** (or: continually have squeezing; repeatedly have tribulation and oppression), **but nonetheless, be confident and take courage! I, Myself, have overcome and conquered the System** (world; organized arrangement) **so that it stands a completed victory!"**

## CHAPTER 17

1. **Jesus speaks** (or: spoke) **these things, and then, lifting up His eyes into the sky** (or: the atmosphere; the heaven), **says, "O Father, the hour has come and is now here: bring glory** (give a good reputation; bring a manifestation which calls forth praise) **to Your Son, to the end that the Son can** (or: may; would) **bring glory** (give a good reputation; bring a manifestation which calls forth praise) **to You.**
2. **"Correspondingly as You give** (or: gave) **to Him right, privilege and authority pertaining to, and over, all flesh, to the end that everything** (or: all folks, male or female) **which You have given to Him, to them He will give eonian life** (life having its origin in, and the characteristics and qualities of the Age; or: age-enduring life).
3. **"Now THIS is** (or: exists being) **eonian life** (life pertaining to the Age): **namely, that they may progressively come to intimately and experientially know You, the only true and real** (genuine) **God – and Jesus Christ, Whom You send forth as an Emissary** (or: as well as Jesus [as the] Anointed One, whom You sent off as a Representative).
4. **"I, Myself, glorify** (or: brought a good reputation and a manifestation which called forth praise to) **You upon the earth** (or: the Land), **finishing and perfecting** (bringing to its goal and fruition) **the Work** (the Deed; the Act) **which You have given to** (or: in; for) **Me, to the end that I could do** (or: would perform) **[it].**
5. **"So now You, Yourself, O Father, glorify** (bring a good reputation and a manifestation which calls forth praise to) **Me, alongside Yourself** (or: with the presence of Yourself), **in, by and with the glory** (good reputation; manifestation which call forth praise) **which I was having** (or: used to have) **and continued holding** (possessing) **at Your side and in Your presence, before the universe** (or: world and system of culture, religion and government) **is continuing to have being** (or: had existence).

6. **"I brought Your Name to clear light and manifest it to the humans (people) whom You gave to Me from out of the midst of the System (or: organized culture and religion; world of a dominated society). They were for You (or: in You; by You; with You; [given] to You) and to Me (for Me; in Me) you give (or: gave) them, and they have kept, observed, taken care of and watched over Your word (Logos; thought; idea; message).**

7. **"Now (at this moment) they have intimately and experientially known that all things (or: all men; everything) – as many (or: much) as You give (or: gave) to Me – continuously exist (or: are) at Your side and in Your presence,**

8. **"because I have given to them the spoken words (sayings; declarations) which You give (or: gave) to Me, and they, themselves, took and received [them], and they intimately and experientially know truly (or: with reality) that I came out from beside You (or: went forth from Your presence), and they trust (believe) that You, Yourself, sent Me forth as an Emissary (or: Representative).**

9. **"I, Myself, am now requesting about (or: concerning) them. I am not presently requesting about the System (religious, political and cultural world), but rather, about (or: concerning) those whom You have given to Me,**

10. **"because they continuously exist (or: are) in You (or: by You; for You; with You). So all things (or: all mankind) that are Mine are Yours, and Your things are Mine, and I have been – and remain – glorified (made to be a manifestation which calls forth praise) within them.**

11. **"Also, I am no longer within the system (or: And yet I no longer exist being within the world of culture and religion, or the ordered arrangement), and yet they, themselves, are continuing to be within the System (world; ordered arrangement of the current society) – and I, Myself, am progressively going to You (or: constantly coming, facing toward You). O Father, O Set-apart and Holy One, watch over and care for them (observe, keep and guard them) within, and in union with, Your Name – which You have given to Me – to the end that they can continuously exist being one, correspondingly as (just as; in the same sphere as) We [are].**

12. **"When I was being with them [A, C3 and later MSS add: within the System], I, Myself, was continually watching over, caring for, observing, keeping and guarding them in union with Your Name – which You have given to Me – and I protected [them], and not one from out of them lost himself (or: destroyed himself), except the son of loss (the son of the dissolution, or, destruction; = the person having the qualities and characteristics of loss and dissolution or destruction), so that the Scripture could be fulfilled.**

13. **"Yet now (at this moment) I am progressively coming toward You, and I am repeatedly speaking these things aloud, within the System (world of culture, politics and religion), so that they can continuously hold (or: would habitually have) My joy being having been filled full (made full and continuing full) within the midst of themselves.**

14. **"I, Myself, have given Your word (Logos; thought; idea; message) to them, and the System (world) hates them (treats and regards them with ill will), because they do not exist from out of the System as their source (= are not being a product of the world), correspondingly as I, Myself, am not from out of the System, as My origin (or: just as, in Myself, I do not exist [springing up] from the midst of the world).**

15. **"I am not now making a request to the end that You should pick them up and carry (or: remove; take) them out of the System (world; ordered arrangement of culture, religion and government), but rather that You should observe, guard, protect, maintain, care for and keep them out of the worthless or bad situation, the sorry plight, the effect of the knavish and good-for-nothing person, the oppressive toil and the base or evil influence.**

16. **"They do not exist (are not being) from out of the system (world) as a source or origin, just as I, Myself am not from the System (world) as a source or origin.**

17. **"Set them apart within the midst of the Truth (or: in union with reality). Your Word (Logos) exists being Truth**

(or: Your thought, idea and expressed message of divine rational meaning and purpose is Reality).

18. **"Correspondingly (or: Just; In the sphere; On the level) as You sent Me into the System (world) as an Emissary, I, Myself, also send them forth as emissaries (representatives) into the prevailing system of culture, religion and government,**

19. **"and I, Myself, am continuously setting Myself apart over them, to the end that they, themselves, also, can (may; would) continuously exist being ones having been set-apart within the midst of reality and truth.**

20. **"I am not now making a request about these only, but further about those habitually trusting and progressively believing into Me through their word (or: message),**

21. **"to the end that all mankind may (or: everyone would) continuously exist being one, correspondingly as You, O Father [other MSS: Father], [are] within the midst of Me, and I [am] within the midst of You – so that they, themselves, may and would also continuously exist being within the midst of Us, to the end that the System (world of culture, religion and government) can (may; would) continuously trust and progressively believe that You sent Me forth as an Emissary with a mission.**

22. **"And I, Myself, have given to them (or: in them), and they now possess, the glory (the notion; the opinion; the imagination; the reputation; the manifestation which calls forth praise) which You have given to Me, and which I now possess, to the end that they may continuously exist being one correspondingly as (just as; according as; on the same level as; in the same sphere as) We [are] one:**

23. **"I within the midst of and in union with them and You within the midst of and in union with Me, to the end that they may (or: would) continuously exist being folks having been perfected (brought to the goal; finished; completed; matured) into one – so that the System (world of culture, religion, economics and government) can (or: may; would) progressively come to know through experience that You**



**commissioned and sent Me forth, and You love them correspondingly as (or: just as) You love Me.**

24. **"Father, I continue purposing and intending (or: willing; wanting) that those also, whom You have given to Me and that I now possess, would continuously exist being with Me where I, Myself, am (continuously exist being), so that they can (or: may; would) constantly look upon and keep on contemplatively watching My glory (the appearance of My manifestation which calls forth praise), which You have given to Me as a possession because You loved Me before [the; a] casting-down (founding; sowing; [note: figure of 'conceiving']) of [the; a] universe (or: world; or: organized system).**

25. **"O fair and equitable Father (Father who is the paradigm of justice, uprightness and rightwised relationship), though the ordered System (world of culture, religion, economy and government) does not have experiential knowledge of You, yet I, Myself, experientially and intimately know You (or: the world, also, did not know you by experience, yet I personally knew You), and these men personally know (or: knew) and recognize that You sent Me forth as an Emissary with a mission,**

26. **"and I made Your Name intimately known to them – and I will continue making It experientially known, to the end that the love [in; with] which You love Me can (would; may) continuously be (or: exist) within the midst of and among them – and I, Myself, within the midst of, among, and in union with them."**

## CHAPTER 18

1. **[After] saying these things, Jesus went out, together with His disciples, to the other side across the winter flow of the Kedron (the "brook, torrent or wadi of the Cedars"; or: the Kidron Valley) to where there was a garden (a place planted with trees and herbs), into which He, Himself – and His disciples – entered.**

2. **Now Judah (or: Judas) – the one presently and progressively handing Him over – also had seen and knew the place, because Jesus had many times (or: frequently; often) been gathered there with His disciples.**

3. **Therefore Judah (Judas), getting and taking the detachment (or: squad [of Roman soldiers]) and subordinates (those who act under orders; deputies; Temple guards or Sanhedrin officers) from the chief priests and from the Pharisees, is proceeding to come there with lanterns, torches and weapons (or: arms).**

4. **Then Jesus, having seen and being aware of (or: knowing) all the things progressively coming upon Him, went out and proceeds saying to them, "Whom are you folks presently seeking (looking for; or: What things are you men now trying to find)?"**

5. **They decidedly replied, "Jesus, the Nazarene." He then says to them, "I am (or: I, Myself, am; or: I am Being)" [B reads: "I am Jesus."]. Now Judah (Judas) – the one handing Him over – had also been standing with them,**

6. **then, as He said to them, "I, Myself, am (or: I am continuous Existence)," he [other MSS: they] went off into the rear (into the [area] back behind) and they suddenly fell to the ground.**

7. **Then He again inquired of them, "Whom are you presently seeking (looking for; or: What things are you men now trying to find)?" Now those men say, "Jesus, the Nazarene."**

8. **Jesus decidedly replies, "I told you that I, Myself, am (or: I am). Since (or: If), then, you men are presently seeking Me, allow these men to proceed departing,"**

9. **so that the word (or: saying) may be fulfilled which He said: "I lose (or: destroyed) not one from out of them whom You have given to Me as a possession."**

10. **Then Simon Peter, holding (or: having) a small sword, suddenly draws (or: unsheathed) it and hits (struck) the chief priest's slave, and cuts off his right ear. Now the name of the slave was Malchus.**

11. **Therefore Jesus says to Peter, "Thrust the small sword into the sheath (scabbard). The cup which the Father has given to Me and which I now have – should I not by all means drink it?"**

12. **Then the detachment (or: squad [of Roman soldiers]) and the military commander (tribune; commander of a thousand soldiers) and the subordinates (deputies) of the Jews [= religious authorities] together seized (apprehended; arrested) Jesus and bound Him (tied Him up),**

13. **then led Him first to Annas (or: Hannas), for he was father-in-law of Caiaphas, who was [the] chief priest of that year.**

14. **Now Caiaphas was the one joining in counsel with and advising the Jews [= religious authorities] that it is progressively bearing together as an expedient advantage for one man to be dying over [the situation of] (or: on behalf of) the People.**

15. **So Simon Peter and another disciple kept on following Jesus. Now that [other] disciple was personally known by (or: intimate with; or: = a close friend of) the chief priest, and he went in together with Jesus into the courtyard of the chief priest's house.**

16. **Yet Peter had been, and remained, standing outside, facing toward the gate (or: door). Therefore the other disciple – the one well-known to the chief priest – went out and spoke to the gate keeper (porter; doorkeeper) and then leads Peter into the midst.**

17. **Then the young woman (or: young female servant) – the gate keeper (portress) – says to Peter, "Are you not also one of this man's disciples?" That one then says, "I am not! (or: No, I'm not.)"**

18. **Now the slaves and the subordinates (deputies; those under orders), having made a charcoal fire and keeping the embers going because it was cold, had**

been standing and kept on warming themselves, and so Peter, also, was standing with them and continued warming himself.

19. Then the chief priest questioned Jesus about His disciples and about His teaching.

20. Jesus considered and replied to him, "I, Myself, have publicly (outspokenly with boldness and freedom of speech which is the right of a citizen) **spoken in the System** (or: to the world of religion, culture, economics and government). **I at all times taught in a synagogue, and within the Temple courts, where all the Jews are habitually coming together, and I have spoken nothing within a hidden place.**

21. "Why are you men now proceeding in questioning Me? Question those being ones having heard what I spoke to them. See and consider, these have seen and know what things I, Myself, said."

22. Now [upon] His saying these things, one of the subordinates (deputies, or Temple guards) [who] had been standing at the side gave a striking blow to Jesus, with some instrument [such as a rod or a whip], saying, "Are you answering thus (or: in this way) to the chief priest?"

23. Jesus considered and replied to him, "If I spoke inappropriately (in an ugly way; badly; meanly; basely; worthlessly; abusively), **testify** (give evidence) **concerning the inappropriateness** (bear witness about the abuse, the base words, the mean and ugly attitude, the bad thing). **Yet if ideally** (beautifully; appropriately; excellently), **why are you now lashing Me** (flaying Me so as to remove My skin)?"

24. Then Annas (or: Hannas) sent Him off (away) on their mission – having been bound (tied up) – to Caiaphas, the chief priest.

25. Now Simon Peter was yet standing and warming himself. Then they said to him, "Are not you yourself, also, from out of His disciples?" That one denies (or: disowns), and says, "I am not."

26. One from out of the slaves of the chief priest – being a relative of the one whose ear Peter cut off – is then saying, "Did I not see you within the garden with him?"

27. Then, again, Peter denied (disowned) – and immediately a cock (rooster) crowed.

28. Then they are progressively leading Jesus from Caiaphas into the Roman governor's headquarters (the Praetorium). Now it was early in the morning (between 3 and 6 A.M.), and they did not enter into the governor's headquarters so that they would not be polluted (defiled; made ceremonially impure), but still could eat the Passover meal.

29. Therefore, Pilate went forth outside to them and began his interrogation: "What accusation (formal charge) are you presently bringing with regard (or: which pertains) to this man?"

30. **So they decided a reply and said to him, "If this one were not continually doing an inappropriate thing (habitually doing bad or wrong), we would not give him over to you."**

31. **Then Pilate said to them, "You men, yourselves, take him and decide about (or: judge) him corresponding to (or: in accord with) your Law." The Jews [= religious authorities] said to him, "It is not allowed for us (authorized for us; the right is not given to us) to kill anyone,"**

32. **so that the word of Jesus could be fulfilled which He said, repeatedly indicating by signs (showing by symbols, omens, signals and tokens) by what kind of death He was being about to be progressively dying away (or: off).**

33. **So Pilate entered again into the governor's headquarters (the Praetorium), and summoned Jesus, and said to Him, "Are You, yourself, the king of the Jews (or: Judeans)?"**

34. **Jesus considered and replied, "Are you, yourself, now saying this from yourself, or did others tell you about Me?"**

35. **Pilate considered and replied, "Surely I myself am not a Jew! Your nation (ethnic group) and the chief priests gave you over to me. What did you do?"**

36. **Jesus decidedly replied, "My kingdom (My sovereignty; the realm of My reign; My reign as king) is not (does not exist being) from out of this System (world of organized government, culture, economics or religion; or: universe) as its source or origin. If My kingdom (or: reign, realm and sovereignty) were from out of this System (or: world of government, culture, religion and economy), as a source or origin, My subordinates (deputies; officers; those under My orders) would have been progressively contending, struggling and fighting, to the end that I could (or: would) not be given over to the Jews [= religious authorities]. But now (= as a matter of fact, or, as it is) My kingdom and reign is not (does not exist being) from that source (from within this place; thence or hence)."**

37. **Therefore Pilate said to Him, "Are you, yourself, not then, a king? (or: So, then, you are yourself a king!)" Jesus discerningly replied, "You yourself continue saying that I am a king. Into this [position, or purpose] I Myself have been born, and I have come into this System (world and culture) and continue being present: to the end that I could and should bear witness to Reality (or: give testimony to and evidence of the Truth). Everyone being (or: who is existing) from out of Reality (or: the Truth) is habitually hearing [and thus: continually obeys] My voice."**

38. **Pilate then says to Him, "What is Reality (or: Truth)?"**

**And upon saying this, he again goes out to the Jews [= religious authorities], and then says to them, "I, myself, continue finding not one cause for accusation (or: fault, responsibility, or reason for a case) within him.**

39. **"Now for you people there is a joint custom of intimate friendship and intercourse, for our mutual use, to the end that I should release one man to you within (at; during) the Passover. Are you men therefore continuing deliberately**

**intended and purposed to the end that I should release to you the king of the Jews (or: Judeans)?"**

**40. Then they all yelled, again, saying, "Not this fellow, but rather, Bar-Abba (meaning: a father's son, or: the son of the father)!" Now Bar-Abba had been a robber (one who appropriates what is not his by violence, and openly).**

## CHAPTER 19

**1. Thereupon (or: At that time) Pilate therefore took Jesus and scourged (with a whip [having pieces of metal embedded, so as to rip off flesh] severely flogged) [Him].**

**2. And then the soldiers, upon weaving (intertwining; braiding) a victor's wreath from [branches] out of a thorn-bush (or: prickly weeds; thistles), placed [it] upon His head, and threw a purple cloak (outer garment; robe; [note: Matt. 27:28 reads: scarlet robe – the color robe worn by Roman officers of rank]) around Him,**

**3. and they kept coming toward Him and were repeatedly saying, "Be rejoicing (= Hail; Greetings), O King of the Jews (or: Judeans)!" And they kept on giving Him slaps in the face with the open hand (or: strikes with a whip, rod or club).**

**4. So Pilate goes outside again and says to them, "Look and consider! I am leading him outside to you, so that you folks can come to know by experience that I am still finding no cause for accusation (no fault, responsibility or reason for a case) within him.**

**5. Then Jesus came forth, outside, still wearing the thorny victor's wreath and the purple garment (cloak; robe). And he [i.e., Pilate] says to them, "Look at the man!" (or: "See and consider the human.")**

**6. When, then, the chief priests and the subordinates (deputies; Temple guards) saw Him, they yelled and shouted, repeatedly saying, "Crucify [him] (or: Impale [him] at once; affix [him] to the stake)!" "Crucify [him]!"**

**Pilate then says to them, "You, yourselves, take him, and you men crucify [him], for I, myself, am still finding no cause for accusation (no fault, responsibility or reason for a case) within him."**

**7. The Jews [= religious authorities] decidedly replied to him, "We, ourselves, are continuously holding (or: having) a Law, and corresponding (or: according) to the Law, he continues bound (indebted; obliged) to be dying away, because he makes (constructed; creates) himself God's son (or: [the] Son of God)!"**

**8. Then, when Pilate heard this statement (word; communication), he was made more afraid,**

**9. so he enters again into the headquarters (the Praetorium), and asks Jesus, "As for you, from what place are you? (or: From whom were you, yourself, born and what is your origin?)" Yet Jesus gives him no reply.**

**10. Hence Pilate continues saying to Him, "You are not speaking to me? Have you not seen to know that I continually hold authority (the right) to release you? I**

**also constantly have authority (the right) to crucify you (impale you; attach you to a stake)!"**

**11. Jesus decidedly replied to him, "You were [other MSS: continue] holding no authority at all (or: in even one thing) down on (or: against; with regard to) Me, except that it is existing having been given to you from above (or: from [One; someone] above [you]). Because of this, the man giving me over to you continues holding a greater mistake (or: having a greater failure, error, sin or miss of the target)."**

**12. From out of this, Pilate was continuing to seek to release Him, but the Jews [= religious authorities] yelled and shouted, repeatedly saying, "If you should release this fellow, you are not Caesar's friend! Every man progressively making himself the king is progressively speaking in opposition to (or: continues to declare himself against and in the place of) the Caesar!"**

**13. Pilate, therefore, hearing of these words, led Jesus outside and sat down upon [the] elevated place – a platform, or stage, which is ascended by steps and from which men spoke to public assemblies, or judges and public officials performed their duties – into a place normally being called "The Stone Pavement," yet in Hebrew, "Gabbatha."**

**14. Now it was [the] preparation (= the Preparation Day) of the Passover [Feast; Festival], being about the sixth hour (= noon time), and he proceeds saying to the Jews (or: Judeans), "Look at and consider your king!"**

**15. Therefore those men yelled and shouted, "Lift [him] up at once and carry [him] away!" "Lift [him] up and carry [him] away!" "Crucify him (Put him to death on the stake)!"**

**Pilate says, "Shall I crucify (put to death on the stake) your king?"**

**The chief priests decidedly answered, "We are not having a king (or: we continue holding no king) except Caesar!"**

**16. At that time, therefore, he [Pilate] gave Him over to them, to the end that He would be crucified (put to death on a stake).**

**They then took Jesus alongside and led Him away.**

**17. So, carrying, supporting and progressively bearing away the cross (torture stake) by Himself, He went out into the commonly-called "Skull's Place" (or: the place of a skull), which is normally called "Golgotha," in Hebrew,**

**18. where they crucified Him (attached Him; impaled Him), and with Him, two others – [one] on each side (or: hence and hence) – yet Jesus in the middle.**

**19. Now Pilate also wrote a notice (or: title) and posted it upon the cross (stake). And that which stood written was: "Jesus the Nazarene, the King of the Judeans."**

**20. Therefore many of the Jews read this notice (title), because the place where Jesus was crucified was near the city, and that which stood written was in Hebrew, Latin (the Roman language) [and] in Greek (or: the Hellenist language).**

21. Then the chief priests of the Jews began and persisted in saying to Pilate, "Do not be writing 'The King of the Judeans,' but rather, 'That one says, "I am King of the Judeans.'""

22. Pilate considered and replied, "What I have written, I have written!"

23. Then the soldiers, while they crucified Jesus (during the time Jesus was nailed or affixed to the stake), took His outer garments and made four shares (or: parts) – for (or: to) each soldier a share (part) – also the tunic (inner garment). Now the tunic was seamless, out of those [kinds] woven from above (= the top) on throughout the whole.

24. Therefore they said to one another, "We should not tear (split; rend) it, but rather let us cast (or: draw) lots concerning it, to decide whose it will be," so that the Scripture could (or: would) be fulfilled – the one saying,

"They divide (divided) up My garments among themselves, and on My vesture (apparel with beauty, being more or less stately and costly) they cast [the] lot." [Ps. 22:18]

Indeed, the soldiers then did these things.

25. Now His mother, the sister of His mother (= His aunt), Mary the [wife] of Clopas, and Mary the Magdalene had been and remained standing beside the cross (torture stake) of Jesus.

26. Jesus, therefore, seeing and perceiving [His] mother – and the disciple whom He was habitually loving, standing by (or: in their presence) – He says to His mother, "Woman (or: Dear lady), look at and consider your son."

27. Next, He says to the disciple, "Look at and consider your mother." So from that hour the disciple took her into his own home (or: place; things).

28. After this, Jesus, having seen and knowing that already all has been ended and now remains finished (or: has been brought to the goal and stands completed and accomplished), to the end that the Scripture could be finished (would be at once ended; should be brought to its goal), he now says, "I am thirsty."

29. Now a vessel (container) full of cheap sour wine (a common, inexpensive vinegary wine, with a sharp flavor, that was a popular thirst-quenching drink) was lying [close by]. Therefore, putting a sponge, full of the vinegary wine, around a hyssop stalk [one MS reads: javelin], they brought it to His mouth.

30. Then, when Jesus received the cheap sour wine, He said, "It has been finished (or: It has been brought to its goal and end), and now stands complete (having been accomplished, perfected and ended)!" – and so, bowing [His] head, He gave over the Spirit (or: handed over [His] spirit; or: surrendered to the side the Breath-effect).

31. Then the Jews [= religious authorities] – since it was [the] Preparation – made petition of Pilate to the end that their [i.e., of those crucified] legs could at once be broken and they could soon be lifted off and carried away, so that the bodies

would not remain upon the cross (torture stake) on (or: within) the sabbath, for the day of that sabbath was a great one.

32. The soldiers therefore came (or: went) and indeed broke the legs of the first one, and of the other one who was crucified with Him.

33. Yet coming upon Jesus, as they saw and perceived Him being already having died, they did not break His legs,

34. but rather, one of the soldiers pierced (jabbed; punctured) His side through the rib cage with the head of a javelin (or: spear), and at once (straightway; immediately) blood and water came out (or went straight out).

35. Now the man having seen has borne witness (given testimony), and his witness is true, and that one has seen and knows that he is repeatedly telling [the] truth, to the end that you folks can yourselves keep on trusting and believing [other MSS: can come to trust and believe],

36. for these things came to be (occurred; happened) so that the Scripture could be fulfilled, "A bone belonging to Him will not be worn down, crushed or broken," [Ps. 34:20; Ex. 12:46; Nu. 9:12]

37. and again, a different Scripture says, "They will see, catch sight, and perceive into Whom they deeply pierce forth (or: lance from out of a stabbing)." [Zech. 12:10]

38. Now after these things, Joseph from Arimathea – being a disciple of Jesus, yet being one having been hidden because of the fear of the Jews [= religious authorities] – made petition of Pilate, to the end that he could lift up and carry away the body of Jesus. And Pilate gave permission. Therefore they [other MSS: he] came (or: went) and carried away His body.

39. Now Nicodemus also came – the one coming to Him by night, at the first – bringing a mixture [other MSS: roll, or, package] of myrrh and aloes, about one hundred pounds [of it].

40. They then took the body of Jesus and bound (or: tied) it in (or: with) swaths of linen bandages, with spices and aromatic oils – according as is the custom for (or: with; among) the Jews to normally prepare [one] for burial.

41. Now within the area where He was crucified, there was a garden, and within the garden a new memorial tomb, within which, as yet, no one had been placed.

42. There, then, they placed Jesus, because the memorial tomb was nearby – on account of the Preparation pertaining to the Jews' [Feast; festival; high sabbath].

## CHAPTER 20

1. Now on one of the sabbaths [note: Passover was one sabbath, the seventh day of the week was another sabbath], Mary the Magdalene is progressively coming into the memorial tomb [area] – there yet being early-morning darkness – and begins seeing and observing the stone, [already] having been lifted off and moved from the [opening of the] memorial tomb.



**2. She therefore begins running (or: racing) and progressively going toward Simon Peter – and toward the other disciple for whom Jesus was continuing feeling friendly affection and showing devotion – and [arriving] she is then saying to them, "They lifted up and carried the Lord (or: the Master) out of the memorial tomb, and we have not seen nor do we know where they put Him!"**

[note: she says "we;" cf "the other Mary" in Matt. 28:1; also those mentioned in Mark 16:1 and Lu. 24:10]

**3. Peter and the other disciple then went out, and were progressively coming into the memorial tomb [area].**

**4. Now the two had been running (or: racing) alike (the same; thus: together), and then the other disciple raced more quickly before Peter, and he came first into the memorial tomb [area],**

**5. and then, upon stooping down alongside, is seeing and continuing observing the swathing strips of linen bandages still lying [there], though he did not enter.**

**6. Then Simon Peter, progressively following him, is now coming, and he enters into the memorial tomb, and continues intently gazing at the bandages still lying [there],**

**7. also the handkerchief (face-cloth; napkin) – which had been upon His head – not lying with the bandages, but rather having been separately rolled (or: folded) in one place apart.**

**8. Then, therefore, the other disciple – the one coming first into the memorial tomb [area] – also entered, and saw with perception, and believed.**

**9. You see, they had not seen and did not as yet discern (perceive; know) the Scripture that it is necessary for (binding upon) Him to rise up (to stand up; to arise) forth from out of the midst of dead ones.**

**10. Therefore the disciples went off (or: came away), again, toward themselves (= to their own places and things; or: = met together, privately).**

**11. Now Mary had taken a stand outside, facing the memorial tomb, and still stood there, continuously weeping and expressing strong inner emotions. As, then, she was continuing to weep, she stooped alongside [it] to peer into the tomb,**

**12. and continues intently gazing at and carefully observing (watching) two agents (or: messengers) in white, remaining sitting down – one toward the head, and one toward the feet – where the body of Jesus had been lying.**

[note the picture of this setting: within this set-apart chamber, the place where He had been lying corresponds to the ark of the covenant, with His blood on the mercy seat; the two agents are at the positions of the cherubim, at each end, on the top of the ark]

**13. And they are now saying to her, "Woman (or: Dear lady; or: O married one), why do you continue weeping? [A\*, D & others add: Whom are you presently seeking?]" She says to them, "They took away my Lord (or: Master; or: owner; the**

one having authority over me; or: my legal guardian and master of my house), **and I have not seen nor know where they put Him.**"

14. **Upon saying these things, she was suddenly turned around** (or: felt impelled to turn [and look]) **into the midst of** (or: unto) **the things behind [her] and continues intently gazing then carefully observing** (watching) **Jesus standing [there] – and she has not perceived, to be aware that it is Jesus.**

15. **Jesus now says to her, "Woman** (or: Dear lady; or: Wife), **why do you continue weeping? Whom are you continuing to look for** (or: presently seeking)?" **That one, supposing** (or: imagining; thinking) **that He is the gardener, then says to Him, "Sir, if you, yourself, removed and carried Him away, tell me where you put Him, and I, myself, shall lift Him up and bear Him away."**

16. **Jesus then says to her, "Miriam** [other MSS: Mary]!" **Now, at once twisting herself about, spinning and springing to [Him]** (or: being [inwardly] turned), **that one (= she) is exclaiming to Him, in Hebrew, "Rabboni!" – which is normally translated and interpreted, "O Teacher** [D reads: My lord (or master), my teacher]."

17. **Jesus then says to her, "Stop holding** (or: Do not continue hanging on and clinging to) **Me, for I have not yet stepped back up again so as to be ascended toward** (or: to; face to face with) **the Father. Now be going on your way toward** (or: to) **My brothers** (= fellow believers), **and say to them [that I said], 'I am progressively stepping back up again** (or: now ascending) **toward My Father – even the Father of you folks – and My God: even [the] God of you people!'"**

18. **Miriam** [others: Mary] **the Magdalene is progressively coming, repeatedly announcing** (reporting; giving the news; spreading the message) **to the disciples, "I have seen the Lord (Master)!" – and [that] He said these things to her.**

19. **Then, it being late in that day** (or: evening on that day) – **on one of the sabbaths – and the doors having been shut and locked** (or: barred) **where the disciples were because of the fear of the Jews** [= the religious authorities], **Jesus came and suddenly stepped into the midst** (or: came into the midst and stood {or: took a stand}) **and is then saying to them, "Peace** [= Shalom] **to you folks** (or, in our idiom: Hi)!"

20. **And saying this, He also pointed out** (or: shows) **His hands and side to them. Therefore the disciples, upon seeing** (or: perceiving) **the Lord, rejoiced.**

21. **Then Jesus again said to them, "Peace** (or: Harmony and prosperity [= Shalom]) **to and for you folks! Correspondingly** (or: According; On the same level; In the same sphere; In line with) **as the Father has sent Me forth with a mission and as an Emissary** (Representative), **I, Myself, also am progressively** (or: repeatedly; or: one after another) **sending** (dispatching) **you folks."**

22. **And saying this, He suddenly blows on, and says to, them** (or: He breathes within [note: same verb as used in Gen. 2:7, LXX] and is saying to them), **"Receive a set-apart spirit!** (or: Get [the] Holy Spirit!; take the Sacred Breath!),

23. **"If you folks should send away** (dismiss; allow to depart; forgive; pardon; divorce) **the mistakes** (sins; errors; failures) **of certain ones, they have been sent**

**away for them** (or: have been and remain pardoned in them; have been dismissed or divorced by them). **If you would continue holding fast and controlling** (or: should keep on grasping and exercising strength; or: can restrain, hinder, hold back) **those of certain ones, they have been and continue being held fast and controlled** (seized; grasped; restrained)."

24. **Now Thomas – one from among the twelve, the one normally called, "Twin (Didymus)" – was not with them when Jesus came.**

25. **Consequently the other disciples kept telling him, "We have seen the Lord (Master)!" Yet he said to them, "Unless I can see and perceive the mark (impression; print; exact replica) of the blow of the nails (spikes) within His hands, and can thrust my finger into the impression (or: mark) of the nails and thrust my hand into His side, I can in no way (or: I will by no means) trust or believe."**

26. **Now after eight days, His disciples were again indoors (or: inside), Thomas also with them. The door having been shut and locked (bolted), being yet that way, Jesus is progressively coming, and then suddenly steps into the midst, and says, "Peace [= Shalom] to and for you folks!"**

27. **Next, He is saying to Thomas, "Bring your finger here (to this place) and see (or: perceive) My hands; and bring your hand and thrust [it] into My side, and do not continue coming to be unbelieving (or: stop becoming without trust), but to the contrary, believing (trusting; full of faith)!"**

28. **Thomas decidedly replies, and said to Him, "O my Lord (or: Owner) and my God!" (or: "O my Master!," and, "O my God!")**

29. **Jesus then says to him, "Because you have seen Me, you have trusted and believed! (or: ?) Happy and blessed [are] those trusting and believing, although not also seeing or perceiving."**

30. **To be sure (Indeed), then, Jesus also performed (made; did) many other signs in the sight and presence of the disciples – which things are not written within this scroll.**

31. **Yet these things have been written to the end that you folks can (or: may; would) continue trusting and keep on believing [other MSS: should come to trust and believe] that Jesus is the Christ (Anointed One; [= Messiah]), God's Son (or the Son of The God), and so that continually trusting and believing, you can continuously hold (may progressively have) life [other MSS: eonian life (or: life whose source and realm is the Age; age-lasting life)] within (or: within the midst of) and in union with His Name.**

## CHAPTER 21

1. **After these things, Jesus at one point manifested Himself (or: displays and discloses Himself; causes Himself to be seen in clear light) again to the disciples, upon [the shore] of Lake (or: the sea of) Tiberias. Now He manifested (or: manifests) in this way:**

2. **Simon Peter, Thomas – the one normally being called "the Twin" (Didymus), Nathaniel – the one from Cana of the Galilee [area], the [sons] of Zebedee and two others of His disciples, had been continuing being together, in the same place.**
3. **Simon Peter is then saying to them, "I am under way (departing; going off) to continue my habit of fishing!" They are then saying to him, "As for us, we are also coming together with you!" So out they went and stepped straight into the boat (or: and immediately boarded the ship). But during (or: within) that night, they caught nothing.**
4. **Now already, with [the] progressive birthing of morning coming to be, Jesus [comes] into the seashore (or: beach) [and] stands [there]. The disciples, however (or: of course), had not clearly seen or perceived, so as to know, that it is Jesus.**
5. **Jesus then says to them, "Lads (or: Fellows), are you not holding anything eatable (or: Boys, do you have nothing, such as fish, to add to your bread)?" They considered, and replied to Him, "No."**
6. **So He said to them, "You men cast the net into the areas at the right of the boat... and you will be finding [something]." Therefore, they cast [it], and were no longer having the strength to draw (or: drag; tug) it away from the great number of fish (or: because of the multitude of the fishes).**
7. **Then, that disciple whom Jesus was loving says to Peter, "It is the Lord (or: He is the Master)!" On hearing that it is the Lord, Simon Peter at once put on his fisherman's shirt (an outer garment), tucking it under his girdle – for he was stripped for work (partially clad; naked) – and threw himself (plunged) into the lake (or: sea).**
8. **Yet the other disciples came in the [Concordant text adds: other] little boat – for they were not far from land, in fact, about three hundred feet (two hundred cubits) away – progressively dragging in the net of fish (or: fishes).**
9. **Then, as they stepped off (disembarked) onto land, they continued staring (looking) at a charcoal fire lying there with cooked fish (food fish) still lying upon [it], and bread.**
10. **Jesus is then saying to them, "Bring away some of the fish (food fish) which you just now caught."**
11. **Simon Peter therefore went back (or: stepped up) and dragged ashore (onto land) the net, filled and distended with one hundred fifty-three large (or: big) fish. And yet, being so many of them, the net was not split (torn; rent).**
12. **Jesus says to them, "Come folks! Have breakfast!" Now not one of the disciples was daring to inquire of Him, "You... who are You?" – having seen and knowing that it is the Lord (or: He is the Master).**
13. **Jesus is then coming and proceeds taking the bread, and likewise the fish, and continues presently giving [it] to them.**

14. Now this [is] already [the] third [time; situation in which] Jesus was manifested (was displayed in clear light) to (or: for) the disciples [after; since] being raised up from out of the midst of dead folks.

15. Then, when they had finished breakfast, Jesus says to Simon Peter, "Simon of John [other MSS: Jonah], are you continuously loving Me more than these (= more than you love these folks, or, more that these folks love Me)?"

He [Peter] says to Him, "Yes, Lord (Master), You, Yourself, have seen and know that I am fond of (or: like) You and am Your friend."

He [Jesus] says to him, "As a herdsman, be habitually feeding (or: grazing) and tending My young lambs!"

16. Again, a second [time], He continues, saying to him, "Simon of John [or: Jonah], are you continuously loving Me?"

He [Peter] says to Him, "Yes, Lord (Master), You, Yourself, have seen and know that I am fond of (or: like) You and am Your friend."

He [Jesus] says to him, "Constantly shepherd (herd for grazing; = lead, protect, care for, nourish) My sheep [other MSS: small sheep]!"

17. "Simon of John [or: Jonah]," He continues, a third [time] saying to him, "Do you like Me and are you habitually My friend, having fondness and affection for Me?"

Peter was made to grieve and be sad and sorry, because He said to him, the third [time], "Are you habitually My friend, liking and having fondness and affection for Me?" So he said to Him, "O Lord, You, Yourself, have seen and know all things. YOU continue knowing by progressive intimate experience that I like You and continue as a friend with affection and fondness for You."

Jesus says to him, "As a herdsman, be habitually feeding (or: grazing) and tending My sheep [other MSS: small sheep]!"

18. "Most assuredly (Amen, amen) I say to you [note: singular], when you were younger, you used to clothe and gird yourself, and you habitually walked around where you were consecutively setting your will (intending; purposing). Yet whenever you may grow old and decrepit, you will stretch out your hands, and another will clothe and gird you, and will carry you where you are not intending (willing)."

19. Now He said this showing by a sign (or: signifying) by what sort of death he [Peter] will bring glory (a manifestation which calls forth praise and a good reputation) to God. And saying this, He continues in saying to him, "Continue following Me!"

20. Now Peter, being turned around, continues looking at the disciple progressively following along behind – [the one] whom Jesus was loving, who also leaned back upon His chest during supper and said to Him, "O Lord, who is the one giving You over?"

21. Peter, therefore, seeing and perceiving this one, says to Jesus, "Lord (Master), now what [of] this man?"

22. **Jesus then says to him, "If I am intending (willing; purposing) him to continue remaining until I am progressively coming, what [is it; effect comes] toward you? As for you, you be habitually following Me!"**

23. **Then this word (saying; message) went forth unto (or: into the midst of) the brothers (= fellow believers) – that that disciple continues not dying off. Yet Jesus did not say to him that he continues not dying off, but rather, "If I am intending (willing; purposing) him to continue remaining until I am progressively coming, what [is it; effect comes] toward you?"**

24. **This is the disciple: even the one constantly witnessing and testifying about these things, even the one writing these things – and we have seen and know that his witness (testimony) is true (genuine; real).**

25. **Now there are also many other things which Jesus did (performed; made; created), which things – if ever it could be progressively written, one by one (= in full detail) – I am imagining (or: continue evaluating and supposing) that not even the organized System (world; arranged order; cosmos) itself will [be able] to contain the scrolls being constantly written.**

[written circa 40-65 – Based on the critical analysis of John A.T. Robinson]

# ACTS

## [OF THE SENT-OFF FOLKS]

### CHAPTER 1

1. **Indeed, I made** (did; composed) **the first account** (word; narrative; message; laid out and arranged collection of thoughts, ideas, expressions and statements; logos), **O Theophilus** (or: O friend and lover of God; or: O man loved of God), **concerning everything** (or: about all the things) **which Jesus both began to continuously do** (or: started to progressively make or construct) **and to habitually and progressively teach,**

2. **until a** (or: [the]) **day in which He was taken** (or: received) **back up again, after – through a set-apart Breath-effect** (or: [the] Holy Spirit) – **imparting the goal within the folks sent off with a mission** (giving the end in view to the emissaries; investing mature directives for the commissioned representatives), **whom He selected** (picked out and chose) **for Himself,**

3. **to whom also – within many fixed marks of substantial and certain proof – He presented Himself** (or: among whom He placed Himself alongside) **still living** (or: continuing alive) **after the [situation causing] Him to suffer, from time to time repeatedly appearing to, and being seen by, them at intervals throughout [a period of] forty days, and continuously saying things concerning God's reign and sovereign activities** (or: and progressively laying out thoughts about the kingdom and realm of God, as well as the ruling influence, which is God).

4. **And so, being repeatedly collected together to the assembled crowd, and periodically eating with them, He at one point passed along the message to them to not be presently separated** (or: caused to depart) **from Jerusalem, but rather, to continue remaining with regard to, and waiting around for, the Father's promise** (or: the promise, the source of which is the Father; or, as a genitive of apposition: the promise which is the Father), **"Which you people heard Him repeatedly saying through My mouth** [reading with D\*; other MSS: "Which you folks heard from Me],

5. **"because John, indeed, immersed** (or: baptized) **in water, but you, yourselves, will be immersed within the midst of [the] Holy Spirit**

(or: dipped into the midst of to the point of being saturated in a set-apart Breath-effect; baptized in a holy attitude; immersed in a union with a sacred wind; [D\* adds: which, also, you are presently about to continuously receive]), **after not many [of] these days** [D\* adds: – until Pentecost]."

6. **So then these folks, coming together, indeed kept on asking Him, one after another saying, "Lord** (or: Master), **are You in this time progressively moving the kingdom away from where it has been put down** (or: off its established position and away from the current situation and condition) **and now restoring the sovereignty** (or: reign) **to** (or: in; for) **Israel?"**

7. **So He said to them, "At this point it is not yours** (or: it does not pertain to you) **to personally know times or seasons** (or: periods or situations) **which the Father put within His own authority** (or: places in His own jurisdiction and privilege).

8. **"Nevertheless, you folks will receive power and will take to yourselves ability [at, or with, the] coming of the Set-apart Breath-effect (the Holy Spirit) upon you folks – and you will be My witnesses (those who testify and give evidence of what they have seen and experienced; and later: martyrs; = you will tell about Me), both within Jerusalem and within all Judea and Samaria... even as far as [the] end of the Land (or: the extremity and farthest point of the earth)."**

9. **Then, after saying these things – during their continued looking and uninterrupted seeing – He was suddenly lifted up, and a cloud from underneath [Him] took and received Him... away from their eyes.**

10. **Next, as they were continuing in staring intently, straining and stretching with a fixed gaze, into the sky (or: the atmosphere; heaven) during His progressively going on His way, and now look and consider! – two adult men (males of the human race; or: husbands) had taken a position and now stand beside them in bright white garments,**

11. **who also said, "Men! Galileans! Why do you stand continuously looking into the sky (or: the atmosphere; heaven)? This Jesus – the One being taken (or: received) back up away from you folks, into the atmosphere (or: the sky; heaven) – will thus be coming, [in the] manner [in] which you gaze at Him progressively going His way into the atmosphere (or: will in this way be continuing to go, [by] which [in] turning, you watched Him continue journeying into the heaven)."**

12. **At that time they returned into Jerusalem from [the] mountain being normally called The Olive Grove (or: Olivet; or: = the Mount of Olives) – which is near Jerusalem – having a journey (or: path [to travel]) which corresponded to a sabbath's [allowable distance (= 2000 yards, just over a mile)].**

13. **And so when they entered [the city], they went up into the upstairs room where they were residing (or: continuing to stay) – both Peter and John, as well as Jacob (James) and Andrew, Philip and Thomas, Bartholomew and Matthew, Jacob (James) Ben-Alphaeus and Simon the Zealot, also Judah (Judas) Ben-Jacob (or: [son] of James).**

14. **All these men were continuing to be carrying on forward with strength and with the same passion and temperament constantly persisting in the prayer – together with [the] women, as well as Mary [other MSS: Mariam], the mother of Jesus, and with His brothers (siblings).**

15. **Later during these days, after rising (or: standing) up within the midst of the brothers (= the assembled brotherhood [that was upstairs]) – now there was a group at the same [place] of about one hundred and twenty names (= people; [note: these were probably outside; further: in Jewish local government, at least 120 persons were needed to constitute a council]), Peter said,**

16. **"Men! Brothers! It was continuing binding and necessary for the Scripture to be fulfilled in which the Holy Spirit (or: the Set-apart Breath-effect) foretold (or: spoke in advance) through the mouth of David, concerning (or: about) Judah (or: Judas) – the one coming to be a guide for (or: to) the folks seizing and arresting Jesus –**



17. **"because he was one having been actually numbered** (or: counted down; = enrolled and assigned) **among us** (or: within our [group]) **and thus he obtained by lot the allotted portion** (or: share) **of this attending service."**

18. – **This man, indeed therefore, acquired a small parcel of ground** (a farm; an estate; a freehold: a place not subject to allotment which could be bought or sold) **from out of wages of injustice** (that which is contrary to solidarity and the Way pointed out; inequity; unfairness), **and so, having come to be flat on his face** (prostrate), **[his] heart** (the core of his being in the midst of him) **broke and his deep feeling and affections were poured forth** (or, literally: mid-section ruptured and all his intestines were poured out).

19. **And it came to be known to** (or: by) **all those normally inhabiting Jerusalem, so that small parcel of ground** (freehold) **came to be called "Akeldama."** **In their language** (or: dialect [of Aramaic]) **this is "a bloody piece of ground** (or: Field or Freehold of Blood)" –

20. **"You see," [continued Peter], "it has been** (or: it stands) **written within [the] Book** (or: scroll) **of Psalms,**

**'Let his encampment** (unroofed place where he spends the night; or: sheepfold; unwallled village; homestead) **at once come to be desolate** (abandoned and lonely; a desert), **and let there not continue being the permanent resident with it,'** [Ps. 69:25]

also,

**'Let a different person take** (or: receive) **his function of visitation and supervision** (or: of keeping an eye fixed on a distant object or goal; of a watcher who takes note of a situation and provides care).' [Ps. 109:8]

21. **"Therefore, it continues binding and necessary that of those adult men coming together to us and assembling with us during all the time in which the Lord** (or: Master) **Jesus entered upon our [situation], and then exited** (or: came in and went out [among] us) –

22. **"beginning from the immersion originated by John** (or: John's baptism) **until the day in which He was taken back up** (or: received again), **away from us – one of these is to become a witness** (one who gives testimony and presents evidence) **together with us, in regard to His resurrection."**

23. **And so they set** (or: placed; = nominated) **two men: Joseph, the one normally being called Bar-Sabba – who was surnamed Justus, and Matthias.**

24. **Then, in praying, they said, "You, O Lord** (Master; or: = [Yahweh]) **– Knower and One experiencing the hearts of all men, raise up to point out** (or: exhibit and indicate) **one from these two men, whom You picked out and chose for Yourself**

25. **"to receive** (or: take in hand) **the place** [other MSS: lot] **pertaining to** (or: of) **this attending service of dispensing and sending-forth** (or: releasing on expedition) **– from which Judah** (or: Judas) **stepped aside, to journey into his own place."**

26. **So then they gave lots for** (or: on; to; among) **them** [D\* and other MSS: they gave their lots], **and the lot fell upon Matthias. Then** (or: And so) **he was voted on by**

**placing pebbles down together, and thus was jointly numbered and reckoned with (= being a part of) the eleven sent-forth folks.**

## CHAPTER 2

**1. Later, during the progression for the day of Pentecost (= Feast of the harvest; = the Festival of Weeks) to be filled together unto its full measure, they were all in the same place, at the same time, [and focused] on the same thing.**

**2. Then suddenly and unexpectedly there came to be (or: was birthed) from out of the midst of the sky (or: atmosphere; heaven) a roaring noise (or: sound) as of a continued rushing and driving of a violent wind (or: exactly like a continual carrying of a forcible breath), and it filled (pervaded; permeated; saturated) the whole house where they were sitting.**

**3. Then progressively dividing and self-distributing tongues – as if of fire – were seen by them, and He (or: it; or: [one]) sat down upon each one of them.**

**4. And then they all were filled with [the] Consecrated Breath-effect (or: [the] Holy Spirit; or: a set-apart attitude), and they started (or: began) to continuously (or: repeatedly) speak in different tongues (= languages) – accordingly and correspondingly as the Breath-effect (or: the Spirit) kept on giving (or: granting) to them to be continuously (or: intermittently) uttering loudly and clearly.**

**5. Now there were Jews permanently residing (continuously housed-down; or, perhaps: staying) in Jerusalem – well-received adult men who take hold well [on things] (or: pious, reverent and circumspect adult males; or: cautious husbands) from every nation and ethnic group under the sky (or: heaven).**

**6. But upon the occurring of this sound, the multitude came together and were mingled with perplexity, bewilderment and confusion – because each one of them kept on listening and heard [the disciples] continually (or: repeatedly) speaking in his own language and dialect.**

**7. So they all began being put out of place (or: set out of themselves) with amazement, and continued being caused to wonder with admiration and astonishment – one after another saying, "Look, and think about it (or: See here)! All these folks who are presently speaking are Galileans, are they not?"**

**8. "And so how are we ourselves now hearing – each one of us – in his own language and dialect, [the one] in which we were born?"**

**9. "[There are] Parthians, Medes and Elamites [= portions of the Persian empire]; even folks presently dwelling in Mesopotamia... both Judea, as well as Cappadocia... Pontus, as well as Asia [= principally the kingdom of Pergamus, including Lydia, Mysia, Caria and Phrygia],**

**10. "both Phrygia and Pamphylia; Egypt and the parts of Libya which is down toward Cyrene, as well as the temporary residents from Rome (or: the repatriated Romans); both Jews and proselytes (converts to Judaism), Cretans and Arabians (or: Arabs) –**

**11. "we continue hearing their speaking the magnificent things of God (or: God's great deeds) in our own tongues (= languages)!"**

12. **So they all continued being put out of place** (or: set out of themselves) **with amazement and were bewildered** (or: perplexed), **[some] saying one to another, "What is this now purposing** (or: intending; resolving) **to be?"**
13. **Yet folks of a different class, while thoroughly joking, jesting and taunting, began to say, "They are folks having been filled full** (glutted; tanked; are brimful) **of sweet wine** (or: musk)."
14. **So Peter, having stood together with the eleven, raised his voice** [D\* adds: first] **and uttered loudly and clearly to them, "Men! Jews!** (or: Men of Judea!) **– and all those presently residing in Jerusalem! Let this be known to you folks, and let my declarations at once sink in your ears** (= listen carefully to me)!
15. **"For these folks are not being drunk, as you folks are presently undertaking to suppose, for you see it is the third hour of the day.**
16. **"On the contrary, this is the thing** [oracle; prophecy] **having been spoken through the prophet** (one who had light ahead of time and spoke before folks) **Joel,**
17. **'And so it will be** (or: shall exist) **within** (or: during) **the last days,' – God is now saying – 'I will pour** (or: diffuse; shed) **from out of the midst of My Breath-effect** (Spirit) **upon all flesh** (= humans, people) **and then your sons and your daughters will be prophesying, and your youths** (older boys; young men) **will see sights** (or: visions), **and your old men** (or: elders) **will be dreaming dreams.**
18. **'In fact, I will pour from out of the midst of My Breath-effect** (or: diffuse from My Spirit) **even upon My slaves – both men and women – and they, too, will prophesy** (speak light ahead of time and before people).
19. **'Then I will give miracles** (wonders; omens; portents) **within the sky** (or: atmosphere; heaven) **above, and signs upon the land** (or: earth) **below – blood and fire and vapor [pillars] of smoke** (or: a mist composed of smoke; [note: these three are a figure to illustrate bloodshed and destruction on earth]);
20. **'the sun will be converted into darkness** (or: twisted with [itself, and move] into darkness) **and the moon into blood – before the great and fully-apparent day of [the] Lord** [= Yahweh] **is to come in full and clear light.**
21. **'Then it will be** (or: exist) **[that] everyone – whoever can** (or: may in any single situation) **call upon the Name of [the] Lord** [= Yahweh's name]! **– will be rescued** (or: kept safe; healed and restored to wholeness; delivered; saved).'  
[Joel 2:28-32]
22. **"Men! Israelites!** (or: Men of Israel!) **Continue listening and hear these words! Jesus the Nazarene, a mature Man having been fully pointed out unto you and continuing publicly exhibited and demonstrated [to be] from God** [D\* reads: proved unto us, after testing and examination, and thus approved, from God] **– in powers and by abilities, together with miracles** (wonders; omens; portents) **and signs which God did and performs through Him within your midst – just as you yourselves have seen, and thus are aware and know.**
23. **"This Man, given up out of the midst in and by the specific, determined, bounded** (limited) **plan** (intended purpose, design and counsel) **and foreknowledge** (intimate knowledge which was experienced beforehand) **of God** (or: whose source and character was God; or: which pertained to and was God), **you folks, through the hand**

(= agency) **of people not bound by the Law** (= folks without knowledge of and not living in accordance to the Torah), **took up and assassinated by fastening [Him] to [an execution stake** (or: a cross)],

24. **"Whom God resurrected** (raised up; caused to stand back up again), **after loosing** (untying; = releasing and freeing from) **the birth-pangs** (or: -throes) **of the death** (or: the Death; [or, with D and other witnesses: after destroying the cords of the Unseen {Hades}]) – **corresponding to the fact that it was not possible for Him to be held fast by it** (or: it was not continuing to be powerful or capable for Him to be possessed under its strength).

25. **"You see David is constantly laying out words [that lead] into Him:**

**'I was continuously foreseeing the Lord in my sight, through everything** (or: I habitually held [Yahweh] in sight, before my eyes, in the course of all things; or: I was previously seeing the Lord, before me and in my presence continually), **because He is** (or: continuously exists) **at my right hand – to the end that I can** (or: may; should) **not be shaken** (or: caused to waver or totter; agitated).

26. **'Through** (or: Because of) **this, my heart was made cheerful, glad and in a healthy frame of mind, and then my tongue was constantly expressing extreme joy! Now still, even my flesh** (= natural existence) **will be pitching a tent and residing upon expectation** (or: hope),

27. **'because** (or: that) **You will not be leaving my soul** (my interior self; my existential life) **down in,** (or: abandon me into) **[the] Unseen** (or: Hades, the unseen abode of the dead), **neither will You give Your loyal one** (a person sanctioned by God's law, and by nature; a pious and devout person) **to see** (= experience) **corruption** (thorough ruin, rot and decay).

28. **'By intimate experience You make paths of life known to me** (or: You personally made known to me [the] Life's ways; roads which are life); **with Your face You will be filling me with gladness, cheer, euphoria and a healthy frame of mind – a disposition of well-being.'** [Ps. 16:8-11]

29. **"Men! Brothers! Allow me to say to you folks, with freeness of speech and with outspoken frankness and boldness, concerning the patriarch David – that he both came to [his] end and was buried, and his memorial tomb is among us until this day.**

30. **"Being inherently a prophet** (one who had light ahead of time), **however, and thus seeing and knowing with perception that God swore and affirms to him with an oath to at some point seat [One] upon his throne [that is] from out of [the] fruit of his loins** (reproductive organs),

31. **"seeing and perceiving beforehand, he spoke concerning the resurrection of the Christ, that He was neither left down within the midst, in** (or: [sinking] into) **the Unseen** (or: Hades [= sheol]; the realm or abode of the dead), **nor did His flesh** (= body) **see** (= experience) **corruption or decay.**

32. **"God resurrected** (raised; made to stand back up again) **this Jesus – of which and of Whom we are all witnesses** (folks who saw what happened and who now give evidence and testimony)!

33. **"Being, then, lifted up high by the right hand of God, and exalted to, and thus being at, God's right hand, as well as receiving the promise of the Set-apart**

**Breath-effect** (or: the promise which comes from the Holy Spirit; or: the promise which is the Sacred Spirit) **at the side of, and from, the Father, He poured out this which you folks are now both continuously seeing** (or: observing) **and keep on hearing.**

34. **"For you see, David did not climb up** (or: it [was not] David [who] ascended) **into the heavens** (or: skies; atmospheres), **yet he himself continues laying it out and saying,**

**'The Lord [= Yahweh] said** (or: says) **to my Lord** (or: my Master),  
**"Continue seating Yourself at My right** [hand; plural: = positions of power, honor and authority],

35. **"until I may place** (put; set) **Your enemies** (folks hostile to You) **[as] a footstool for Your feet."** [Ps. 110:1]

36. **"Therefore, let all [the] house of Israel, for a certainty and without slipping or tripping, come to progressively know by intimate experience that God made and creates Him [to be] both\* Lord** (Master; Owner) **and Christ** ([the] Anointed One) – **this Jesus, whom you folks put to death on a stake** (crucified)!"

[\*note: "both" omitted by p91]

37. **Now, upon hearing [this], they were pierced down to the heart** (the core of their being), **and so said to Peter and the rest of the commissioned and sent-forth folks** (or: emissaries), **"Men... brothers, what can or should we do?"**

38. **So Peter at once affirms to them, "At once change your way of thinking** (your frame of mind and point of view; [by customary use this implies: and return to Yahweh]). **Then at once let each one of you folks be immersed** (baptized) **within the Name** (= in union with the identity, the character, the authority) **of Jesus Christ** (or: [the] Anointed Jesus) – **into the midst of a release and sending away, a divorce and an abandonment, a cancellation and a forgiveness: of your failures, your mistakes, your times of missing the target, your errors, and your sins – and then you will be receiving and taking in hand the free gift** (the gratuity) **of the Set-apart Breath-effect** (or: which is the Holy Spirit; or: which has its source in and the character of the Set-apart Spirit).

39. **"For you see, the promise is** (continuously exists being) **to and for** (and in?) **you folks, as well as to** (for; in?) **your children – even to and for** (and in?) **all people: to and for** (and in?) **the folks [being] a long way off – whosoever [the] Lord [= Yahweh] our God can call to Himself!"**

40. **Besides [this], he gave full testimony, completely laying out the facts of the case, with different thoughts and ideas, and by many more words. Then he kept on calling one after another to his side, repeatedly urging, encouraging and admonishing them, while saying, "You folks can be rescued and kept safe, away from this generation which has become warped and crooked from drying out** (or, as an imperative: Be restored to health and wholeness – be at once saved – as you are separated from this perverse generation)!"

41. **Therefore the people who indeed, as it were with their hands, took away and fully received, welcomed and embraced his word** (his idea; his message) **were at some point immersed** (baptized). **And so on** (or: during) **that day about three**

**thousand souls** (= people) **were added** [to the group and community] (or: were placed and set toward [the goal]).

42. **So they were continuing strongly focused toward and persevering in and by, while devoting themselves to, the teaching of the sent-forth folks** (the emissaries; the representatives) **and to common sharing, partnering, contributing and participation in the breaking of the loaves of bread** (= eating meals), **as well as to, in and by the thoughts, words and deeds that were focused toward goodness, ease and wellbeing** (or: prayers).

43. **Now reverence, awe, respect and fear began to be birthed in every soul** (or: continued coming to be on every person), **and many miracles** (or: portents; omens) **and signs began occurring through the sent-forth folks** (the emissaries; the representatives).

44. **So all the folks continuing in trusting and believing were at the same [place], and they continued having and holding all things in common and with joint-participation** (in a fellowship of partnership).

45. **Furthermore, they began, and from time to time continued, selling** (disposing of) **the possessions and acquisitions, as well at the properties and things that support their existence, and then were thoroughly dividing and distributing them to everyone – in correspondence to anyone who would continue having a need.**

46. **Not only daily continuing strongly focused and persevering while devoting themselves in like passion and with one accord within the Temple courts and grounds, but also regularly breaking bread** (= having meals) **from house to house** (or: home by home; or: in accord with [their] homes), **they were sharing and partaking together of food** (nourishment) **in the midst of great rejoicing and with the evenness and smoothness of a heart without a stone,**

47. **constantly praising God and habitually having grace facing, and holding favor toward, the whole People. Now the Lord** [= Christ or Yahweh] **kept on adding and placing toward [the goal] the folks being from day to day rescued** (saved; delivered; made whole; restored to their original state and condition), **at the same [place and time]** [other MSS add: within the called-out community].

### CHAPTER 3

1. **Now during those days Peter and John – as was their habit – were progressively walking up** [i.e., ascending the terraces] **unto the Temple courts and grounds in the afternoon, as it was coming upon the hour of the prayer** [note: the time of the evening sacrifice and the prayer which accompanied the offering of incense; there were three hours of prayer: the third, the sixth, the ninth], **the ninth** (three o'clock).

2. **And now a certain adult man, being inherently lame** (or: crippled) **from out of his mother's womb** (= since birth), **was in the process of being carried, whom they were in the habit of daily placing near and facing toward the gate** (entrance) **of the Temple courts – the one normally being called "Beautiful"**

(or: Timely [from the noun: hour]; Seasonable; Lovely [note: the term is used figuratively of a virgin ready for marriage; the entrance is elsewhere called the

Gate of Nicanor; an external gate leading into the court of the Gentiles]) – in order to continue asking for an act of mercy (= to beg for alms) at the side of the folks normally going their way into the Temple grounds and courts,

3. who, upon catching sight of Peter and John being about to be entering into the Temple complex, began requesting to receive a gift of mercy (alms) [from them].

4. So Peter, together with John, staring intently into him, said, "Look into us!"

5. Now the man began holding [his] attention on them, progressively anticipating to at once receiving (or: take) something from them.

6. However, Peter said, "Silver and gold [coin] is not normally a subsistence for me (or: is not a possession with me), yet what I do continuously have, this I am presently giving to you: Within, and in union with, the Name of Jesus Christ the Nazarene, start walking, and then keep on walking about (around)!"

7. And so, taking a firm grasp on him by [his] right hand, he raised him up. Now instantly and with usefulness the bases of his feet (the part directly under his legs) and the ankle bones were made firm with strength, and were given stability.

8. Then, after repeatedly leaping forth, he stood a moment, then began walking around. Next, together with them, he entered into the Temple courts – constantly walking around and leaping and praising God!

9. And so all the people saw him continuously walking around and praising God.

10. Now they began to recognize him, and were fully perceiving that this man was the one customarily sitting for gifts of mercy (alms) at the Beautiful Gate of the Temple complex – and they were filled with wondered astonishment and ecstasy, being internally put out of their normal position of understanding things – upon the thing having stepped together with him (= at what had happened to him).

11. [conflated with D:] So as Peter and John proceeded going out, and with his continued going out with them, clinging (firmly holding fast) to Peter and John, the entire [crowd of] people – overawed and out of their wits – ran together to them at the portico (or: porch) normally called Solomon's Colonnade [note: built on a remnant of the ancient Temple].

12. Now Peter, upon seeing [this], gave a decided reply to the people: "Men! Israelites! (or: Men of Israel!) Why do you folks continue amazed with wonder upon this [occurrence; or: man]? Or, why do you continue staring and gazing intently at us – as if by our own power and ability or godliness (religiousness; devoutness; piety) [we] had been making him to be walking around?"

13. "The God of Abraham, of Isaac and of Jacob – the God of our fathers – brought glory (a manifestation which calls forth praise) and a good reputation to His Servant (or: Boy), Jesus, Whom indeed you folks turned over (gave aside; [D adds: unto judgment]) and renounced (or: disowned; denied) before Pilate's face – [he] having decided to be releasing that One!

14. "But then you yourselves renounced (disowned; denied) the set-apart and fair Person (the holy and just One Who personified the Way pointed out; the consecrated and rightwised One), and instead you demanded for yourselves an adult man [who is] a murderer – to be at once graciously surrendered to you, as a favor.

15. **"So you folks killed-off the Inaugurator of the Life** (or: Life's Originator; the Author, Founder, Leader, Prince and Initiator of the Life) – **Whom God raised up out from among the midst of dead folks, of which and of Whom we ourselves are witnesses, and continue being both evidence and testimony.**
16. **"Consequently, by the faith** (and: in the trust; with the loyalty and reliability) **of** (or: which has its source in) **His Name, His Name at once made this person firm, solid and stable – whom you now continue watching and gazing at, and have seen so thus know – and the faith, trust, loyalty and faithfulness that [is] through and by means of Him both gave and gives to him the entire allotment of whole and complete soundness... in front of you all!**
17. **"And so now, brothers, I have seen and so know that you acted and committed [it] in accord with and down from ignorance – even as also your rulers (chiefs; leaders) [did].**
18. **"But what God announced-down in advance** (or: before) **through the mouth of the prophets** (those who have light ahead of time and speak before people) – **[the situations which] His Anointed One** (or: Christ) **was to experience and suffer – He thus, and in this way, fulfilled.**
19. **"Therefore, at once change your way of thinking** (your frame of mind and point of view; [by customary use this implies: and return to Yahweh]), **and turn around toward [the situation for] your failures** (errors; times of missing the target; sins) **to be anointed out and wiped forth from your midst, so that seasons of cooling again and fitting situations of refreshing would come from [the] face of the Lord [= Yahweh],**
20. **"and that He would send forth in** (or: to; for; with) **you folks the One having been handpicked beforehand to be ready and at hand, Christ Jesus,**
21. **"Whom indeed it continues binding and necessary for heaven to welcome, accept and embrace** (or: for [the] atmosphere to grant access, admit, receive and take to itself), **until times of a movement away from all things that have been firmly put down, set and established and until the periods of successive events which occur in passing moments, moving all mankind away from having been placed and positioned down as well as from the state or condition of all things that had been determined) from an indefinite period of time** (or: from a [particular] age) – **of which things God spoke** (or: speaks) **through [the] mouth of His set-apart prophets** (those who speak light ahead of time).
22. **"Indeed, Moses said,**  
**'[The] Lord [= Yahweh] God will raise up for** (or: to; among) **you folks a Prophet from out of the midst of your brothers, as** (or: like) **me. You people will listen to His [words] and being hearing** (= obeying) **Him in regard to** (or: in accordance with) **all things – as much** (or: as many) **as He may be speaking to you folks!**
23. **'So it will be [that] every soul** (= person) **which may** (or: should; or: will) **not listen to or hear** (= obey) **that Prophet will be completely brought to destruction** (or: ruin and loss) **from out of the midst of the People.'**  
[Deut. 18:15-16]
24. **"Now all the prophets also fully announced these days, from Samuel on, and as many as consecutively** (in order according to succession) **spoke.**



25. **"You yourselves are the sons of the prophets and of that which was thoroughly set in order and arranged through the covenant, which God fully arranged (or: covenanted) to, and with a view toward, your fathers (= ancestors), progressively saying to Abraham,**

**'And so, within and in union with your Seed, all the families (or: kinship groups; clans; tribes) of the earth (or: land) shall be blessed and will have words of goodness, ease and well-being spoken to and about them.'**

**[Gen. 22:18; 26:4]**

26. **"To you folks first, God, in raising up His Servant, sent Him forth continually blessing you and repeatedly speaking words of goodness, ease and well-being, within the [situation for] constantly and progressively turning each one away from your worthless conditions, laborious works, painful relationships, malicious deeds, wicked plans and evil thoughts and dispositions."**

#### CHAPTER 4

1. **Now during their continued speaking to the people, the chief (or: ranking) priests, the officer of the Temple guard (= the Controller of the Temple), and the Sadducees stood near them, in opposition, and at last took a stand upon [the scene],**

2. **being progressively annoyed, exasperated, vexed through and through, and in a thoroughly worthless and knavish attitude because of their continuing to teach the people, and to be bringing down the announcement and be fully proclaiming in [the case of] Jesus (or: in union with Jesus; in the sphere [or: authority] of Jesus) the resurrection from out of the midst of dead folks.**

3. **And so they thrust [their] hands on them and they were placed into custody (in ward) overnight, since it was already evening.**

4. **However, many of the folks presently hearing the word (message) trusted and believed, and so the number of the adult men came to be about five thousand.**

5. **So it happened on the next day, [when] their rulers and the elders, along with the Torah scholars (scribes; theologians; doctors of the Law) were to be gathered together in Jerusalem,**

6. **including Annas, the chief (or: ranking) priest, as well as Caiaphas, John, Alexander and as many folks who were of the chief priest's family (kinsfolk).**

7. **Then, standing them in their midst [note: the Sanhedrin sat in a semicircle], they began by inquiry to investigate and ascertain: "Within, or in union with, what sort of power or ability – or in what kind of name (= in whose authority or invoking whose power) – did you people do this?"**

8. **At that point Peter – being filled full of [the] Set-apart Breath-effect (or: a holy spirit and a separated attitude; [the] Holy Spirit) – said toward them, "Rulers (or: Chiefs; Leaders) of the People, and elders!**

9. **"Since (or: If) we, ourselves, are in the process of being investigated and thoroughly examined on [the matter of] a good deed (a beneficial act of well-being)**

**pertaining to a weak and disabled person – within Whom and in union with what this man has been healed, and now stands made whole (or: saved) –**

**10. "let it be now progressively known to all you men, and to all the people of Israel, that this man has stood near, and now stands sound and healthy (in an undamaged condition), at the side, in your sight and presence, in (within and in union with) the Name of Jesus Christ (or: of [the] anointed Jesus), the Nazarene, Whom you yourselves executed on a stake (crucified), Whom God raised up from out of the midst of dead folks – within and in union with this Man (or: Name), this man has stood near, and now stands sound and healthy (in an undamaged condition), at the side, in your sight and presence!**

**11. "This One is the Stone – the One being treated as nothing (with scorn and contempt) and being disregarded by and under you folks, the builders (or: the 'architects') – the One coming into [the position of] being 'Head of the corner (or: an angle; = Headstone, or, Keystone; = the Summit of the building).' [Ps. 118:22]**

**12. "And thus, the rescue and deliverance – the restoration to health and wholeness, the safety and salvation, and the return to our original state and condition – is in absolutely no other person! For neither is there a different name under the [dome of the] sky (or: heaven) that has been given, and now exists as a gift, among mankind (or: in the midst of humanity) within which it continues binding and necessary for us to be saved (restored to health and wholeness; delivered and kept safe; returned to our original state and condition)!"**

**13. Now as they continued watching and observing the bold confidence and outspoken freedom of speech of Peter and John – and grasping that they were uneducated (= without technical training in the professional rabbinical schools of Hillel or Shammai) and untrained people (= laymen; common laborers or folks of some trade, or, of the peasant class) – they began marveling and continued filled with wonder, and they began to fully realize (or: recognize) [about] them, that they had been (or: used to be) with Jesus.**

**14. Besides, while continuing to observe the man who had been cured standing with them, they were having nothing to say in rebuttal or in contradiction.**

**15. So, after ordering them to go forth outside of the Sanhedrin [hall], they began tossing [their thoughts and ideas] together (= conferring and consulting) with one another,**

**16. one to another saying, "What can or should we do to or with these men? For, in fact, a known and noteworthy sign has occurred through them – one that [is] apparent (obvious and manifest) to all the folks presently inhabiting Jerusalem – and we are unable to continue denying [it].**

**17. "Nevertheless, so that it may not all the more be disseminated and spread abroad, on into the People [at large], let us make threats to them [that they] no longer are to continue speaking on (= about, or, on the authority and basis of) this Name to even one individual of humanity!"**

**18. And so, after calling them, they ordered [them] to cease making any utterance at all, as well as to terminate teaching anywhere, on [the authority or basis of] the Name of Jesus.**

19. **But Peter and John, giving a decided reply, said to them, "You men judge and decide whether it is right (in accord with the Way pointed out) in God's sight to continue listening to (and thus: obeying) you rather than God.**

20. **"For you see, we ourselves are not able not be to constantly speaking [about] the things which we saw and heard."**

21. **So, after projecting menace and adding threats, they released them – continuing to find nothing [to solve] "the how" (= the means) [so that] they could curb them (= cut back their activities) – on account of the people, because they were all continuing in glorifying God (enhancing God's reputation) [based] on the thing (= the healing) having occurred (having come to be).**

22. **You see, the man upon whom this sign had occurred was more than forty years [old].**

23. **Now being released (loosed away), they went to their own [group; company; association; family and friends; home] and reported back as many things as (or: whatever) the chief priests and the elders said to them.**

24. **So upon hearing [it], the [group] unanimously with the same mind and like passion lifted up a voice (or: sound) to God and said, "O Sovereign Owner – absolute in power – You, 'the One making (or: constructing) the heaven (or: the atmosphere and sky) and the earth (or: the land) and the sea as well as all the things within them,' [Ps. 146:6]**

25. **"the One saying – through means of [the] Holy Spirit (or: a set-apart breath-effect and a separated attitude) – from our father (= ancestor) David's mouth,**

**'To what end or purpose did (or: do) the ethnic multitudes (or: nations) snort, neigh and stomp around [as a high-spirited horse] (or: behave arrogantly or with insolent and haughty airs) and peoples show care for and take interest in empty things (or: concern themselves over meaningless [activities]; or: mumble empty [phrases]; or: practice useless [rituals]; or: meditate on, give careful thought and attention to and then devise futile [schemes] or hollow [projects])?'**

26. **'The kings of the land (or: earth) took a stand (or: stood by; i.e.: placed themselves alongside to be at folks disposal), and the rulers (or: the leaders; the officials) were gathered together at the same [place] (or: = joined forces upon the same [purpose and intent]; or, perhaps: = as one) – down against the Lord [= Yahweh] and down against His Anointed One (or: the Christ which originated in Him).'**' [Ps. 2:1-2]

27. **"For in truth (actuality; reality) both Herod and Pontius Pilate, together with ethnic multitudes and [the] People of Israel – [coming] upon (= against) Your set-apart Servant (or: holy Boy) Jesus, Whom You anointed – were gathered together (thus: were made to join forces) in this city**

28. **"to do whatever (or: as many things as) Your hand and Your counsel (purpose; plan; intent; design) previously marked out the bounds for and limited beforehand to be happening (to come to be; to occur).**

29. **"And so at this time, O Lord [= Christ or Yahweh], gaze upon (= take note of and attend to) their threats, and then give (or: at once grant) to Your slaves to continue speaking Your Word (or: message; idea; thought) with the right of complete freedom from constraint, and with all boldness to be publicly open and frank**

30. **"during the [situation and circumstance for] You to continue stretching out (or: forth) [Your; or: our] hand unto (or: into the midst of a) healing, and while signs and miracles (or: portents; wonders; marvels) continue to be birthed (come to be; happen; occur) through means of the Name of Your set-apart Servant (or: holy Boy) Jesus."**

31. **Then, after their urgently making their needs known in [this] prayer (or: while they are still presenting their earnest requests in prayer), the place – within which they were continuing assembled, having been gathered together – was suddenly shaken (moved to and fro, vibrated and then put into a state of moving in a wave), and then they were all filled full of the Set-apart Breath-effect (or: the Holy Spirit; or: with the consecrated attitude). Later they began speaking God's message (the Word, thought and idea of God) with the right of complete freedom from constraint, and with all boldness being publicly open and frank.**

32. **Now pertaining to the fullness of the trusting and believing multitude, there was one heart and soul (= they were united at their core and in their will and feelings) and not even one person was saying [that] anything of the things belonging to, or sustaining for, him continued to be his own – but to the contrary, all things were common to them (or: a thing held in partnership by them; something shared by them).**

33. **And thus, with great power and ability, the sent-forth folks (the representatives; the emissaries) continued giving away (rendering; giving in answer to an expectation) the evidence (or: witness; testimony) of the resurrection of the Lord Jesus. Furthermore, great favor and enormous grace continued being upon them all.**

34. **In fact, "there was not even anyone in persistent need (poverty-stricken; destitute; indigent) among them" [cf Deut. 15:4], for whoever (or: as many as) had been owners (possessors) of pieces of land or houses, upon from time to time selling [them], were periodically bringing the proceeds (= the money paid for the value and price) of the things being occasionally sold,**

35. **and they habitually placed (deposited) [them] beside the feet (= at the disposal) of the sent-forth folks. So then it was from time to time being distributed (or: given throughout): to each person in proportion to any need he would occasionally (or: routinely) have (or: for as much as someone would from time to time, or customarily, have a need).**

36. **Now Joseph, the one from among the sent-forth folks being surnamed "Barnabas" – which is normally being translated and interpreted "A son of comfort, consolation and encouragement (or: One who has the character and qualities of being an aid-giver and a helpful assistant; a son of a paraclete {or: the Paraclete})" – a Levite, a Cyprian by country of origin,**

37. **upon selling a field belonging to him, brought the money and placed (deposited) [it] beside the feet of the sent-forth folks (= set it to be at the disposal of the representatives).**

## CHAPTER 5

1. **However, a certain adult man – Ananias by name – together with Sapphira, his wife, sold a possession**
2. **and he secretly put aside** (kept back funds; embezzled) **for himself from the proceeds** (the price received for its value) – **[his] wife having seen [it] with [him] and thus also knowing [about it] – and then bringing a certain part [of it], he placed [it] beside the feet** (= deposited it for the disposal) **of the sent-forth folks.**
3. **So Peter said, "Ananias, why** (or: through what [situation or circumstance]) **did the adversary** (or: satan) **fill your heart** (= the core of yourself) **to play false and lie to the Set-apart Breath-effect** (or: Holy Spirit), **and thus to secretly put aside** (keep back funds; embezzle) **for yourself from the proceeds of the piece of ground** (the field; the property; the homestead; the freehold)?
4. **"Was it not by all means continuously abiding** (remaining; dwelling) **with you while it continued remaining [yours]? And then, upon being sold, it continued in your authority and control. Why [is it] that you put** (or: fix) **this worthless matter** (this affair of poor quality; this bad performance-effect) **within your heart? You did not play false and lie to humans** (people), **but rather** (or: but on the contrary) **to God!"**
5. **Now after progressively hearing these words, Ananias, immediately falling [down], at once breathed out [his] soul-life. Then great fear and reverence came to be upon all the people presently** (or: one after another) **hearing [about it].**
6. **So after standing up, the younger men enwrapped him for burial, then, after carrying [him] out, they buried [him].**
7. **Now it occurred [after] about an interval of three hours that his wife entered – not having seen or known of the thing having occurred** (or: being aware of what had happened).
8. **So Peter made a decisive response to her, "Tell me if you folks sold** (or: gave from yourself [as a price]) **the property for such-and-such."**  
**So she said, "Yes, for so much."**
9. **Then Peter [said] to her, "Why [is it] that it came in symphony to you folks** (or: was voiced together by [both] of you) **to make [this] attempt [with] the Spirit of [the] Lord** (or: to test [Yahweh's, or, Christ's] Breath-effect)? **Look and see! The feet of the folks just now burying your husband [are] at the door** (or: gate), **and they will be carrying you out!"**
10. **Now she instantly fell to** (or: toward) **his feet and she breathed out [her] soul-life. So upon entering, the youths found her dead. And then, after carrying [her] out, they buried [her] face-to-face with her husband.**
11. **Consequently great fear and awe was birthed** (or: came to be) **upon the whole called-out community – as well as upon all the people hearing these things.**
12. **Now through** (or: by means of) **the hands of the sent-forth folks, many signs and miracles** (or: portents; wonders) **kept on happening** (or: were being birthed from time to time) **among the people. And so they all continued being with one accord**

**and with similar emotions** (like-minded and with the same passions) **within Solomon's colonnade** (a roofed portico).

**13. But concerning the rest of the folks [in the city], no one was daring or brave enough to be permanently united with** (or: closely joined [as with furniture] or glued [as in sexual union] to) **them. Nevertheless, the people [of the city] continued speaking highly of them – as well as great things about them.**

**14. Yet, more than that, multitudes** (= large numbers) **of both men and women – folks continuing to trust and to believe – kept on being added by the Lord** [= Christ or Yahweh] (or: to the Lord; or: for the Lord).

**15. Therefore** (or: So then) **[folks] continued to be carrying out the sick and weak** (infirm) **folks even into the plazas and city squares or broad streets, then to be putting them on little beds and cots** (small couches used by the poor), **so that at Peter's repeated** (or: usual; habitual) **coming at the very least [his] shadow** (or: even if the shadow) **will overshadow** [other MSS: might cast a shadow on] **some one of them** [D adds: for you see, they were one after another changed or transformed to be other than they were away (or: = set free and healed) from all sicknesses and infirmities according as each one of them had been having].

**16. So the multitude – from towns and cities roundabout – also continued coming together, constantly bringing sick people and folks being constantly disturbed by unclean spirits or breath-effects** (or: repeatedly affected under the [influence of] crowds and culturally impure mob spirits and attitudes) – **all of whom, one after another, were being tended, given treatment or cured.**

**17. Now having arisen, the chief** (ranking) **priest and all those together with him – the existing sect of the Sadducees – were filled with jealousy** (or: with boiling zeal),

**18. and they thrust [their] hand upon** (= arrested) **the sent-forth folks** (the emissaries) **and put them in [the] public [place] of custody and observation.**

**19. But during [the] night, an agent of [the] Lord** (= Christ's or Yahweh's messenger) **opened the gates** (or: doors) **of the prison** (or: jail; place of being under guard). **Then, after leading them out, he said,**

**20. "You men be going your way, then later, upon taking a stand within the Temple courts** (or: grounds), **continue speaking to the people all the sayings and declarations of this Life."**

**21. So after hearing [this], they entered into the Temple complex under the [light of] daybreak** (or: the early dawn) **and began** (or: continued) **teaching.**

**Now later, after arriving** (or: coming along), **the chief** (ranking) **priest and those with him called together the Sanhedrin** (the Jewish High Council; the governing body) **and all the assembly of the older men** (persons of age and influence invited to sit with the Sanhedrin; = the senate) **of the sons of Israel** (= Israel as a tribe or nation), **and they sent forth [men] unto the prison** (jail; place for bound folks) **to have them brought.**

**22. But upon arriving** [D adds: and opening up the prison], **the subordinate officers did not find them in the jail** (or: prison). **So after returning, they gave a report, saying,**

23. **"We found the prison (or: jail) shut in all security, having been firmly barred and locked, and the guards standing at the doors – yet upon opening [them] up, we found no one inside."**

24. **Now as they heard these words, both the captain of the Temple complex and the head (chief; ranking) priests became utterly perplexed about them and continued bewildered as to whatever this might come to be (or: what would come of this).**

25. **But then someone just arriving reported to them, "Look, and consider (or: Hey)! The men whom you folks put in the prison are presently within the Temple courts (or: grounds), standing and continuing in teaching the people!"**

26. **At that point the captain, after going off with the subordinate officers, proceeded in leading them, [bringing them] without force or violence – for they were fearing the people, lest they could (or: should) be stoned.**

27. **So after leading them, they had [them] stand in the Sanhedrin [hall], and then the chief (head; ranking) priests questioned them, saying,**

28. **"We commanded to you men, with a direct order, not to keep on teaching upon the [authority and basis of] this Name – and look! – you folks have filled Jerusalem with your teaching, and now you continue purposed and determined to bring up us (= hold us responsible for) the blood of this man!"**

29. **So Peter, along with the sent-forth folks, giving a decisive reply, said, "It continues binding and necessary to with persuaded faithfulness habitually obey and yield to God as the Ruler, rather than humans (people)!"**

30. **"The God of our fathers (= ancestors) raised up Jesus – Whom you men yourselves intensely manhandled with intent to kill, hanging [Him] on a wooden pole (or: suspending [Him] upon a tree).**

31. **"God exalted and lifted up high this Originator (or: Beginning Leader; Inaugurator; Founder; Chief Agent; Prince) and Deliverer (Savior; Rescuer; Restorer of health and wholeness; Returner to the original sphere and state of being) to (or: by) His right hand (= power and authority; [D reads: glory]) – to give (or: grant) a change of mind and way of thinking [which results in a return to Yahweh] to (or: for) Israel, and a sending away of mistakes (a divorcing of failures; an abandoning of sinning; a flowing away of the results from times of missing the target; a forgiveness of errors; [D adds: within {or: among} them])!"**

32. **"And we ourselves are evidences and witnesses of these saying and declarations (spoken words) – as well as the Set-apart Breath-effect (or: Holy Spirit; consecrated attitude) which (or: Whom) God gave (or: gives) to (or: in; for; among) the folks who in persuaded loyalty are continually obeying and yielding to Him as the Ruler."**

33. **Now the people hearing [this] began being divided in two by a saw (sawn through; = cut and torn apart emotionally so as to be enraged) and began intending (wanting and purposing) to "lift them up" (= haul them off and kill them).**

34. **But, after standing up, a certain man in [other MSS: belonging to] the Sanhedrin – a Pharisee named Gamaliel, a Law professor (a respected teacher of the Torah;**

[note: the grandson of Hillel]), **one esteemed and honored by all the People – gave an order to put the men outside for a little while** (or: briefly).

35. **And then he said to them** [D reads: to the leaders (rulers) of the Sanhedrin], **"Men! Israelites!** (or: Men of Israel!) **Hold [this matter] to yourselves [in your mind] and put your attention upon these men, being careful as to what you are presently about to be committing or performing** (= doing to them).

36. **"You see, before these days Theudas** (or: Todah) **arose, repeatedly saying of himself to be somebody** [D adds: great (= important; significant)] **– to whom men numbering about four hundred were inclined** (= rallied in support) **– who was "taken up"** (= hauled off to be killed – [perhaps by hanging or crucifixion]) **and everyone, whoever was loyally submitting to him and obeyed him, were at once disbanded and dispersed, and so it came to be nothing** (or: unto nothing did it occur).

37. **"After this, Judah** (or: Judas) **the Galilean, in the days of the registration** (or: census; the enrollment for the Roman tax), **also established a people of behind him** (= got some people to defect to him). **That one also destroyed himself – then all** [p45 & D omit: all], **whoever was loyally submitted to him and obeyed him, were fully dispersed and are scattered abroad.**

38. **"And so, [with] the present [circumstances and events]** (or: = in this instance), **I am now telling you men, Stand away from these men and leave them alone** (or: let them go off; divorce [yourselves] from them; allow them; [D adds: {do} not {be} staining {your} hands]), **because if this counsel or this work should be from humans** (or: have people as its source or origin) **it well be utterly undone and demolished.**

39. **"Yet if it is from out of God, you folks will not be able or have power to dismantle or demolish them** [D adds: neither we nor kings nor tyrants. Therefore, hold yourselves away from these men] **– and** [D\* omits: and] **may you not at some point be found [to be] fighters [against] God!"**  
**And so they were persuaded by him.**

40. **Next, upon calling the sent-forth folks to their presence, after severely lashing** (flogging; whipping) **[them], they gave orders not to continue speaking upon the [authority and basis of the] Name of Jesus. Then they released them.**

41. **Therefore the sent-forth folks indeed went their way, away from the face** (= presence) **of the Sanhedrin** (the High Council), **repeatedly rejoicing because they were counted** (deemed; regarded; put down and recorded as being) **worthy** (of corresponding value) **to be dishonored and treated as being without value and despised – over** (for the sake of) **the Name.**

42. **And so every day – within the Temple complex, as well as from house to house – they were not ceasing** (they continued without letup) **in repeatedly and progressively teaching and announcing the good news of the ease and well-being: the message about Christ Jesus** (or: the news which came by, and is, Jesus, the Anointed One).



1. **Now in these days, during a progressive multiplying** (= increasing the number) **of the disciples** (students; learners; apprentices), **a discontented muttering of grumbling and complaints occurred** (was birthed) **from the Hellenists** (Greek-speaking Jews, and/or, folks of the Hellenistic culture) **aimed toward the Hebrews** (the Hebrew-speaking folks, and/or folks living in accord with the Jewish culture) **because their widows kept on being overlooked** (= neglected and disregarded) **in the daily attending service of dispensing hospitality and serving meals.**

2. **So the twelve, after summoning the full multitude of the disciples** (students) **to themselves, said to them, "It is not acceptable** (satisfactory; approvable) **[for] us to be constantly serving [food] at tables** (also: = supervising the distribution of supplies), **thus neglecting** (or: completely abandoning; leaving down) **the Word of God** (or: the Word which is God; the Word coming from God)!"

3. **"Thus, brothers** (= fellow believers and member of the community), **look about carefully upon and inspect so as to select from your [ranks] seven adult men [who are] constantly being attested and certified by witnesses [to be] full of Breath-effect** (or: [the] Spirit) **and of wisdom, whom we will situate** (set or place down) **upon this need.**

4. **"Yet we, ourselves, will endure strongly focused on and loyally persist in the thought, speaking and action aimed at goodness, ease and well-being** (or: prayer) **and the attending service of the Word** (and: pertaining to the Idea and Message; which originates in the Logos)."

5. **And the idea** (word; thought) **brought satisfaction in the eyes** (in the sight; = in the judgment and view) **of all the full multitude, and so they selected** (picked out; chose) **Stephen, an adult man full of trust** (and: faith; or: trustworthiness) **and set-apart Breath-effect** (or: Holy Spirit; or: a consecrated attitude), **as well as Philip, Prochorus, Nikanor, Timon, Parmenas, and Nicolas, a proselyte of Antioch,**

6. **whom they made stand before the sent-forth folks. Then, while envisioning goodness and speaking well-being** (or: praying), **they placed [their] hands on them.**

7. **And so the Word of God** (or: God's thought, idea, message and Logos) **kept on progressively growing and increasing** (also: = God's Reason was spreading out like a growing Vine), **and thus the number of disciples** (students; learners; apprentices) **continued tremendously multiplying** (= increasing in number) **within Jerusalem. Furthermore, a vast throng of the priests** [note: these would have been Sadducees] **kept on submissively listening and hearing** (thus: paying attention to and obeying) **the Faith** [note: noun with the article, thus this would signify trust and belief in Jesus as the Christ – the message of faith that was then being proclaimed].

8. **Now Stephen, full of grace and power** (and: favor and ability), **repeatedly performed great miracles and signs among the people.**

9. **Yet certain men rose up – from the [members] of the synagogue being normally termed "Freedmen"** (or: Libertines; Jews who had been enslaved in the Syrian wars but were later freed), **also [composed] of Cyrenians, Alexandrians and people from Cilicia, as well as [the province] of Asia – repeatedly arguing and debating** (or: inquiring and discussing together) **with Stephen,**

10. **and yet they were not continuing strong [enough] to withstand** (= hold their own position against) **the wisdom and the spirit in which** (or: with which; or: the Breath-effect or Spirit by which) **he continued speaking.**

11. **At that point they underhandedly and secretly induced men to be saying, one after another, "We have heard him repeatedly speaking blasphemous** (or: slanderous; defaming; harmful; abusive) **declarations unto Moses and God** (or: directed into [the Law with its religion and culture, which is represented by] Moses, and [into] God)."

12. **And so they stirred up** (agitated; moved and shook together like an earthquake) **the people – as well as the elders and the scholars** (scribes; theologians of the Law) **– and so, having been standing near upon [him], they, as a group, suddenly took him by force** (gripped, seized and snatched him) **then led [him] unto the Sanhedrin** (High Council).

13. **Here they set up** (or: put on the stand) **false witnesses, one after another saying, "This man is not ceasing from continually speaking declarations down against this set-apart** (or: holy; sacred) **place and the Law.**

14. **"For instance, we have heard him repeatedly saying that Jesus the Nazarene will destroy** (demolish; dismantle) **this place and he will change the customs which Moses handed down to** (and: for) **us."**

15. **Then, staring intently at** (or: into) **him, all the men presently sitting in the Sanhedrin** (High Council) **saw his face** (and: countenance) **as if [it were the] face of an "agent"** (or: countenance and presence of [God's] messenger).

## CHAPTER 7

1. **Yet the head** (chief; ranking) **priest said** [D adds: to Stephen], **"Do these matters continue holding thus** (or: Are these things so; = Is this the case)?"

2. **So he affirmed, "Men... brothers and fathers, listen, and now hear!**

**The God of the glory** (or: The God of the manifestation which called forth praise; or: The God which pertains to, and is, the glory [of Israel]) **was perceived** (or: seen) **by our father** (or: forefather; patriarchal ancestor) **Abraham – [he] being in Mesopotamia, before the [situation for] him to settle down** (= take up residence) **within Haran –**

3. **'and He said to him, "At once go forth from out of the midst of your land and your relationships with family** (or: your relatives and the fellowship of kinfolds; your common origin), **and then come on into the Land which I would then be pointing out and showing to you."** [Gen. 12:1]

4. **"At that point, after going forth out of the land of [the] Chaldeans, he settled down and took up residence in Haran. Then from there – after the [occurrence for] his father to die off – He caused him to change residence into this Land in which you yourselves are at this time presently residing** (continuing settled down).

5. **"And yet He did not give to him an allotted permanent inheritance [for him] to possess and enjoy – 'not even a raised public platform or step for a foot** (or: = a space, or a chance, for a foot to step)!" [Deut. 2:5]

And yet He promised to 'give it to him – [leading] into a holding it down for a possession – and also to his seed (= offspring; descendants), after him,' [Gen. 12:7; etc.] while there was not presently being a child by and for him.

6. "But God also spoke thus [other MSS: to him]: that his

'seed (descendants) would be alien residents (sojourners) in a foreign land – and [the foreign people] will be enslaving them and will treat [them] badly [for] four hundred years.

7. "'And yet I Myself will judge the nation to (or: for) which they will perform as slaves,' said God, 'and after these things they will come out (or: go forth from the midst), and then they will be rendering sacred service to (or: hired service for) Me – in this place.' [Gen. 15:13-14, 16]

8. "He also gave to him a full arrangement of circumcision (a covenant which is circumcision; or: a settlement that pertains to, has the characteristics of, is marked with, and is disposed by circumcision). And thus, he generated (effected the birth of) Isaac, and then circumcised him on the eighth day – and [likewise] Isaac Jacob and Jacob the twelve patriarchs.

9. "Then the patriarchs, becoming jealous of Joseph, gave [him] away by selling [him] into Egypt – and yet God continued being with him –

10. "And so He took him up out (extricated him) from the midst of all his pressures (or: squeezing compressions; tribulations; afflictions), and then 'gave to him grace and favor, as well as wisdom, before (in front of; in the sight of) Pharaoh, king of Egypt, who established him (appointed and placed him down) [as the] one to continue exercising leadership upon and being governor over Egypt, as well as his whole house (or: household and palace affairs).' [Gen. 41:37-44]

11. "'Now a famine came upon the whole of Egypt and Canaan,' [Gen. 41:54] and [there was] great pressure (stress and affliction), and so our fathers (forefathers; ancestors) kept on not finding provisions (foodstuffs and sustenance for people or provender and pasture for cattle).

12. "So upon hearing of there being [stores of] grain in Egypt, Jacob sent out our fathers on a first mission (or, with other MSS: Thus, at hearing of there being grain, Jacob sent forth our ancestors into Egypt a first [time]).

13. "Then during the second [mission] 'Joseph was made known to his brothers,' [Gen. 45:1] and so Joseph's race (family stock; kindred group) came to be apparent and manifest to Pharaoh.

14. "So now Joseph, dispatching [them], called (or: summoned) Jacob, his father, and all [his] relatives (the group of common birth) from that place – consisting of seventy-five souls (= people) [note: Stephen follows the LXX here].

15. "Thus Jacob walked down into Egypt. Later he came to his end – he and our fathers –

16. "and they were transferred into Shechem, then they were placed within the memorial tomb which Abraham [in the person of Jacob] purchased for a price (or: a certain sum) – in silver – from the sons of Hamor, in Shechem.

17. **"Now just as the time of the Promise** (the succession of time pertaining to the Promise) – **that which God covenanted in speaking the same Word, consenting agreement** [p45, D & others: promised], **to** (for; in) **Abraham – drew near, the People 'grew** (increased in number) **and was multiplied,' within Egypt,**
18. **"until which [time] 'a different king stood up upon Egypt – one who had not seen or known Joseph.'** [Ex. 1:7-8]
19. **"This one, devising shrewdly** (cleverly plotting to outwit and deal insidiously) **against our race** (family stock; kindred group), **treated the fathers** (the ancestors) **badly – to be habitually making their infants** (or: newborn babies) **[to be] placed outside and exposed, unto the [result for them] to not continue to be kept alive as a living being** (= to be abandoning their babies in the open so they would die) –
20. **"in the midst of which opportune situation and appointed season, Moses was born, and he was well-bred and refined** (with the qualities of an urban person [as opposed to an ill-bred country urchin]) **by God** (or: handsome to God; attractive for God), **and who was nursed and nurtured** (reared up) **for three months in his father's house.**
21. **"So, at his being exposed by being placed outside** [D adds: beside (E reads: into) the river], **the daughter of Pharaoh took him up for herself, and then she nourished him and reared him into [being] her own son.**
22. **"Then Moses was child-trained, disciplined and educated in and by all the wisdom of [the] Egyptians. Now thus he was being powerful and able in his words, thoughts, ideas and verbal expression – as well as in his acts and works.**
23. **"Now as forty year's time was progressively being fulfilled to** (or: for; in; by) **him, it walked up upon his heart** (= it occurred in the core of his being) **to visit and look upon** (or: see for himself and inspect) **his brothers** (= his fellows; his countrymen) – **the sons** (= the people) **of Israel.**
24. **"Then, upon seeing someone** [D, E add: of his kinsmen (or: fellow tribesmen)] **being repeatedly injured and treated wrongly** (unjustly; unfairly), **he at once defended [him] and took revenge for the person being abused** (worn down by exhaustive labor and knavish treatment), **striking a fatal blow on the Egyptian** [D\* adds: and hid him in the sand].
25. **"Now he had been assuming from what was customary [that] the brothers** (= his people) **would then be grasping that God was presently giving deliverance to them through his hand** [note: e.g., in his striking the Egyptian] – **but they did not put that together so as to comprehend [this].**
26. **"And so, on the following day, he was seen by them as [some] men continued fighting** [D\* adds: and he saw them behaving unfairly and bringing injury], **and thus he began attempting to negotiate with them a change into peace, saying, 'Men! You are brothers** (= fellow countrymen)! **Why [is it] that you continue injuring one another and behaving unfairly** (or: unjustly)?'
27. **"But the one presently hurting** (and: treating unfairly) **the associate** (or: neighbor) **pushed him away, saying,**  
**'Who established you** (set you down) **[as the] ruler and judge** (or: arbitrator) **upon us?**

28. **"You... you are not presently desiring or intending to lift me up (= kill me) in the same manner as you lifted up (= killed) the Egyptian, yesterday – are you?" [Ex. 2:14]**
29. **"Now in [view and consideration of] this expressed thought (word; verbal expression), Moses fled and came to be an alien resident (a sojourner) within [the] land of Midian, where he generated (effected the birth of) two sons.**
30. **"And then – with forty years having been filled full (or: fulfilled) – within the midst of the desolate place (the wilderness; the desert) of Mount Sinai, an agent (or: messenger; [D & others add: of the Lord]) – in union with [the] flame of a fire in a bramble (or: thornbush) – was seen by him.**
31. **"So Moses, upon seeing [it], was shocked and filled with wonder, marveling at the sight (or: vision; or: the result and effect of what was seen). Now during his progressive approaching to take note and focus his mind down [on it], a Voice of [the] Lord was birthed (or: a sound of [Yahweh] occurred, or, came to be; [D reads: the Lord {= Yahweh} spoke to him, saying]),**
32. **"'I Myself [am] the God of your fathers (= ancestors): the God of Abraham and of Isaac and of Jacob.' So Moses, coming to be in a tremble was not continuing to have courage to be focusing [his] mind or taking notice, or considering [what was happening]!**
33. **"And the Lord [= Yahweh] further said to him,  
'At once loosen (or: untie) the sandals from your feet, for you see, the place upon which you stand is set-apart ground (sacred soil; consecrated earth; a holy land). [note: the priests were barefooted while serving in the Temple]**
34. **"'In seeing, I saw the bad treatment of (worthless conduct to; evil handling of) My People who are in Egypt. I also heard their groaning, and so at this time I stepped down to at once by Myself take them up from out of the midst (or: extricate them). Thus come here now; I can send you off with a mission (or: as an emissary) into Egypt.' [Ex. 3: 6-10]**
35. **"This Moses – whom they refused and disowned, saying,  
' Who established you (set you down) [as the] ruler and judge (or: arbitrator) [some MSS add: upon us]?' [Ex. 2:14]**
- This one God has sent off on a mission (or: as an emissary) [as] both a ruler (or: chief) and a redeemer (ransomer) – together with (= in association and co-operation with) [the] hand (= agency; help) of [the] agent (or: messenger) – the one being seen by him within the midst of the bramble (thornbush).**
36. **"This one led them forth from out of the midst after doing (or: performing) miracles (portents; wonders) and signs within the land of Egypt, and in the midst of [the] Red Sea, as well as in the wilderness (desolate place; desert) [for] forty years.**
37. **"This one is Moses, the one saying to the sons of Israel,  
'God will be raising up for (or: to) you people a prophet from out of the midst of your brothers – like me! (or: will appoint and set up a prophet {one who has light ahead of time and speaks it before the people} like me from your people; [D, C & others add: You will hear and listen to Him!])' [Deut. 18:15]**

38. **"This one is the man coming to be in the midst of the called-out community which was our fathers** (which consisted of our ancestors) **within the desert** (wilderness; desolate place) – **along with the agent** (or: messenger), **the one continuing in speaking to him in Mount Sinai – he who received continuously living little Words** (or: thoughts; ideas; verbal expressions; oracles) **to give to you folks** [other MSS: to us] (or: to grant for you people; to deliver among you; to bestow in you) –

39. **"to whom our fathers were not willing to become obedient with submissive hearing, but to the contrary, they pushed [him] away and within their hearts they were turned around, into Egypt**

(or: to which [words] our ancestors were not wanting or intending to be birthed submissively obedient in hearing [them], but rather, they thrust [them] away – and thus they were turned back to Egypt, in the midst of their hearts),

40. **"saying to Aaron,**

**'Make** (Construct; Create) **at once for** (or: to) **us gods who will go their way before us, since this Moses who led us forth from out of the midst of Egypt – we have not seen, so we don't know, what has happened to him.'**

[Ex. 32:1, 23]

41. **"And so they made** (constructed; formed; created) **a calf in those days, and then they brought** (or: led) **up a sacrifice to the idol. Thus they were in a good frame of mind and began to enjoy themselves and celebrate, being made glad in the works of their hands.**

42. **"So God turned [away], and then handed them over to be habitually rendering sacred service, as hirelings, to the host** (= sun, moon, stars; or: the band or company of the military force; the army) **of the sky** (or: atmosphere; heaven), **just as it has been written in the scroll of the prophets,**

**'O house** (= people) **of Israel, it was not to or for Me [that] you people offered slaughtered victims and sacrifices [for] forty years, within the midst of the wilderness** (desolate place; desert)!

43. **"They you took up the tent** (or: tabernacle; or: covering shadow) **of**

**Molock and the star** (or: constellation) **of your god** [B, D and other witnesses read: the god] **Raiphon** (or: Rompha; Remphan; Reifan)

**– the models and beaten replicas which you made** (formed; fabricated)' **to repeatedly** (or: habitually) **be worshiping and doing obeisance to them. 'Consequently I will cause you to change**

**houses** (I will change your abode; = I will deport and exile you people) **beyond'** [D\*: upon the district of] **Babylon.** [Amos 5:25-27]

44. **"The Tent** (tabernacle; covering shadow) **of the Witness** (evidence; testimony) **was with** (or: for; in the midst of) **our fathers within the wilderness** (desert) – **just as the One then periodically speaking to Moses personally prescribed** (thoroughly arranged and set in order) **[for him] to make** (or: construct) **it: according** (and: corresponding) **to the model** (replica; pattern; type) **which he had seen,**

45. **"which, later on, our forefathers** (or: ancestors), **receiving [it] in succession with Joshua, led** (or: brought) **in within the possession of the ethnic multitudes** (or:

nations; = the peoples of Canaan) **whom God drove out** (expelled; thrust forth) **from the face** (= presence) **of our fathers, until the days of David**

46. **"– who found grace and favor in the sight of** (or: before) **God, and so he asked to find a camping site** (a tenting place; the results and effects of pitching a tabernacle; = a place for a habitation with covering shade) **for the God** [p74,B,D and other MSS read: in the house] **of Jacob.**

47. **"However, Solomon built** (constructed) **a house for Him.**

48. **"Nevertheless, the Most High is not continuously settling down to perpetually dwell in houses made by hands – just as the prophet continues saying,**

49. **'The heaven** (or: sky; atmosphere) **[is] a throne for** (or: to) **Me, and the earth** (or: land) **[is] a footstool for My feet. What kind** (or: sort) **of house will you folks construct for Me,'** [the] Lord [= Yahweh] **continues saying, 'or what is [the] place of My stopping down to rest?**

50. **"'Did not My hand make all these things?** (or: My hand forms and constructs all these, does it not?)" [Isa. 66:1-2]

51. **"'Stiff-necked** (= Obstinate and proud) **men' and 'people uncircumcised in hearts and ears!' [Ex. 32:9; Lev. 26:41]**

**You yourselves are ever repeatedly falling in opposition against** (or: are always by habit resisting and clashing with) **the Set-apart Breath-effect** (or: the Holy Spirit)! – **as your fathers** (or: ancestors), **so also you folks!**

52. **"Which one of the prophets** (those who had light ahead of time and spoke before the people) **did your fathers** [D\* reads: those men] **not persecute and pursue? And they killed off those predicting concerning** (or: bringing down the announcement in advance about) **the coming of the Just One** (the Fair, Equitable, Right One that is in rightwised relationships that accord with the Way pointed out) – **of Whom you yourselves became betrayers** (or: traitors) **and murderers:**

53. **"the very ones who received and took in hand the Law – [leading] into [situations] thoroughly arranged and fully set in order by [His] agents and messengers – and yet you people did not observe it, maintain it, keep it or guard it!"**

54. **Well now, while progressively hearing these things, they were being progressively sawn in two in their hearts** (= emotionally ripped and cut to the core so as to be filled with rage), **and so they began and continued to grind and gnash [their] teeth on him** (= at his words) **with noises as of a wild animal eating greedily.**

55. **Yet he, continuing in being inherently full of set-apart Breath-effect** (or: of [the] Holy Spirit; or: filled with a consecrated attitude), **gazing intently into the atmosphere and sky** (or: heaven) **saw God's glory, and Jesus** [D adds: the Master (or: Lord)], **standing at God's right [hand, or, side]**

(or: fixing his eyes into the heaven, sees a manifestation of God which calls forth praise – even Jesus, having taken a stand from out of the midst of God's place of honor and power),

56. **And so he said, "Look! I am presently watching the atmosphere and skies** (or: the heavens) **having been fully opened up... and the Son of the Man** (the Human Being; = Adam's Son; [p74 reads: God's Son]) **standing at God's right [hand, or,**

**side]** (or: having taken a stand from out of the midst of the right [parts] of God)!" [Ps. 110:1]

57. **So now, screeching and crying out in a great voice** (with a loud sound; = at the top of their lungs), **they pressed [their hands on] their ears and uncontrollably rushed upon him with one accord** (in like passions).

58. **Then after casting [him] forth, outside of the city, they began stoning [him]** (throwing stones at him to kill him).

**And the witnesses put off their outer garments, [depositing them] beside the feet of a certain young man being normally called Saul.**

59. **Then as they continued stoning Stephen, [he] continued making an appeal and repeatedly saying, "O Lord Jesus, at once welcome and receive my breath-effect** (or: spirit)!"

60. **Now kneeling, he cried out with a great** (or: loud) **voice, "O Lord [= Christ or Yahweh], You should not place** (or: set; cause to stand) **this mistake** (failure; error; sin) **to** (or: on) **them** (= do not charge this sin against them)!"

**Then, after saying this, he fell asleep** (euphemism: he died).

**Now Saul was endorsing** (approving in; thinking well together [with them] about) **his assassination** (at his lifting up; in his murder).

## CHAPTER 8

1. **Now on that day great persecution, pursuit and [D: pressure] was birthed (occurred) upon the called-out community [that was] within Jerusalem, so they were all – except for the sent-forth emissaries** (representatives) [D\*& 1175 add: who alone remained in Jerusalem] – **dispersed and scattered as seeds down among the regions** (or: territories) **of Judea and Samaria.**

2. **So cautious but respected men joined together and collected Stephen and carried [him] in to be prepared for burial, and then they made a great lamentation** (grieving and beating the chest) **upon him** (= at his situation and the loss of him).

3. **Now Saul began devastating then continued laying waste and bringing havoc to the called-out community, repeatedly making his way into and invading one house after another. Constantly dragging away and pulling along both men and women by force, he routinely handed [them] over into prison** (or: jail).

4. **Nonetheless, those being scattered and dispersed went throughout, from place to place, progressively bringing and announcing the good news of the Word** (the Logos; the Idea; the message).

5. **Now Philip, upon going down into the city of Samaria, continued publicly proclaiming to them the Christ** (the Anointed One).

6. **And the crowds, with one accord and like passion, continued attentively holding to [themselves and their minds] the things being progressively spoken by Philip, at hearing them and repeatedly seeing** (looking at; observing) **the signs which he kept on doing** (or: performing).



7. **You see, many of the folks habitually having unclean breath-effects** (spirits; attitudes) **kept on crying out, then shouting for joy, with a loud voice, [as] they [i.e., the spirits], one after another, were coming (or: going) out.**

**Now many folks – being people having been paralyzed, as well as lame ones – were cured and healed.**

8. **So, much joy was birthed** (or: a great deal of happiness came to be) **within that city.**

9. **Now a certain man named Simon had been previously subsisting in the city [by] habitually practicing magic** (or: using sorcery) **and repeatedly amazing the nation** (or: ethnic group) **of Samaria, constantly saying [of] and presenting himself to be someone great** (= important) [note: such folks were often considered spiritual advisors, and may have had an official position],

10. **to whom everyone, from small to great** (= from the unimportant to the very important), **kept on attentively holding [themselves] and giving heed, one after another saying, "This man is normally being called God's Great Power** (or: This one continuously exists being God's Power – that usually termed Great One)!"

11. **So they kept on heeding and holding themselves focused to him due to the considerable time [he had] to have been displacing [things] and amazing them by the magical acts** (or: with [his] magic).

12. **But when they came to trust and then believed – by Philip progressively bringing and declaring the good news of ease and well-being pertaining to the reign and kingdom of God, and [about] the name of Jesus Christ** (or: Jesus [the] Anointed One) **– they were being from time to time, and one after another, immersed** (or: baptized): **both men and women.**

13. **So Simon himself also trusted and came to believe, and, after being immersed** (or: baptized), **he was constantly attached to Philip** (or: habitually persistent at standing by waiting and ready to assist Philip) **and continued amazed and moved out of his position while continually watching and observing both signs and great powers** (or: abilities; or: may = works and deeds of power) **continually happening** (or: one after another being birthed into existence).

14. **Now upon hearing that [the regions of] Samaria had welcomely received, accepted and taken to themselves the Word** (Logos; Idea; message) **of God, the sent-forth folks** (emissaries and representatives) **in Jerusalem sent off Peter and John on a mission to them,**

15. **who, after walking down, spoke goodness concerning** (or: prayed about) **them, so that they could receive a set-apart Breath-effect** (or: in what manner and by what means they would take hold of [the] Holy Spirit),

16. **for you see, it** (or: It; He) **had not yet fallen upon even one of them, yet, only being folks having been immersed, they were continually subsisting and were progressing from under that beginning into the Name of the Lord Jesus**

(or: they continued being a possession, progressing into the Name, which is the Owner, Jesus; or: Now only having been baptized, in making a beginning they continued belonging unto the Name which pertains to the Master: Jesus).

17. **At that time they began placing** (or: laying) **[their] hands upon them, and so, one after another, they began receiving a set-apart Breath-effect** (or: [the] Holy Spirit).

18. **Now Simon, upon seeing that the** [p45, A & other MSS add: set-apart (or: Holy)] **Breath-effect** (or: Spirit) **is repeatedly being given through the placing or laying on** (or: the imposition) **of the hands of the sent-forth folks** (the emissaries or representatives), **he brought** (or: offered) **useful things** (or: money; properties) **to them,**

19. **repeatedly saying, "Give at once also to me this authority and right, so that on whomever I also should place [my] hands he may receive a set-apart breath-effect** (or: [the] Holy Spirit)!"

20. **But Peter said to him, "Your silver might** (or: could) **continue being with [you, as you yourself progress on the path] into loss or destruction, seeing that you suppose and presume from custom to proceed to obtain and acquire God's free gift** (or: gratuity) **through useful things** (or: money; properties; = by buying it).

21. **"There is neither a part nor a lot for you within this Word** (or: this idea; this reason; this expressed verbal communication; or: this message; or: this matter). **You see, your heart is not straight and level with a position answering to God** (or: in front of God, in His presence).

22. **"So change your mind and your way of thinking – away from this worthlessness** (or: ugliness; baseness; badness of quality; malice) **of yours – and then at once urgently ask of the Lord** [= Christ or Yahweh] **if consequently** (or: since in that case) **the thought and purpose of your heart will be caused to flow away** (or: will be divorced from [you]; will be forgiven and sent away),

23. **"For you see, I am presently seeing you existing** (continuously being) **[drawn] into [the] bile** (or: gall) **of bitterness as well as a close joint-bond of injustice** (inequity and unfairness; that which is not in right relationship and contrary to the Way pointed out)."

24. **So, making a decided response, Simon said to them, "I am now asking for help: would you men at once urgently make a request over me** (or: on my behalf; for my situation; [D: concerning me]) **to the Lord** [= Christ or Yahweh; D reads: God] **so that not even one of the things which you have said can** (or: would) **come upon me?"** [D adds: – {He} could not cease shedding many tears.]

25. **Therefore, after indeed fully giving evidence** (thoroughly witnessing and certifying) **and speaking the Word of the Lord** (or: = Yahweh's thoughts and ideas; = the message about Christ [p74, A & others read: God]), **these men began returning unto Jerusalem, also repeatedly bringing the good news and announcing the message of goodness, ease and well-being [to] many villages of the Samaritans.**

26. **However, an agent of [the] Lord** [= Yahweh's or Christ's messenger] **spoke to Philip, presently saying, "At once arise** (or: stand up) **and continue traveling down south** (or: at noon) **on the road descending from Jerusalem unto Gaza." This is a desert** (or: desolate, uninhabited place).

27. **And so, upon arising, he went his way and – look, consider this – an adult man – an Ethiopian eunuch who had power (= a high court official) of [the] Kandake, [or] Queen, of [the] Ethiopians, who was upon (= had control of) all of her treasury – who had come unto Jerusalem in order to be worshipping.**

28. **Now he was in the midst of returning and was presently sitting on his chariot (or: carriage) while continuing in reading aloud the prophet Isaiah.**

29. **Now the Breath-effect (or: Spirit) said to Philip, "Approach and be joined (glued) to this chariot."**

30. **So upon running up to [it], Philip heard his reading aloud [of] Isaiah the prophet, and then he said, "Are you presently recognizing and progressively understanding [the] things which you are now reading?"**

31. **But he replied, "How, you see, would I ever continue able [to], unless someone will lead and guide me on the path?" And so he asked Philip to assist [him], after climbing up to sit with him.**

32. **Now the passage (context) of the Scripture which he was reading was this:**

**"As (or: Like) a sheep, He was led onto [the] slaughter, and as (or: like) a lamb [that is] set in position against the person shearing it [is] without a voice (or: mute; voiceless; = silent), in like manner He continues not to open up His mouth.**

33. **"Within the midst of the low status and the experience of being abased and humiliated, His justice (either: the opportunity for a fair trial; or: the chance or ability to divide, separate and make decisions; or: the judging) was lifted up and taken away. So who will fully take over the lead of His generation (or: will conduct a thorough narration to recount His generation), because His life is now being taken up, away from the earth (or: taken away from the Land)?"**  
[Isa. 53:7-8]

34. **So the eunuch, making a discerning response, said to Philip, "Now my question to you is, About whom is the prophet now saying this – about himself, or about someone else?"**

35. **Well Philip, opening his mouth and beginning from this Scripture, presents to him Jesus, as the news of goodness, ease and well-being (or: declared to him the good news about Jesus).**

36. **So as they continued going their way down the road, they came upon some water, and the eunuch affirms, "Look! Water! What continues preventing (hindering) me to be at once immersed (or: baptized)?"**

[note: vs. 37 is missing in texts of Nestle-Aland, WH, Concordant, Panin, Griesbach, Tasker, and is not in the ancient Syriac]

38. **And thus, he ordered the chariot to halt (or: stand still), and they both walked down into the water – both Philip and the eunuch – and [Philip] immersed (or: baptized) him.**

39. **Now when they walked up out of the water, [the] Lord's [= Yahweh's or Christ's] wind (or: Breath-effect; Spirit) suddenly snatched Philip away (i.e.: carried him off), and the eunuch did not see him any longer for he kept on going on his road, continuously rejoicing.**

**40. But Philip was found (or: discovered) [entering] into Ashdod (or: Azotus), and continuing in going throughout [the territory], he was repeatedly bringing and announcing the good news to all the towns and cities – till the [occasion for] him to come into Caesarea.**

## **CHAPTER 9**

**1. Now Saul, still continuously inhaling and breathing (or: blowing) threatening and murder (or: slaughter) into the midst of the Lord's [= Yahweh's or Christ's] disciples (or: students; learners), after going to the head (chief; ranking) priest, requested from him letters [to take] into Damascus – to the synagogues – so that if he should be finding anyone being [a part] of (or: belonging to) the Way (or: the Path; the Road), he could lead [them] – both men and women – bound, into Jerusalem.**

**3. Now it happened, during [the occasion for] him to be progressively traveling [and] to be nearing Damascus, that with unexpected suddenness a light from out of the midst of the atmosphere (or: sky; heaven) flashed around him as lightning, and having fallen upon the ground, he heard a Voice (or: sound) repeatedly saying to him, "Saul... Saul... Why do you continue pursuing and persecuting Me?"**

**5. So he said, "Who are You, Lord (or: Sir; Master)?"**

**Now He replied, "I, Myself, am Jesus... Whom you continue pursuing and persecuting!"**

**6. "Nevertheless, at once stand up and then enter into the city. Then it will be spoken to you that which it continues binding and necessary for you to continue doing."**

**7. Now the adult men who were presently accompanying him on the journey had stood speechless and continued standing dumbfounded – while hearing the Voice (or: sound), and yet still, as spectators, gazing at not even one person (or: yet not viewing anyone)!**

**8. But then Saul got up from the ground, and yet with his eyes having been opened up, and continuing open, he was seeing nothing! So they led him on into Damascus,**

**9. and he was three days still not seeing. He also neither ate nor drank.**

**10. Now there was a certain disciple (student; apprentice) in Damascus named Ananias, and within a vision the Lord [= Christ] said to him, "Ananias!" So he said, "Look, I [am here], O Lord!"**

**11. So then the Lord [said] to him, "At once get up and go on your way upon the alley (or: narrow street) being normally called 'Straight,' and look for (seek; try to find) within [the] house of Judah (or: Judas) a person from Tarsus named Saul, for you see, look and consider! – he is presently thinking with a view toward goodness (or: continuously praying),**

12. **"and within a vision he saw an adult man named Ananias coming in and putting [his] hands upon him so that he can look up, and see again!"**

13. **But Ananias discerningly answered, "O Lord! I hear (or: heard) from many people about this adult man... how many vile and bad (worthless and evil; ugly and malicious) things he did to Your set-apart folks (Your saints) in Jerusalem!"**

14. **"And here in this place he is presently having (or: holding) authority from the chief (head; ranking) priests to bind all those habitually calling upon Your Name!"**

15. **Yet the Lord [= Christ] said to him, "Be presently going (or: Go, and continue on your way), because this one is (or: exists being) a vessel of choice to Me (or: a picked out and chosen instrument for Me) to lift up and carry My Name before (in the sight and presence of) the ethnic multitudes (or: nations; Gentiles; non-Israelites) – as well as [before] kings and [the] sons (= people) of Israel.**

16. **"For you see, I Myself will be underlining and pointing out (or: plainly showing) to him how many things it continues being binding and necessary for him to experience and be suffering – over [the situation of] (or: for; on behalf of) My Name."**

17. **So Ananias went off and entered into the house, and after placing [his] hands upon him, he said, "O Brother Saul! The Lord – Jesus, the One being seen by you on the road in which you were coming – has sent me with a mission so that you can look up and see again, and then you can be filled with [the] set-apart Breath-effect (or: [the] Holy Spirit; a consecrated attitude)!"**

18. **And immediately there fell off from his eyes [something] like scales (or: hulls; shells; rinds; incrustations; [Greek *lepris*; note: *lepra* is the word: leprosy; *lepros* is a leper]). And so he looked up and could see again (or: recovered his sight). Next, after standing up, he was immersed (or: baptized), then, upon receiving food (or: nourishment), he was inwardly strengthened and invigorated.**

19. **Now he came to be (= spent some time) with the disciples in Damascus [for] some (or: certain; p45 reads: enough) days,**

20. **then straightway (at once) began publicly proclaiming Jesus within the synagogues – continuously heralding that this Man is (exists being) God's Son (or: the Son which has the character and qualities of, and whose origin is, God)!**

21. **Yet all the folks presently listening and hearing [him] continued amazed and astonished (literally: standing out of themselves), and were one after another saying, "Is not this man the person [who] in Jerusalem was laying waste (devastating; ravaging; trying to kill) the people habitually calling upon this Name? And now he has come here, into this place (or: unto this purpose), so that, after having been bound, he could lead them on to the head (chief; ranking) priests!"**

22. **But Saul kept on being more exceedingly empowered and was progressively given inner abilities, and so he kept on pouring [thoughts; ideas; Scriptures] together – [to the point that] he was creating an uproar among, and was confounding, the Jews presently living and permanently dwelling in Damascus –**

**progressively causing [his arguments] to stand together, thus proving conclusively that this Man is** (exists being) **the Christ** (the Anointed One; = the Messiah; [note: = "God's Son," of vs. 20, above]).

**23. Now as a considerable number of days were, one after another, being fulfilled** (or: = coming to a close; thus: = quite some time later) **the Jews consulted together to assassinate him** (to "take him up"). **However, their plot became known to Saul.**

**24. Now they also kept on closely watching and covertly guarding the gates both day and night so that they could capture and assassinate him.**

**25. So his students, by night taking [him] through [an opening or window in] the wall, let him down by gradually lowering [him] in a hamper** (possibly: a basket made of braided ropes).

**26. Now later, coming to be present [after entering] into Jerusalem, he kept on trying to be closely joined to the disciples** (students; apprentices), **and yet everyone continued fearing him, still not trusting or believing that he is now a disciple.**

**27. So Barnabas, taking on [the problem]** (or: taking him on [as a friend]; or: taking him by the hand) **led him to the sent-forth folks** (the emissaries), **and then he [i.e., Paul] fully related to them how he saw the Lord on the road, and that He spoke to him** (or: he spoke to Him) **and how in Damascus he spoke in the Name of Jesus with the right of complete freedom from constraint, and with all boldness being publicly open and frank.**

**28. And so he continued being with them, going his way into Jerusalem, as well as traveling out.**

**29. Repeatedly speaking in the Name of the Lord with the right of complete freedom from constraint, and with all boldness being publicly open and frank, he continued both speaking and making joint-deliberations to the Hellenists** (the Jews who spoke Greek or had adopted the Greek culture, or both). **Yet these folks began taking in hand to assassinate him.**

**30. So, upon coming to be personally aware and to accurately know [of this], the brothers led him down into Caesarea, and then sent him forth with a mission into Tarsus.**

**31. So then the called-out community down through [the] whole of Judea, Galilee and Samaria continued having peace** (or: began possessing unbroken tranquility [= shalom]), **progressively being built as a house and continuously edified, as well as habitually going their way, in and by the fear of the Lord** [= Christ or Yahweh]. **And so, in and by the comforting and encouraging relief and assistance of the set-apart Breath-effect** (or: the Holy Spirit), **it continued being multiplied** (or: was progressively increased and made full).

**32. Now while Peter continued going through all [the territories], it happened [for him] to go down also to the set-apart folks** (the saints) **presently inhabiting** (permanently settled in) **Lydda** (or: Lud).

33. **Now there he found a certain man named Aeneas, who was one having been paralyzed, continuously lying down upon a cot (or: pallet; = bed-ridden) for eight years.**

34. **So then Peter said to him, "Aeneas, Jesus Christ (the Anointed One) is presently healing (or: has healed) you. At once stand up (or: arise; get up) and spread (= make up) [your bed] by yourself!" And so he immediately got up (arose; stood up).**

35. **Later all the folks presently inhabiting (residing in) Lydda and the [plain of] Sharon saw him, which folks [also] turned back upon (= returned their lives to having a focus on) the Lord [Christ or Yahweh].**

36. **Now in Joppa there was a certain female disciple named Tabitha – which, being translated, is normally called Dorcas (= Gazelle). She was full of good works and noble, virtuous acts – as well as deeds of mercy and gifts of compassion – which she was habitually doing.**

37. **But in those days, after becoming weak and ill, she happened to die. So, upon washing (bathing) [her], they placed her in the upper room (or: story; chamber).**

38. **Now with Lydda being near to Joppa, the disciples – upon hearing that Peter was in [Lydda] – sent off two adult men to him, calling [him] to their side for help, urging, "You should not delay or be slow to pass through to us (or: hesitate to come through as far as us; = include us in your travels, and don't delay)!"**

39. **So after arising, Peter went with them, whom – upon [his] arriving – they led up into the upper room (or: the upstairs chamber). Then all the widows presented [themselves] to him and stood by, weeping and exhibiting tunics and outer garments (= dresses and coats) [and] whatever Dorcas used to make [while] still being with them.**

40. **But after causing everyone to be put forth outside and then kneeling down, Peter prayed. Next, turning around and facing toward the body, he said, "Tabitha! Get up (or: Stand up; Arise)!" So she opened up her eyes, and, seeing Peter, she sat up.**

41. **And so, giving her a hand, he raised her up (or: helped her stand up). And now, after summoning the set-apart folks (the saints; the holy people) and the widows, he stood her alongside (or: presented her), now living.**

42. **So it came to be known down through [the] whole of Joppa, and many folks placed trust upon (or: believed and had faith on) the Lord [= Christ or Yahweh].**

43. **Now it turned out [for] him to remain and dwell in Joppa – alongside of a certain Simon, a tanner – for a considerable number of days.**

## CHAPTER 10

1. **Now in Caesarea there was a certain adult man named Cornelius, a centurion (a Roman officer in charge of 100 men, i.e., one sixth of a cohort) that was a part of**

**the band** (or: cohort; squadron; – an army division of 600 men) **which is normally being called "Italian,"**

**2. a person of well-directed reverence** (or: devout; one who properly stands in awe of God), **and by habit fearing God, along with all his household, constantly performing many acts of mercy and making lots of gifts that express [his] compassion to the people, as well as repeatedly making requests of God** (or: from God) **throughout all times and situations.**

**3. In the midst of a vision – just about the ninth hour of the day** (three o'clock in the afternoon) **– he clearly saw an agent** (or: messenger) **of God entering toward him, and then saying to him, "Cornelius!"**

**4. So he, gazing intently at him and then coming to be in reverent fear, said, "What is it, sir** (or: [my] lord)?"

**Now [the agent] replied, "Your prayers along with your gifts and acts of mercy ascended into a situation that has cause you not to be forgotten** (or: unto a memorial or a remembrance) **in a place facing** (or: before; in front of) **God.**

**5. "And so, at this time send adult men into Joppa and then send after** (or: change the sending to summon) **Simon, a certain man who in now surnamed Peter.**

**6. "This man is currently being entertained as a guest at the side of Simon, a tanner, for whom there is a house beside [the] sea** (or: ocean)."

**7. Now as soon as the agent** (messenger) **that had been speaking to him went away, upon summoning two of the household servants and a devout soldier** (a warrior with well-directed reverence) **of those being constantly in loyal attendance to him** (or: regularly attached to his service),

**8. and then leading them through a detailed narrative of all the things [that occurred], he sent them off on the mission, into Joppa.**

**9. Now the next day, while those [three] were in progress of traveling on the road and were presently drawing near to the city, Peter went up onto the housetop to pray** (think and speak towards things being well) **– [it was] about [the] sixth hour** (about noon).

**10. But he became very hungry – almost ravenous – and began desiring to at once taste** (= eat) **[something]. Now during their being in the midst of preparing [a meal], an ecstasy happened** (an out-of-place state of being was birthed [p45 reads: came]) **upon him,**

**11. and he is now watching** (as a spectator) **the sky** (or: heaven; the atmosphere) **– having been opened up – and in the process of descending [is] some container, like a large, fine linen sheet, being gradually but progressively lowered down onto the ground** (or: Land; earth) **by [its] four corners** (extremities; origins; beginnings),

**12. within the midst of which were continuing under [the directive, or, power] of [their] origin all the four-footed animals, as well as creeping things** (perhaps: insects; reptiles) **of the ground** (or: land; earth) **and flying creatures of the sky** (or: atmosphere; heaven).



13. **Then a voice was birthed to him** (or: occurred, [directed] toward him), **"After getting up** (or: Upon arising), **Peter, slaughter** (or: sacrifice) **and then at once eat [it]!"**

14. **But Peter said, "Not even one [of those], Sir** (or: Lord; Master; or: = Yahweh?), **because I never eat** (or: ate) **all [that is] common** (= what is not set-apart as food for Israelites and is forbidden by the dietary rules of the Law) **and unclean** (meaning: ceremonially unclean)!"

15. **Then again, a voice, forth from a second [one, saying] to him: "You are not to continue making, or considering, common [the] things which God cleansed** (or: cleanses) **and made** (or: makes) **clean!"**

16. **Now this happened on a third [time]** (or: So this occurred three times), **and immediately the container was taken back up again, into the sky** (or: the atmosphere; heaven).

17. **Now as Peter was continuing thoroughly perplexed** (bewildered and at a loss, as when not knowing what road to take) **within himself [as to] what the vision** (or: sight) **which he saw would likely be** (= mean) – **now look and consider this! – the men who had been sent off on the mission by Cornelius, after sorting out by making inquiry throughout [the town] and ascertaining [the location of] Simon's house, approached and stood by at the portal** (or: vestibule; gateway).

18. **Then, calling out loudly, they kept inquiring if Simon – the one surnamed Peter – is still being entertained as a guest** (or: continues lodging) **in this place.**

19. **Now during Peter's repeatedly going through his feelings about the vision, continuing engrossed in pondering the effects of that which was seen, the Breath-effect** (or: Spirit) **said, "Look, and take note! Three [B reads: Two] men are presently seeking you!"**

20. **"But now, after getting up, you at once go downstairs** (descend; climb down) **then continue going you way together with them – doubting nothing and continuing in making no discrimination nor separating yourself in even one thing – because I, Myself, have commissioned them and sent them off on this mission."**

21. **So after walking downstairs to the men, Peter said, "Look, I myself am [the person] whom you are presently looking for. What [is] the cause for which you men are now present?"**

22. **So they said, "Cornelius – a centurion (army officer), a just, fair and equitable man who lives in accord with the way pointed out, as well as being habitually God-fearing, besides being a person constantly attested** (reported by witnesses; = highly regarded) **by the whole nation of the Judeans – was given useful and practical instructions on this matter, by a set-apart agent** (or: sacred messenger): **to send you over unto his house, and then to listen to your spoken words and declarations** (= to hear what you have to say)."

23. **Therefore, upon inviting them in, he entertained and lodged [them] as guests. So on the next day, after getting up, he went with them – and some of the brothers from Joppa accompanied him.**

24. **The following day** (or: On the day after that) **he entered into Caesarea. Cornelius, of course, was looking forward in anticipation for them, calling together to himself his relatives and the indispensable intimate friends.**  
25. **So it happened as Peter was [about] to enter, Cornelius, upon meeting with** (or: encountering; intercepting) **him, in falling prostrate at [his] feet did obeisance** (showed respect and offered homage) **[to him].**  
26. **Yet Peter raised him up, while saying, "Get up** (or: Stand up; Rise)! **I myself also am the same as you – a human!"**

27. **And so, while continuing to converse with him, he entered and is then finding many people having come together and now assembled.**

28. **Thus he affirmed to them, "You folks continue well versed [in the fact] and are well aware of how illicit and inappropriate** (forbidden by [our] Law and contrary to [our] established order) **it is for an adult man [who is] a Jew** (or: is of the Jewish culture) **to be intimately joined to, or to regularly come to** (visit and associate with), **a man from another race. And yet God pointed out and demonstrated to me to not continue saying [that] even one human [is] common** (= socially or ceremonially unhallowed or defiled) **or unclean.**

29. **"Wherefore – and without speaking against it or debating the matter – I come** (or: came), **being sent over. I am now, therefore, inquiring to ascertain for what reason** (or: to what word; matter; issue) **you folks sent over for me."**

30. **Then Cornelius brought the matter to light: "Four days ago, exactly to this very hour, I was in the midst of thinking and speaking with a view toward goodness and well-being** (or: praying) **within my house, at the ninth [hour]** (three in the afternoon), **and – now consider this! – and adult man** (male human being) **in bright, shining clothing stood before me**

31. **"and proceed to utter, 'Cornelius, your thoughts, speech and deeds toward goodness and well-being** (or: prayer) **came into hearing** (or: [entering] into the midst were heard; or: were listened into) **and** (or: even) **your gifts, as well as acts, of mercy were remembered in God's sight and presence.**

32. **"Therefore, send into Joppa and call over Simon, who is normally being surnamed Peter. This man is currently being lodged and entertained as a guest in the house of Simon, a tanner, by [the] sea.'**

33. **"Thereupon I immediately sent to you** [D adds: urging you to come to us and help us], **and you did beautifully** (or: ideally) **in** [D adds: quickly] **coming to be at [our] side. At this time, then, we ourselves are all present – in the sight and presence of God – to at once hear all the things having been commanded to you from, and now arranged for you by, the Lord** [= Yahweh; p74, D & others read: God]."

34. **At this Peter, opening his mouth, said, "[Based] upon truth and reality, I continue grasping with force and fully receiving [understanding] that God is neither partial nor takes folks at face value** (does not receive faces or appearances),

35. **"but to the contrary, within every nation and ethnic group the person habitually reverencing and fearing Him, as well as repeatedly doing works and**

performing acts that have the qualities and character of fairness, equity, justice and rightwised relationships which accord with the way pointed out, is and continues being welcome and acceptable to Him.

36. **"He sent forth the Logos** (the Word; the Idea; the Thought; the Reason; the message) **to, and then in and by the sons of Israel – repeatedly announcing the good new of ease and well-being: peace through Jesus Christ ([the] Anointed One). This One is Lord (Master) of all humans, and Owner of all things!**

37. **"You yourselves have seen and thus know the thing happening** (coming to be) **– [the] spoken word** (or: = the subject talked about) **[going] down through the whole of the Judean [district], beginning from Galilee, after the immersion** (or: baptism) **which John, as a herald, publicly proclaimed –**

38. **"Jesus, the One from Nazareth – even as how God anointed Him with [a/the] set-apart Breath-effect** (or: Holy Spirit) **even for** (or: and with) **power and ability – Who went throughout repeatedly doing works bringing goodness, ease and well-being, as well as constantly healing all the folks being continuously held down under power** (tyrannized and oppressed) **by the one that casts things through folks** (the accuser, slanderer, adversary)... **because God was with Him.**

39. **"And we ourselves [are] witnesses of all [the] things which He did** (and: performed), **both within the country of the Judeans, and in Jerusalem – Whom also they lifted up and assassinated, hanging [Him] upon a wooden pole** (or: stake; tree).

40. **"This Man** (or: Person) **God raised up on** (or: in; [D reads: after]) **[the] third day, and He gave** (or: gives) **Him to become** (or: be birthed) **visible within the midst –**

41. **"not among all the people, but rather among witnesses** (or: disclosed – not to all the people, but rather to folks giving evidence) **having been previously hand-picked and elected by God – in us** (or: to us) **who ate and drank together with Him, after the [occasion for] Him to stand back up** (rise again) **out from the midst of dead folks.**

42. **"And He passed along the directive** (the announced instructions) **for us to publicly proclaim, as heralds – to, and among, the people – and to certify at once, by personal evidence, and to give testimony as witnesses, that this Man is and continues being the very One having been definitely marked out and specified by God [as] He who decides** (a Separator for making decisions; Judge) **concerning presently living folks, and currently dead people.**

43. **"To this Man** (or: Person) **all the prophets** (those who had light ahead of time) **continue bearing witness, giving testimony and presenting evidence: through His Name, everyone making it a habit to place their trust into Him and continue believing with [their focus] into the midst of Him is to at once receive a sending away of mistakes** (a divorce from failures; a cancellation of errors; a forgiveness of sins; a flowing off of deviations)."

44. **During the middle of Peter's still speaking these declarations, the set-apart Breath-effect** (or: the Holy Spirit; the Sacred Wind) **fell upon all the folks presently listening to and hearing the Logos** (the message; the Word).

45. **Then the trusting** (full of faith and loyal) **men from among [the] Circumcision** (= those of the Jewish culture and religion) **who came with Peter "stood out of themselves" in shocked amazement, that the free gift** (the gratuity) **of** (or: which is) **the set-apart Breath-effect** (the Holy Spirit) **had been poured out upon the nations** (the ethnic multitudes; the non-Jews) **as well,**
46. **for you see, they kept on hearing them continuously and repeatedly speaking with tongues** (in languages; by ecstatic glottal utterances) **and repeatedly magnifying** (speaking great things about) **God.**
47. **At that point Peter gave a decisive and insightful response: "Not anything or anyone continues able** (or: now has power) **to cut off the water [so that] any of these is not to be immersed** (baptized) **at once – these who received the set-apart Breath-effect** (or: Holy Spirit), **even as we ourselves [have]!"**
48. **So he at once gave instruction toward arranging for them to be immersed within the Name of Jesus Christ** (or: [the] Anointed Jesus). **At that point they requested him to stay on and remain some** (or: certain; = a few more) **days.**

## CHAPTER 11

1. **Now the sent-forth folks and the brothers** (= fellow believers) **who were down throughout Judea heard that the ethnic groups of the nations** (the non-Jews; Gentiles) **also welcomingly received and embraced the Logos of God** (or: the Word which is God; the message from God; God's thought, idea and reason).
2. **So when Peter went up into Jerusalem, the men from among [the] Circumcision** [note: i.e., the Jews adhering to the Jewish culture and religion: these may or may not have been a part of the called-out community] **continued their evaluation [of propriety] for a complete distinction and separation [between Jews and non-Jews], and so began taking sides against him to make a cleavage, contending and debating the issue with him,**
3. **[and, speaking about Peter,] were saying that he had gone into [a house] to men still having foreskins and he had eaten with them.** [other MSS have this as a direct address: "You entered to men that are uncircumcised, and you ate with them!"]
4. **At this Peter, in making a beginning, began setting [the matter] out for them consecutively** (or: expounding a deliberate and detailed narrative to them, point by point), **saying,**
5. **"I myself was in the city of Joppa, continuing in prayer** (thinking and speaking towards things being well), **and I saw – within an ecstasy** (a displaced state of being) **– a vision** (a sight): **some container in the process of descending, like a large, fine linen sheet, being gradually but progressively lowered down from out of the sky** (or: atmosphere; heaven) **by [its] four corners** (extremities; origins; beginnings), **and it came right down to me,**
6. **"after gazing intently, stretching [my eyes] into which, I began considering and fixing my mind down [on it], and then saw** (or: perceived) **the four-footed animals of the land** (or: earth), **and the little wild animals that are trapped and hunted, also creeping things** (insects and reptiles), **as well as the flying creatures of the sky** (or: heaven; atmosphere).

7. **"Now I also heard a voice, saying to me, 'Get up (Stand up; Arise), Peter! Slaughter (or: Sacrifice) and eat [something] at once!'"**
8. **"But I said, 'Not even one [of those], Sir (or: Lord; Master; or: = Yahweh?), because common (= what is not set-apart as food for Israelites and is forbidden by the dietary rules of the Law) and unclean (meaning: ceremonially unclean) never entered into my mouth!'"**
9. **"Yet a voice forth from a second one responded decidedly from out of the heaven (or: atmosphere; sky), 'You are not to continue making, or considering, common [the] things which God cleansed (or: cleanses) and made (or: makes) clean!'"**
10. **"Now this occurred three times, and then everything was pulled (or: drawn) back up again into the sky (or: atmosphere; heaven)."**
11. **"Furthermore – now consider this! – out of that very [moment], three men, being the ones sent off on the mission from Caesarea to me, stood at the house in which we presently were."**
12. **"So the Breath-effect (or: Spirit) told me to at once go with them – doubting nothing and making no discrimination nor separating myself in even one thing. Now these six brothers also went together with me, and then we entered into the house of the man."**
13. **"Now he at once reported back to us how he saw the agent (messenger) standing within his house, and then saying, 'Send off into Joppa, then send after Simon, the one now surnamed Peter,"**
14. **"'who will be speaking to you declarations (spoken words) within the midst of which you yourself will be made whole (saved; rescued; healed and returned to your pristine state of being) – as well as all your household!'"**
15. **"However, within the midst of my starting to continue speaking, the set-apart Breath-effect (or: Holy Spirit) fell upon them – even as also upon us, in the beginning."**
16. **"At this I was reminded of the words spoken by the Lord, as He was repeatedly saying, 'John, indeed (or: for his part), immersed in water, yet you yourselves will be immersed (baptized) within the midst of set-apart Breath-effect (or: in [the] Holy Spirit).'"**
17. **"Since (or: If), therefore, God gave (or: gives) to them the equal free gift (the gratuity that is equal in quality, measure and rank) as also to us, when (or: in) believing and putting their trust upon the Lord, Jesus Christ (or: [the] Anointed Jesus) – who or what [am] I? Was I able to cut off or hinder God?!"**
18. **Now upon hearing these, they were quiet (silent; still), and then they gave glory to, and enhanced the reputation of, God, as a group saying, "Consequently, God also gave (or: gives) to the non-Jews (the ethnic multitudes of the nations) the change of mind (or: change in thinking) [which brings one; or, leads] into Life!"**
19. **So then, as to the folks being scattered and dispersed from the pressure, affliction and tribulation being birthed on [the situation regarding] Stephen, they went throughout [the country, or, area] as far as Phoenicia, Cyprus and Antioch,**

**by custom speaking the Logos (the Word; the message) to no one except to Jews only.**

**20. Yet there were certain folks from among them – adult men from Cyprus and Cyrene – who, upon coming into Antioch, began also speaking to the Greeks**

[reading with p74, Aleph2, A and D\*: = Gentiles, non-Jews, people of the nations; but B, D2, and other MSS read: Hellenists (= Greek-speaking Jews, as well as others of the Greek culture)], **continuously bringing and announcing**

**[to them] the Lord Jesus as the good news of ease and well-being.**

[note: it is not clear from the text whether this happened before, simultaneously with, or after Peter visited Cornelius; further: these folks seemed to be operating on their own, with no "official" sending or commissioning]

**21. Furthermore, the hand (= the power and activity) of [the] Lord was with them, and a great number who were trusting and believing turned [themselves and their lives, with a focus] upon the Lord.**

**22. Now the account concerning them was heard in the ears of the called-out community then being in Jerusalem, and those folks sent forth Barnabas, out on an errand, all the way to Antioch,**

**23. who, upon coming to be at [their] side and seeing the grace and favor – that which has its source in God, and which has the qualities and characteristics of God, and which in fact is God – at once rejoiced and began calling everyone to his side so that he could assist and encourage them to habitually remain oriented to and focused in the Lord [= Christ and Yahweh] – with (or: by) the plan and purpose of the heart!**

**24. Because you see, he was a man [that was] good (virtuous; having quality) and [was] full of set-apart Breath-effect (or: [the] Holy Spirit), and faith (trust; loyalty). And thus, a considerable crowd was set toward (or: added to) the Lord.**

**25. So he went forth into Tarsus to hunt up (to seek up and down as well as back and forth for; = to make a thorough search for) Saul,**

**26. then, upon finding [him], he brought (or: led) [him] into Antioch.**

**Now it also came to be (or: happened) for them to be gathered together among (or: within the midst of) the called-out community [there for] a whole year, and to teach a considerable crowd [of people]. Furthermore, [it happened] in Antioch for the first time to employ the useful appellation "Christians (little anointed ones; = Messianics; = associates or followers of the Christ)" [to; for] the disciples (or: students).**

**27. Now during these days prophets (folks having light ahead of time who spoke this light before folks) came (or: went) down from Jerusalem unto Antioch.**

**28. And now one from among them, named Agabus, upon rising and taking a stand, through means of the Breath-effect (or: Spirit) began indicating by signs and symbols [that] a great famine is to be progressively impending, [which] is going to birth itself into existence upon the whole inhabited land (= the whole Roman empire) – something which occurred upon [the reign] of Claudius.**

29. **So they determined a plan** (marked off the horizon) **[that] each of them, according as any of the disciples prospered and thrived** (= could afford), **is to send [something] unto a relief service** (or: to a dispensing of aid) **for the brothers** (= fellow members of the called-out community) **presently settled permanently** (or: dwelling) **in Judea,**

30. **which, also, they did, sending [it] off to the elders** (older men) **through [the] hand** (= by the means or personal agency) **of Barnabas and Saul.**

## CHAPTER 12

1. **Now down through that season and during that particular situation, Herod the king [had his subordinates] thrust [their] hands on** (= arrest) **certain of the folks from the called-out community** (or: the [local Messianic] communit[ies]; [D adds: in Judea]) **to mistreat [them].**

2. **And so he took up Jacob** (or: James), **the brother of John, and assassinated [him] with a** (or: by [the]) **sword.**

3. **Now upon seeing that [this] was pleasing to the Judeans** (= the Jewish leadership and their sympathizers), **he set himself with a focus to seize** (take together with the hands) **Peter, also – now [these] were the days of unleavened bread** [= during the Feast of Passover],

4. **whom, after taking a firm hold on [him], he put into prison** (or: jail), **turning [him] over to four [shifts] of four soldiers [each] to continue guarding him,** **presently intending to lead him back up** (= present him) **to the people, after the Passover.**

5. **Therefore Peter, consequently, continued being kept in custody** (remained under guard and was being watched) **within the prison** (or: jail), **yet thoughts and speech toward things being well [for him]** (or: prayer) **continued being repeatedly birthed** (or: was continuously coming to be) **extendedly** (i.e., in a way or manner that stretched forth from out of [their] midst) **focused on God around him** (or: toward God concerning him), **by the called-out community.**

6. **So when Herod was being about to bring him forth** (or: produce him [to them]), **during that night Peter – being bound with two chains – continued sleeping between two soldiers, besides [the] guards before the door [who] continued watching over and guarding the prison** (or: jail).

7. **And yet, look, and consider this! An agent of [the] Lord** (or: [Christ's or Yahweh's] messenger) **made a stand upon [the scene; D reads: stood by Peter], and light shown** (or: a light shines) **within the midst of the room** (= prison cell). **Now tapping Peter's side, he** (she; it) **raised him up, while saying, "Get up quickly!" Then his chains at once fell off from [his] hands.**

8. **Now the agent** (messenger) **said to him, "Gird yourself** (= Fasten your garments with your belt, so as to be ready to walk) **and bind on your sandals." So he did so. Then he** (she; it) **says to him, "Throw your outer garment** (robe; cloak) **around [you] and keep following me."**

9. **And thus, after going out, he continued following, and yet he had not seen or perceived so as to know that the [incident] presently happening by means of the**

**agent (messenger) is real, so he continued thinking (imagining; supposing) [himself] to be seeing a vision.**

**10. Now, after passing through [the] first guard station, and then a second one, they came upon the iron gate, [which] now is leading into the city – which automatically (spontaneously; by self-acting) was opened up to (or: for) them. And so, having gone out, they proceeded [along] one narrow street (lane; alley) – then suddenly the agent (messenger) stood away (or: withdrew; departed) from him.**

**11. Next, Peter, suddenly coming to be within (= coming to) himself, said, "Now I have truly seen, and thus am really aware, that the Lord [= Yahweh or Christ] sent forth His agent (messenger) out on a mission, and he extricated me (plucked me out) from the midst of Herod's hand (= power and authority), and from the entire anticipation of the Judean people (or: from everything the people of Judea were focusing their thinking to and looking toward)."**

**12. And then, after perceiving [the various aspects of his situation] and consciously considering [it], he came upon the house of Mary, the mother of John – the one surnamed Mark, where quite a few people had been gathered and were crowded together continuing in thinking or speaking toward things being well (i.e., praying).**

**13. So after his knocking [at; on] the door or the portal (or: gateway; entrance), a servant girl named Rhoda came to [the entry] to answer (to obediently hear [the reason for the knock] and to respond; [p74: to go to meet {him}]).**

**14. Then, upon recognizing (accurately knowing) Peter's voice, from the joy [of the realization] she did not open up the gateway, but instead, immediately running into [their] midst, reported [that] Peter is standing before the gateway (or: entrance).**

**15. Yet they, themselves, said to her, "You are either manic, or you are out of your mind!" But she continued strongly asserting and thoroughly insisting [that] thus [they] are to continue having [it] (= that it was so). So those folks kept on saying, one after another, [D adds: to her], "[D adds: Perhaps] it is his agent (or: The messenger is from him; or: It is the agent that pertains to him; It is the messenger that has his characteristics)!"**

**16. Now Peter continued remaining at [the door], repeatedly knocking. So when they opened [it] up, they saw him and were standing outside of themselves in astonishment (or: beside themselves in amazement).**

**17. But, after gesturing (motioning downward) with [his] hand for them to hush and keep silent, he thoroughly related to them how the Lord [= Christ or Yahweh] led him forth out of the prison. The he said, "Report these things back to Jacob (James) and the brothers." And then, after going out, he went his way into a different place.**

**18. Now with the birthing of (or: at its coming to be) day, there was no little (small; slight) commotion (stir; agitation; disturbance) among the soldiers – about what had really become [of] (or: had in fact happened [to]) Peter.**



19. **So Herod – after making a thorough search for him and not finding [him] – [and] upon examining and interrogating the guards, ordered [them] to be led away [and punished, or, executed?].**

**Later, after going down from the Judean [district] into Caesarea, he continued wearing through [the fabric of the days] (= he idled away, or spent, some time [there]).**

20. **But he was continuing in a rushing passion for battle** (or: progressing to a furious fighting mood) **in regard to the people of Tyre and of Sidon. So with like mind and purpose, they kept on being present with [their faces] toward him. Then upon persuading** (convincing; coaxing; conciliating; winning over) **Blastus – the king's personal attendant who is in charge of his sleeping quarters – they kept on asking for peace, because their country [had the situation] to be normally receiving [their] food supplies from the territory and authorization of the king** (or: via royal discretion).

21. **Now on an arranged** (set; appointed) **day, Herod – having dressed** (or: clothed) **himself [in] royal attire** (garments; apparel; [note: A.T. Robertson comments that Josephus says it was a robe of silver tissue]) **– being seated upon the dais** (an elevated platform, ascended by steps, for public address; here: = a throne or a judgment seat), **was in the midst of giving a speech to them.**

22. **In response** [D adds: his being changed from enmity to friendship by the people of Tyre], **the populace gathered [there] began shouting, "[This is] a voice of a god, and not of a human!"**

23. **So without delay an agent of [the] Lord [= Yahweh or Christ] from necessity struck him, in return for that [situation] – [since] he did not give the credit** (or: glory) **to God. Later, having come to be consumed** (or: eaten) **by worms, he expired** (breathed out).

#### 24. **But the Logos of God**

(God's Word, thought and idea; or: the message pertaining to and the source of which is God; the verbal expression which is God [B reads: the Lord {= Christ or Yahweh}]) **kept on growing** (increasing) **and continued being multiplied.**

25. **Yet Barnabas and Saul, after returning out of** [D reads: from; other MSS: into] **Jerusalem** [E and other witnesses add: into Antioch], **[are] fulfilling the dispensing and attending service – having taken along with [them] John, the one surnamed Mark.**

### CHAPTER 13

1. **Now there were prophets** (folks who had light ahead of time and spoke it before folks) **and teachers within the midst of Antioch, down in** (or: corresponding to; or: to accord with) **the called-out community currently being [there]: both Barnabas and Simeon – the one normally being called "[the] Black"** (or: Niger) **– as well as Lucius, the man from Cyrene** (a Greek colony in north Africa; or: Cyrenian, being the name of another man there), **and Manaen** (or: Manahen) **– a person who was brought up with** (or: a foster brother of; a childhood companion of; one educated and nurtured with) **Herod, the tetrarch** (provincial or district ruler) **– and Saul.**

2. **So, in the midst of their continually doing public work** (service for the people) **for** (or: in; to; by) **the Lord** [= Christ or Yahweh], **as well as periodically fasting, the set-apart Breath-effect** (or: the Holy Spirit) **said, "Now therefore, you folks section off** (mark off boundaries so as to define) **Barnabas and Saul – to** (or: for; by; in) **Me – into the work toward which I, Myself, have called** (or: summoned) **them."**

3. **At that time then, after fasting and praying** (speaking and thinking toward things going well), **and then placing their hands on** (or: to) **them, they loosed** [them] **away** (disbanded and released [them]).

4. **They themselves indeed therefore – being sent out from the midst by the set-apart Breath-effect** (or: under the Holy Spirit) **– went down into Seleucia. Then from there, they sailed away unto Cyprus.**

5. **And so, upon coming to be in Salamis, they began bringing God's Logos down** ([note: the prophets brought the Word of God down from heaven, and to the people]; or: thoroughly announcing the message and proclaiming God's Word, Idea and thought) **within the synagogues of the Jews. Now they also continued having John [as] an attendant** ("under-rower;" = for support and assistance).

6. **Now after going through the whole island up to Paphos, they found a certain man – a magus**

[note: originally of the Persians, Medes and Babylonians as priests and wise men, magi specialized in the study of astrology and enchantment and were often employed as official spiritual advisers; some were sorcerers] **[and] a**

**false prophet – a Jew named Bar-Jesus** (son of Jesus),

7. **who was in association with the proconsul** (= regional governor under the control of the Roman senate) **Sergius Paulus – an intellectual and intelligent man. This man, having called to himself Barnabas and Saul, earnestly sought to hear God's Logos** (the Word of God; the thought, idea, reason and verbal expression which came from, had the characteristic of, and was God; the message from God).

8. **But Elymas** (Arabic meaning: the wise one), **the magus – for in this way is his name being normally translated and interpreted, kept on standing in face-to-face opposition to them, repeatedly seeking to twist in two and thoroughly turn the proconsul away from the faith.**

9. **Yet Saul – the [same] man also [being] Paul, being filled full of set-apart Breath-effect** (or: being filled with [the] Holy Spirit), **after staring intently into him, said,**

10. **"O you son of an adversary** (of one who throws something through another person; = one who has the character and qualities of a devil), **all full of fish-bait** (or: filled with every fraud and deceit) **and every thing that is done adroitly and with ease** (knaveish schemes and roguish tricks) **– enemy of all fairness, equity, rightwised behavior and just relationships which constitute the Way pointed out! You will not of yourself cease thoroughly perverting and twisting in two** (or: distorting) **the straight ways and paths of [the] Lord** [= Yahweh, or, Christ],

11. **"and so at this moment, look and consider: [the] hand of [the] Lord [is] upon you, and you will be a blind man, not seeing the sun – until an appointed season,**

**and a fitting situation!" So instantly, and from the necessary [situation], a thick mist (also: a medical term for a failure of sight) and darkness fell upon him, and then, continuously going around, he kept seeking people to lead him by the hand.**

**12. At that point the proconsul, having seen what had happened, at once believed and is trusting – being progressively struck out the midst of himself (or: = struck out of his [wits]), and astounded, upon (or: at) the Lord's [= Christ's or Yahweh's] teaching (or: teaching about the Lord).**

**13. Now having been led back up [upon the sea] away from Paphos, they – around Paul – came into Perga of Pamphylia. Yet John, withdrawing from them and departing, returned unto Jerusalem.**

**14. They themselves, however, passing on through from Perga, came along unto the Pisidian Antioch. Then having gone into the synagogue on the day of the sabbaths, they sat down.**

**15. Now after the public reading of the Law and the Prophets, the synagogue leaders (rulers; chiefs) sent a message over to them, saying, "Men (= Gentlemen), brothers, if within or among you folks there is any word (or: message) of relief, comfort, encouragement or exhortation to the people, be now speaking [it] (= you are invited to be speaking at this time)."**

**16. So, arising (or: after standing up) and gesturing – making a downward motion – with [his] hand, Paul said,**

**"Men (= Gentlemen), Israelites – as well as the folks fearing God (i.e., the God-fearers: Gentile proselytes) – listen, and hear.**

**17. "The God of this people Israel picked out and chose our fathers (= ancestors), then exalted (put up high) the people during [their] period of living as alien residents (as foreigners) within the land of Egypt. Next He led them out of it with an uplifted (high) arm,**

**18. "and then for about forty years' time He carried them in His arms as a nurse [reading with p74, A, C and others; Aleph, B, C2, D and others read: put up (or: was tolerant) with their behavior, disposition, moods and manners] within the midst of the wilderness (desert; lonely and desolate place).**

**19. "Later, after pulling down seven nations (or: demolishing seven ethnic groups) within the land of Canaan, He distributed [A,C D2 and others add: to them] their land [D\* reads: the land of the foreign tribes], by lot, as an inheritance**

**20. "– for about four hundred and fifty years.**

**Then after these things, he gave [them] judges – until Samuel, the prophet (the one who had light ahead of time, and spoke it before folks).**

**21. "And from there they asked for a king, and so He gave them Saul, son of Kish, a man out of the tribe of Benjamin – [for] forty years.**

**22. "Then, upon changing the standing of (or: deposing; dismissing) him, He raise up David to (or: for) them, unto [the position of] king – about whom He also said, showing evidence and giving testimony, 'I found David, the [son] of Jesse, a man corresponding to and in accord with My heart, who will do all the effects of My will (or: who will perform all the results of My intent, purpose and desire).' [Ps. 89:20]**

23. **"From the seed of this one** (or: From this person's descendant) – **corresponding to and in accord with [the] promise – He brought to** (or: for; in; by) **Israel a Deliverer** (Savior; Rescuer; Restorer to health and wholeness), **Jesus.**

24. **"John's previous heralding – before His personal entrance – was publicly proclaiming an immersion** (a dipping; a baptism) **which pertained to a change of mind** (a change in thinking and life, which also involved a return of their focus to Yahweh) **to and for all the people [of] Israel.**

25. **"Yet as John continued fulfilling [his own] race course** (= completed [his] career), **he kept on repeatedly saying, 'What are you people continuing to secretly think** (or: repeatedly conjecturing; presently supposing) **me to be? I, myself, am not [what you think]** (or: not [the One])! **To the contrary, look and consider! One is progressively coming – after me – the sandals of Whose feet, I am not worthy to loosen or untie.'**

26. **"Men! Brothers! Sons of the race** (or: family) **of Abraham as well as those among you continuously fearing God** (or: [who] are God-fearers)! **The Logos** (Word; message) **of this deliverance** (salvation; return to health, wholeness and our original state of being) **was sent forth out to us!**

27. **"You see, those presently residing** (dwelling; having a permanent home) **in Jerusalem, along with their rulers, not knowing this or even the voices of the prophets – those being regularly and repeatedly read in accord with every sabbath – they fulfilled [them] in judging [Him]**

(or: not recognizing or knowing, and being ignorant about, this One, by judging [Him] they fulfilled the voices of the prophets which are continuously being read, down on every sabbath).

28. **"And even though not finding in Him even one cause for** (or: grounds deserving) **death** [D\* adds: after judging Him they turned {Him} over to Pilate {and}], **they asked Pilate to take Him up to be executed.**

29. **"So as they ended** (brought to fruition; brought to its goal; finished; completed the final act of) **all the things having been written concerning Him, after taking [Him] down from the wooden pole** (stake; cross), **they put [Him] into a memorial tomb.**

30. **"Yet God aroused and raised Him up from out of the midst of dead folks,**

31. **"Who was from time to time seen on many days by those walking back up together from Galilee into Jerusalem – who at this time continue being witnesses of Him** (or: evidence for Him; His folks who give testimony) **to the people.**

32. **"And thus we ourselves continue bringing and declaring [to] you folks the good news [about] the promise that was being birthed to** (or: was coming into existence, or occurring, toward) **our fathers** (= ancestors),

33. **"that God has filled this out of [our] midst** (or: has fully fulfilled this) **for** (or: to; in) **our children** [other MSS: us, their children,] **in raising** (resurrecting; standing back up again) **Jesus – even as it has been written in the second Psalm,**

**'You are My Son; I Myself have given birth to You today** (or: today I Myself have become Your Father.'  
[D adds: You see then, request of Me and I will give

to You the ethnic multitudes (nations and people groups) {for} Your allotted inheritance, and the limits and uttermost parts of the earth {as} Your firmly held possession.] [Ps. 2:7]

34. **"Now, seeing that He raised Him up** (resurrected Him; stood Him back up again) **from out of the midst of dead folks – no longer being about to be progressively returning** (or: not anymore continuing about to be constantly or repeatedly turning below, or under) **into corruption and decay. Thus He has declared,**

**'I will give to you people the faithful and trustworthy qualities and aspects of pious and benign loyalty which belonged to David.'** [Isa. 55:3]

35. **"Wherefore also, in a different [Psalm], it continues saying,**

**'I will not be giving Your Pious and Benignly Loyal Person to see (= experience) decay or corruption.'** [Ps. 16:10]

36. **"You see David, on the one hand – in his own generation – after rendering subordinate service to** (or: in; by; for; with) **the counsel and express will of God, fell asleep** (= died) **and was placed facing toward** (or: was added to) **his fathers – and then saw** (= experienced) **decay and corruption.**

37. **"On the other hand, He whom God aroused and raised up did not see** (= experience) **decay or corruption.**

38. **"Therefore be it now known to you and progressively experienced by you folks – men... brothers – that through This One is being continuously and progressively announced, as a message come down to** (or: for; among) **you people, a flowing-away of mistakes** (a sending away of failures; a divorce from sins; an abandoning of errors; a forgiveness and release from situations of missing the target),

39. **"even from every thing** (or: all things) **of which you folks, in union with** (or: within) **[the] Law of Moses, had no power or ability to at any point be rightwised** (made fair, equitable and in right relationships within the Way pointed out).

**In union with and within This One, everyone who is habitually trusting and continuously believing is being progressively rightwised** (habitually placed in right relationships which accord with the Way pointed out; continuously made fair and equitable).

40. **"Therefore see to it [that] the thing having been declared within the Prophets** (= the writings of those who had light ahead of time) **may not be coming upon you folks,**

41. **'Continue looking and keep on directing your eyes, you scorers and despisers who maintain a down frame of mind, and be at once wondering and marveling in amazement – and then be caused to disappear** (be made invisible), **because I Myself am progressively accomplishing a work in your days – a work which you folks can not trust or put your faith in** (or: would not believe) **even if someone would relate [it] in detail to you.'**" [Hab. 1:5]

[D adds: And they {i.e., those hearing him} were silent.]

42. **Now at their being out from the midst of the synagogue, folks began asking them to come to their sides for assistance [and for] these sayings and**

**declarations to be spoken to them [during the days] between, [leading] unto the next sabbath.**

43. **So with the breaking up of the gathering** (the dissolving of the synagogue assembly), **many of the Jews and the reverent proselytes** (Gentiles who wished to embrace the Jewish faith) **followed Paul and Barnabas who, in continuing to speak to them, began persuading and convincing them to be habitually remaining focused toward God's grace and favor.** [D adds: Now accordingly it happened {for} God's Logos (Word; message; idea; reason) to go throughout the whole of the city].

44. **So on the coming sabbath almost all the city was led together to listen to and hear the Logos** (Word; message) **of the Lord** [= Yahweh or Christ; other MSS: God; D reads: to hear Paul delivering a long message concerning the Lord].

45. **Now upon seeing the crowds, the Jews were filled with jealousy and began contradicting the things being spoken by Paul, while repeatedly speaking abusively** (or: arguing with slander and invectives).

46. **Continuing bold, expressing the inherent right to speak the whole truth publicly with freedom from reprisal, both Paul and Barnabas said, "It was a matter of constraint, compulsion, and pressed indispensability [for] God's Logos** (Word; message; idea) **to be spoken to you folks first! Yet since you folks continue to push it away from yourselves, and are repeatedly judging** (or: deciding) **yourselves [to be] not worthy of the eonian life** (the life pertaining to the Age; the life whose source and character is from the Age), **look! We are now being turned** (or, as a middle: progressively turning ourselves) **unto the nations** (the ethnic multitudes; the Gentiles; the non-Jews).

47. **"You see, thus has the Lord [= Christ or Yahweh] directed to us:**

**'I have placed** (or: set) **you unto [being] a light of nations** (ethnic multitudes; non-Jews), **[in order for] you to be [placed] into the midst of a deliverance** (a rescue and a return to health and wholeness; a restoring to the original state of being and condition) **as far as [the] last [point] of the earth!"** [Isa. 49:6]

48. **Now upon hearing [this], the non-Jews** (the [folks of the] nations and ethnic groups) **began rejoicing and continued glorifying** (enhancing the reputation of) **the message from God** (God's Logos: God's Word and idea). **And so they trusted and believed – whoever were folks having been set and arranged into an eonian life** (or: into life which has its source and quality from the Age).

49. **So the message of the Lord** [= Christ or Yahweh] (or: the Lord's Word and idea) **began being carried through the midst in all directions – and continued thus throughout the whole country** (or: region).

50. **But the Jews incited and spurred on the reverent, respectable** (or: reputable; influential; of good form and decorum) **women, as well as the leading** (principal; foremost) **men of the city, and they aroused** (raised up; mounted) **a pursuit and persecution upon Paul and Barnabas, and then threw them out of their midst – away from their boundaries** (= city limits; or: territory; district).

51. **So they, after shaking out** (or: off) **the dust from their feet on them** (= as a repudiation, signifying that their city was like the unclean heathen), **they went into Iconium.**

52. **Furthermore, the disciples** (the students) **continued being progressively filled with joy and a consecrated attitude** (a holy spirit; a set-apart Breath-effect; or: [the] Holy Spirit).

## CHAPTER 14

1. **Now in Iconium, the same thing happened [for] them: to enter into the synagogue of the Jews, and then to speak to them in such a way so that a great multitude of both Jews and Greeks [thus: non-Jews] at once came to trust and to believe!**

2. **Yet the Jews [who] were at that point being unconvinced** (or: stubborn) **rose up on [the situation]**; D reads: But the synagogue leaders of the Jews, and synagogue rulers brought persecution upon them – against those of the rightwised Way – ] **and acted in a worthless manner so as to badly effect the souls** (inner lives) **of the non-Jews** (folks of the nations; = the Greeks that were involved) **in a negative manner in regard to the brothers** [= either those with Paul and Barnabas, or, those of the synagogue who had become brothers; D adds: but the Lord soon granted peace {to the situation}].

3. **Therefore, as a result, they spent adequate time constantly and repeatedly speaking out freely, boldly and openly in public – as is the right of respected citizens – upon** (or: on [the authority and basis of]; or: [with trust and reliance] on; or: = about) **the Lord** [= Christ or Yahweh], **[Who] was continuously giving evidence and bearing witness to the Logos** (Word; message; idea) **of His grace and favor by repeatedly giving signs and miracles** (or: portents; wonders) **to be happening through their hands.**

4. **However, the multitude** (= population) **of the city was split** (rent [in two]), **and so, on the one hand, folks were with the Jews** (= on their side), **yet on the other hand, [there were] folks [who sided] with the sent-forth folks** [D reads: folks continuing closely joined with the sent-forth folks by the Logos (Word; message) of God].

5. **So as a rushing onset occurred of both the non-Jews** (ethnic folks; = Greeks) **and Jews – together with their leaders** (or: authorities; rulers) **– to outrage** (to violate, manhandle, or treat insolently) **and to pelt them with stones,**

6. **they, becoming aware [of it], fled down for refuge into the cities of Lycaonia, Lystra and Derbe – as well as the surrounding country,**

7. **and there** (= in those places) **they were continuously bringing and declaring the good news** (the message of goodness, ease and well-being) [D adds: And the whole multitude was moved over the teaching. So Paul and Barnabas continued spending time in Lystra].

8. **Then, in Lystra, a certain adult man was sitting, impotent** (without power; = disabled) **in [his] feet – lame from out of his mother's womb** (= from birth), **who had never walked around.**

9. **This man kept on listening to the continued** (or: repeated) **speaking of Paul – who, looking intently at him and seeing that he is progressively having faith pertaining to being healed** (made whole; restored to health; rescued; saved),

10. **said in a loud voice** [C & D add: I say to you in the name of the Lord Jesus Christ], **"Stand up erect upon (or: upright on) your feet!"** **And so he immediately leaped (sprang up) with a single bound, and continued walking around.**

11. **Besides this, upon seeing that which Paul did, the crowds lifted up (elevated) their voice in [the] Lycaonian language, repeatedly (or: one after another) saying, "The gods, being made to resemble humans, stepped down (or: descended) to us!"**

12. **Furthermore, they began calling Barnabas, "Zeus," yet Paul, "Hermes," since he himself continued being the one constantly taking the lead with reference to the Logos (or: was the leader of the message; or: continued taking the lead from the Word; or: was repeatedly guiding the discourse).**

13. **More than this, the priest of Zeus – the [idol and temple] being in front of [their] city – upon bringing bulls, as well as wreaths and garlands, proceeded in intending to be progressively slaughtering and then offering sacrifices, together with the crowds.**

14. **Now upon hearing [of this], the sent-forth men, Barnabas and Paul, leaped forth into the midst of the crowd while at the same time ripping (or: tearing) their outer garments (or: cloaks) in two, crying out loudly,**

15. **and [both] saying, "Men (= Gentlemen)! Why are you now doing these things? We ourselves are also humans: men with similar experiences and like emotions as you folks! Men presently bringing and progressively declaring the good news to you people: [D adds: the God by what means] [with p45: you are to at once stand away and separate] – to then progressively turn away from these fruitless (vain; purposeless; useless) things (or: practices) and to continue turning [your focus and attention] on a living God, Who makes (or: formed; constructs) the heaven and the earth (or: the sky and the land) – as well as all the things within them,**

16. **"Who, within the generations having gone by, permitted (let; allowed) all the ethnic groups (nations; non-Jewish multitudes) to continue going in their ways (or: to progressively travel on their paths),**

17. **"although He did not leave (or: abandon; neglect; let go from His care and attendance of) Himself without evidence (= proof; or: testimony; or: a witness) by repeatedly doing good works (or: benevolent deeds): regularly giving to (or: for) you people rains from heaven (or: [the] sky), and thus fruit-bearing seasons, constantly filling the core of your beings full of food (or: nourishment) and your hearts with gladness and a frame of mind (or: disposition) characterized by ease and well-being in the midst of togetherness."**

18. **And so, by saying these things, they with difficulty caused the crowds to bring [the proceedings] down to an end and fully stop – [so as] not to continue in sacrificing to them [C adds: but rather [for] each one to proceed on their way unto their own homes].**

19. **So [C, D & E add: during their continuing to spend time {there} and repeatedly teaching, certain] Jews from Antioch and Iconium came upon [the scene], and [with other MSS: from their repeated arguments, publicly] persuaded the crowds [other**



MSS add: to separate from them, saying that they were not even speaking truth, but rather were all constantly lying]. **And so, after stoning Paul, they proceeded to be violently dragging [him] outside of the city, continuing in presuming him to have died.**

20. **However, with the disciples' forming a circle, surrounding him, upon arising (or: after standing back up again; or: upon resurrecting) he entered into the city. Then on the next day he went out, together with Barnabas, into Derbe.**

21. **Continuing in bringing and declaring the good news to that city as well, and making a considerable [number of] disciples (or: students), they returned into Lystra, then into Iconium, and finally into Antioch,**

22. **progressively establishing (fixing and making to stand) the souls (inner lives) of the disciples (or: students), repeatedly calling [them] alongside to give relief, aid and comfort while encouraging [them] to continue abiding and remaining within the midst of the faith (or: trust; confidence; loyalty; reliance; conviction; assurance), and [saying] that, "It continues binding and necessary for us to enter into the reign of God (or: God's kingdom) through the midst of many pressures, squeezings, tribulations and afflictions (or: because of many oppressions)."**

23. **So while extending (or: stretching out) their hands to (or: on) them, in accord with the older men in each called-out community, while speaking toward things being well (or: praying) – along with (or: accompanying) fastings – they committed them to the Lord (or: put them at [their] side, in the Lord [= Christ or Yahweh]; or: deposited them for the Lord; or: set them along [the path] by the Lord) into Whom they had believed and placed their trust, confidence and loyalty.**

24. **Later, passing through the Pisidian [district], they came into Pamphylia.**

25. **Next, after speaking the Logos (Word; message) in Perga, they walked down into Attalia.**

26. **From there they sailed off into Antioch – the place from where they were given over, to (or: by; for; in; with) the grace and favor of God, into the work which they fulfilled (made full; = fully performed).**

27. **Now coming to be alongside (= present) and after gathering the called-out community together, they began recounting [to them] whatever God did (performed) with them [D reads: with their souls], and that He opened up a (or: [the]) door of faith (trust) to (for: among) the ethnic multitudes (nations; non-Jews).**

28. **So they continued spending not a little time (= stayed a long time) together with the disciples (students).**

## CHAPTER 15

1. **Later, certain men, having come down from Judea, began teaching the brothers that, "Unless you folks should (or: would) get circumcised within (or: by) the custom of Moses [D reads: and should habitually walk (= order your lives) in (by) the custom of Moses], you continue without power to be saved (or: you continue unable to be healed, made whole or returned to the original state and condition)."**

2. **But [p74, A & others: Therefore] with there coming to be no little occurrence of taking positions (making stands in the dissension) as well as of debating, disputing and seeking a resolution [to the question] by (or: with; or: to) Paul and Barnabas, face to face with them, they made arrangements for Paul and Barnabas – and certain others from among them – to now go up unto Jerusalem, to the sent-forth folks and older men concerning the effect of this seeking (or: about this question)**

[D reads: ... face to face with them, for Paul, insisting firmly, continued telling {them} to remain thus, according as they had believed. Yet the men who had come from Jerusalem passed on instruction to them for Paul and Barnabas – and some other folks – to now go up to face the sent-forth ones, even {the} elders, in Jerusalem so that they could have a decision made upon them about this matter in question].

3. **Accordingly (or: Indeed, therefore), after being sent forward (or: = being helped forward [on their journey]; or: being escorted [part way]) by the called-out community, they themselves continued passing through both Phoenicia and Samaria, repeatedly relating in detail the turning about (= the conversion) of the ethnic multitudes (the non-Jews; the [people] of the nations). And thus they continued producing (making; causing; creating) great joy for (in; to) all the brothers (= fellow believers).**

4. **Now on having come to be alongside (= upon arriving), into the midst of Jerusalem, they were welcomely received as part of the group by the called-out community – even the sent-forth folks, including the older men (or: the elders) – and so they recounted (or: reported) whatever (or: as many things as) God had done in accompaniment with them.**

5. **Yet certain men from the sect of the Pharisees – being ones who had believed and were now trusting – stood up out of the midst, [as a group] saying that it continues binding and necessary for them [i.e., the non-Jews] to continue with circumcision, besides to continue to be observing the Law of Moses.**

6. **So the sent-forth folks and older men (or: elders) were gathered together to see about this idea (expressed thought; word; = matter).**

7. **Now after there coming to be much seeking [of a solution], questioning and disputing, Peter – after standing up – said to them, "Men! Brothers! You yourselves continue well versed (standing upon so as to comprehend) that from the days of the beginning God chose among you folks [for] the ethnic multitudes (or: nations; non-Jews) to hear the Logos (Word; idea; message) of the good news (the message of goodness, ease and well-being) through my mouth – and then, to at once trust and believe!**

8. **"And God, One who knows (or: has insights into) the heart by intimate experience, has given evidence for (or: bore witness to; gave testimony in) them in (or: when) giving the set-apart Breath-effect (or: the Holy Spirit) to [D reads: upon] them, just as [He did] to us, also!**

9. **"Furthermore, He made not even one separation of any kind (or: He made a distinction in nothing; or: He makes no dividing decision in even one thing) between**

**both us and them, in (by; to; for; with) faith (trust) at once cleansing (or: purifying) their hearts!**

10. **"Therefore, why are you folks at this time (or: now) continuing to test (or: constantly trying; repeatedly examining and attempting to prove) God [by attempting] to put (place; set) upon the neck of the students (disciples) a yoke which neither our fathers (= ancestors) were, nor we ourselves are, strong enough [even] to pick up, [much less] to carry?**

11. **"But to the contrary, we continue trusting and believing – through the grace and gratuitous favor of the Lord (or: Owner), Jesus [C, D & others add: Christ] (or: which has its source and character in [Yahweh] – Jesus; or: which is the Lord Jesus) – to at once be delivered (or: rescued; saved) in accordance with which manner those people also [are]**

(or: But rather, we ourselves habitually trust to be wholly restored to health and returned to our original state and condition, through the grace which has the character and qualities of Jesus, the Lord – in the same way as those folks [were], also)."

12. **So [D adds: with the older men (or: elders) now accepting and consenting to the things having been spoken by Peter,] the entire multitude became silent, and they began listening to Barnabas and Paul progressively unfolding and leading [the folks] out, [through] a description of whatever (or: however many) signs and miracles (wonders; portents) [which] God did among the ethnic multitudes (or: nations; non-Jews) through them.**

13. **Now after the [time for] them to become silent, Jacob (or: James) [D adds: upon arising] discerningly responded, presently saying, "Men! Brothers! Hear (or: Listen to) me!**

14. **"Simeon led [us] out and unfolded, relating in detail, how God first (or: first of all; in the first [place]) made a visit (and: took an attentive look characterized by complete care) to at one point take from out of the midst of the ethnic multitudes (or: nations; folks who were non-Jews) a people for His Name**

[= as His representatives and for His glory] (or: by His Name [= power and authority]; in His Name [= possession and realm of being]; with His Name [= character and reputation]; to His Name).

15. **"And with this [D reads: thus] the words (or: messages) of the Prophets (= the writings of those who had light ahead of time) continue sounding together in agreement and symphony, just as it has been – and stands – written,**

16. **'After these things I will turn back again (or: return), and I will build back up again (rebuild as a house) the tent (or: tabernacle) of David – the one having fallen down. Then I will build back up again (rebuild as a house) its things having been turned upside down – also I will make it straight and erect again**

17. **'so that the rest of humanity would seek out and earnestly try to find the Lord [= Yahweh] – even all the ethnic multitudes (nations; non-Jews), upon whom My Name has been called on: upon them, continues saying [the] Lord [= Yahweh] – the One constantly doing these things.' [Amos 9:11-12]**

18. **"[These have been] known from an indefinite period of time (from [the] age) by insight and experience.**

[or: with other MSS: "Known in (or: with; or: to; by) the Lord {= Yahweh or Christ}, by intimate experience and insight from the indefinite past, are His deeds and works.]

19. **"Hence (or: Because of which), I myself am now judging and deciding not to continue making it more difficult for, or to be troubling or harassing, the folks from the ethnic multitudes (the nations; the non-Jews) [who] are progressively turning upon (= turning around to) God,**

20. **"however (or: but yet) to send word by a letter to them pertaining to habitually hold themselves away from (constantly abstaining from) the effects of ceremonial pollution from (or: belonging and pertaining to) the idols – as well as from the prostitution ([note: may also have reference to temple idol worship]; or: sexual immorality; [p45 omits this phrase]) – and from [something that was] strangled [i.e., where the blood was not drained out], also from blood**

[comment: these were prohibitions from the Law, in Lev. 17 & 18; D adds: Also, whatever you would not normally want to be happening to yourselves, do not do to others].

21. **"For you see, Moses – from out of [the] original (beginning) generations – continually has folks repeatedly making public proclamation of him, in city after city within the synagogues, being habitually read aloud in correspondence with every sabbath."**

22. **At that point it seemed [good; favorable] to the sent-forth folks and the older men (or: elders), together with the whole called-out community, to send adult men – folks picked out (or: chosen; selected; spoken-forth) from among their midst – into Antioch along with Paul and Barnabas, [namely], Judah – the one normally being called Barsabbas – and Silas (probably = Silvanus), men normally taking the lead among the brothers (= fellow believers),**

23. **after writing [D adds: a letter] by their hand [D adds: presently containing this]: "[From:] The emissaries (sent-forth folks) and the older men (or: the elders) – brothers (or: the older brothers; [other MSS: as well as the brothers {= fellow believers; = your brothers}]),**

**To: The brothers down in Antioch, Syria and Cilicia – to those from out of the ethnic multitudes (nations; non-Jews) – to continue to be rejoicing! (= Greetings!)**

24. **"Since we hear (or: heard) that certain folks going out from among us disturbed (agitated; troubled; perplexed) you folks with words (or: by messages; in thoughts) progressively dismantling (breaking up the camp of; bankrupting by removing the furniture of; remodeling) your inner lives (souls) – to whom we of ourselves gave no distinctive decision, thorough arrangement, determined instruction or assignment –**

25. **"in coming to be like-minded (of one accord; unanimous), it seemed [good; productive] to us, by choosing men out from ourselves, to send [them] to you, together with our beloved Barnabas and Paul:**

26. **"men having given over** (= dedicated) **their souls** (inner lives: will, desire, intellect – and very breath) **over** (= for the sake of) **the Name of our Lord, Jesus Christ** ([the] Anointed One).
27. **"Therefore we have sent off** (dispatched with a mission) **Judah and Silas, and so they themselves are now reporting the same things verbally** (by word) **[to you].**
28. **"You see, it seemed [good; productive] to the set-apart Breath-effect** (or: in the Holy Spirit) **and to** (or: among) **us to have not even one more burden to be placed upon you folks – besides these necessary and essential things:**
29. **"to habitually abstain and hold yourselves away from idol sacrifices** (or: things [i.e., foods] sacrificed to idols) **and from blood,** [omitted by D: and from things that were strangled,] **and from sexual immorality** (fornication; prostitution) **– out from which things, by practice carefully keeping and habitually thoroughly guarding yourselves, you folks will perform well** (be well-engaged; prosper)  
     [D reads: and whatever you do not normally wish or purpose for yourselves to progressively become or to have happen, do not keep on doing to other folks, {and} from which things, in continuously keeping yourselves thoroughly {away}, commit acts of ease and well-being, being folks constantly carried along within the set-apart Breath-effect (or: the holy wind; the Holy Spirit)]. **Be ones having been strengthened and made firm** (= Good health to you)!"
30. **Therefore accordingly upon being released away** (= dismissed), [D adds: in a few days] **these men went down into Antioch and – after gathering the multitude together – they handed the letter [to them].**
31. **So, upon reading [it], they burst into rejoicing at the helpful and encouraging [message] of comfort and relief.**
32. **Both Judah and Silas – they also being prophets – assisted, gave relief to, comforted and encouraged the brothers** (= fellow believers; members) **through much discourse, and they established [them]** (or: they helped and made the brothers to settle and rest upon [the Logos; the Word] through many a word, thought and idea).
33. **Then, having performed a period of time, they were released away – with peace [= shalom] from the brothers – to the folks having sent them off on the mission.**
- [34. missing in most MSS, but D adds: Yet Silas decided to remain on with them, and Judah continued on his way alone unto Jerusalem.]
35. **However Paul and Barnabas continued spending time in Antioch, constantly teaching and repeatedly bring the good news – declaring the Logos (Word) of the Lord** [= Christ or Yahweh]: **the message of ease and well-being – along with many different folks, also.**
36. **Now after some days, Paul said to Barnabas, "In returning** (= retracing our journey), **doubtless we can and should visit and look in on the brothers, city by city, in every one in which we brought the message down, and announced the Logos of the Lord** (or: the Word of [Yahweh]; the idea of the [Christ]), **[to see] how**

**they continue holding [it]** (or: how they progressively have [it]; or: = how they are now getting on)."

37. **However, Barnabas kept on wanting – and stuck with intending – to take along together with [them] also John, the one normally being called Mark.**

38. **Yet Paul kept on thinking it not fitting (of appropriate worth) to continue taking along with them this one – the person having withdrawn from them, away from Pamphylia, and not going together with them into the work** [D adds: into which they were sent].

39. **So there occurred a sharp dispute, with the result for them to at once be pulled apart and disunited from one another. And thus at that point Barnabas, taking along Mark, set sail unto Cyprus.**

40. **But Paul, choosing for himself Silas, went forth from [their] midst, being given over (= entrusted) to the grace and favor of [the] Lord [= Christ or Yahweh; p45, C,E and others read: God] by the brothers.**

41. **And so he continued passing on through Syria and Cilicia, progressively establishing the called-out communities** [D adds: while repeatedly handing over the directives of the elders].

## CHAPTER 16

1. **So [with D: after going through these ethnic (= non-Jewish) countries,] he came down into, and arrived at, Derbe, and then at Lystra – and now consider this! – a certain disciple (student; apprentice) was there, named Timothy – [the] son a faithful (loyal; trusting; believing) Jewish woman, yet of a Greek father –**

2. **who was constantly being attested (or: repeatedly witnessed of, well reported on and recommended) by the brothers in Lystra and Iconium.**

3. **[It was] this man [that] Paul had wanted, and now intended, to go out with him, and so, after taking [him], he circumcised him because of the Jews – the ones presently being in those places – since they had all seen, and were thus aware, that his father was (or: had been) a Greek.**

4. **Now as they continued traveling through the villages and cities, [D adds: they continued heralding and repeatedly dispensing the Lord Jesus Christ to them publicly, with all the boldness and freedom of a citizen, while at the same time] they kept on delivering (or: handing over) to them the effects of the opinions and the decision, [regarding] what seemed appropriate [for them] to be observing and maintaining – which had been decided upon by the sent-forth folks and elders (or: older men) who were in Jerusalem.**

5. **The called-out communities were indeed, therefore, being progressively made strong, firm, solid and stable in the faith (or: in union with the trusting conviction), and they kept on increasing and superabounding in number daily.**

6. **So they went through Phrygia and [the] Galatian province [note: possibly the ethnographic area of the Gauls or Celts who dwelt in North Galatia], having been restrained (or: prevented) by the set-apart Breath-effect (or: the Holy Spirit) from**

**speaking the message** (the Logos; the Word; [D reads: not even one word of God])  
**within the [province of] Asia.**

7. **Now upon coming down [to] Mysia, they made efforts** [D reads: they continued wanting and intending] **to travel on into Bithynia, and then the Breath-effect** (or: Spirit) **of Jesus did not let** (permit; allow) **them.**

8. **So, skirting alongside** (or: bypassing) **Mysia, they went down into Troas.**

9. **Then, during one night, a vision** (or: sight) **was seen by** (or: in) **Paul:** [D adds: as it were] **a certain Macedonian man was standing** [D adds: before him] **and calling him to his side for assistance, and repeatedly saying, "After crossing over into Macedonia, run to us with aid, in response to our cry for help!"** [note: this was a call to come to Europe]

10. **Now as [soon as] he saw the vision** [D reads: Then, being aroused he related the vision in detail to us and we understood.] **we immediately endeavored to go forth into Macedonia, progressively putting [aspects of the vision] together and mutually concluding that God** [D and others read: {the} Lord] **had called to us, to bring them** [D reads: those in Macedonia] **the good news – the message of ease and well-being.**

11. **Therefore, setting sail and putting out to sea, from Troas we followed a straight course** (i.e., were sailing before the wind) **unto Samothrace, but on the following [day we went] to Neapolis,**

12. **and from there unto Philippi, a colony which is a foremost city of [that] part of Macedonia. Now we were within this city, continuing to spend time, for some days.**

13. **And then, on one of the sabbath days, we went forth outside the [city] gate beside [the] river** [Gangites (or: Gargites); about one mile west of town] **where we had been supposing** (or: inferring from custom) **there to be a place of prayer** (may = a synagogue; a place devoted to imparting well-being and to speaking toward things being well). **And so, after sitting down, we** [note: implies each of the four men] **began speaking to the women being come together [there].**

14. **Then a certain woman named Lydia – a seller** (or: dealer) **of purple fabrics, from the city of Thyatira, [and she was] a woman who stood in awe of God**

[D\* reads: the Lord (= Yahweh, or, Christ); note: = a convert to Judaism, or, a "God-fearer;" the word was also used to designate a group (including males and females) separate from proselytes and native Jews, yet enrolled as members of a synagogue] **– began hearing and continued listening, whose heart** (core of her being) **the Lord** [= Yahweh, or, Christ] **at once completely opened up** (or: opened back wide) **to continue holding to, attentively accepting and being devoted to the things being presently and progressively spoken by** (or: under) **Paul.**

15. **Now as soon as she had been immersed** (or: baptized) **– along with** [D adds: all] **her household – she at once called [them] to her side, saying with entreaty, "Since** (or: If) **you men have separated me and decided** (judged) **me to be trusting in the Lord** (or: faithful to the Lord; full of faith by the Lord [= Christ or Yahweh; D

reads: God]), **upon entering into my house, continue remaining** (abiding; dwelling)."  
**And thus she strongly urged us [to accept her hospitality].**

16. **Once it happened, during our going our way unto the place of prayer** (= synagogue; or: the place devoted to imparting well-being and to speaking toward things being well), **[that] a certain servant-girl** (or: maid) – **continuously holding a python spirit**

(or: repeatedly having a python breath-effect; = a serpent attitude and orientation; = an animistic practitioner; [note: in Greek mythology, Python was a giant snake guarding the oracular sanctuary at Delphi until slain by the god Apollo; later, the term came to refer to divination, ventriloquism and oracular spirits]) **suddenly comes to meet with us** (or: comes from under to confront us face to face), **who, by habitually performing many acts of the craft of divining, fortune-telling and casting spells, had been consistently providing a steady source of income for her owners** (or: masters; lords).

17. **This girl, repeatedly following Paul and [the rest of] us down [to the river], kept on crying out and shrieking, constantly saying, "These people** (or: humans) **are slaves of the Most High God [= El Ha Elyon], who are constantly and progressively bringing the news down and are announcing to you folks** [other MSS: to us] **a way** (or: path) **of safety and deliverance** (or: health, wholeness and salvation)."

18. **Now she kept on doing this for many days. So, being thoroughly wearied and exasperated [from this], and finally turning around [toward her], Paul says to the breath-effect** (or: spirit; or: said in and by the Breath-effect and Spirit), **"I am now giving a directive to you** (or: passing on an announcement for you) – **within and in union with [the] Name of Jesus Christ** (or: the Anointed Jesus) – **to go out and away from her at once!" And thus, it went out that very** (or: same) **hour** [D reads: it went out at once].

19. **Well, her** [D reads: the servant-girl's] **owners** (masters), **upon seeing** (or: perceiving) **that the expectation of their business** (= the source of their income) **went out from the midst** [D reads: had been deprived from them which they had been having through her], **after seizing Paul and Silas, they forcibly dragged [them] into the marketplace [and] before [the station of] the authorities** ([city] rulers).

20. **And so, after leading them forward to the civil magistrates, they said, "These men, being** (or: belonging to; making a beginning as) **Jews, continue completely stirring up** (or: are repeatedly bringing forth a disturbance [in]) **our city!**

21. **"Furthermore, they are habitually bringing down an announcement of customs which are not normal, right or allowed for us to habitually accept and embrace at our sides, nor to continue doing or practicing, [we] being Romans."**

22. **Then the crowd rose up together, [with D: taking a stand in attack] against them** [with D: repeatedly crying out against them], **and the civil magistrates, after stripping** (or: ripping) **off the cloaks and outer garments from them, began giving orders to proceed beating [them] with rods.**



23. **Besides imposing** (inflicting) **on them many blows** (or: stripes), **they threw them into jail** (or: prison), **passing along instructions to the jailer** (or: prison guard) **to continue keeping them guarded securely,**

24. **who, upon receiving such an order, cast them into the more interior prison** (or: jail), **and then fastened their feet into the wooden stocks.**

25. **Now at about midnight, Paul and Silas, continuing in thinking toward the situation going well** (or: praying; imparting words with a focus on ease and well-being), **began singing hymns** (or: praise and festive songs) **[to] God** (or: were continuing on by creating odes [about] God). **So then, the prisoners kept on attentively listening [to what came] from them.**

26. **Now suddenly and unexpectedly, a great** (or: violent) **shaking** (= an earthquake) **occurred so that foundations of the prison** (the place of the bound ones) **were caused to move to and fro** (made to totter and be rendered unstable). **So now, instantly for use, all the doors were at once opened and the bonds of everyone were loosened** (allowed to go up or back so as to relax and be slack; [D reads: unfastened]).

27. **So the guard of the bound ones** (the jailer; the warden), **coming to be awakened** (aroused out of sleep) **and having seen the doors of the prison being opened up** (= standing open), **on drawing [his] sword was about to proceed in killing himself, continuing in assuming – from what normally happens – the prisoners to have fled out** (escaped).

28. **But Paul shouted in a loud voice, saying, "You should perform nothing bad to** (or: on) **yourself** (or: May you execute nothing worthless for yourself; = Don't harm yourself) **– we are all in here!"**

29. **So, after asking for lights, with a leap he rushed into [their] midst, and then coming to be in the midst of a tremble** (or: inwardly trembling), **he fell down toward** (or: prostrated to; [D adds: the feet {of}]) **Paul and Silas.**

30. **Next, after leading them outside** [D adds: and upon securing the rest {of the prisoners}], **he said to them, "Sirs** (or: [My] lords; Masters) **what is it now necessary for me to continue doing or keep on performing so that I can be kept safe** (or: rescued)?"

31. **So these men said, "At once place your trust and confidence upon the Lord Jesus** (or: the Master, Jesus), **and then you as well as your household will be kept safe** (or: rescued and kept from trouble or danger [from the consequences of these events])."

32. **Later, they spoke God's** [other MSS: the Lord's {= Christ's or Yahweh's}] **Word** (or: God's idea and thoughts; God's Logos; God's message) **to him [and] to all the folks within his house** (or: household), **together.**

33. **Then, taking them along in that very hour of the night, he washed [the bruises from] the blows, and bathed [their] stripes. Next he himself was immersed** (baptized), **along with all his folks** (= family, or, those belonging to him; [p45 reads: his whole house]), **instantly and effectively.**

34. **Besides this, leading** (or: bringing) **them up into the house, he placed beside [them] a table** (= fed them a meal). **Then, having put faith and trust in** (or: on) **God, he expressed extreme gladness, leaping and skipping in ecstatic delight, along with all the household.**

35. **Now, with it becoming day, the civil magistrates dispatched the constables** (those who had the rods: both an emblem of the office, as well as a means for executing the judgments of the magistrates), **saying [to them], "Release those men."**

[D reads: At daybreak, the civil magistrates came together at that time into the market place, and recalling the earthquake which had happened, they became afraid and so dispatched the court-officers, who said, "Release those men."]

36. **So the guard of the bound ones** (the jailer; the warden) **reported back these words to Paul: "The city magistrates have sent off [a message] to the end that you men should be released. At this time, therefore, upon going out, be going your way in peace."**

37. **Yet Paul affirmed to them, "After lashing** (or: beating) **us in public, uncondemned** (or: not having gone through a legal trial) **– men who are Romans – they threw** (cast) **[us] into prison** (or: jail)! **And now they are proceeding in throwing us out secretly and unnoticed? No indeed! To the contrary, upon coming [here], let them themselves lead us out!"**

38. **So the constables reported these sayings back to the city magistrates. Now they grew fearful upon hearing that they were Romans,**

39. **and then, after coming, they entreated them, calling them to their sides. Next, having led them out [of the prison], they kept on asking [them] to go off, away from the city.**

[D reads: and so, upon arriving unto the prison – accompanied by many friends – they entreated them to go forth, saying, "We were not aware (had no personal knowledge) of the situation regarding you folks, that you are just men (men of blameless character)." And so, having escorted them out, they entreated them, saying, "Go forth out of this city, otherwise folks may gather together again and turn on you, repeatedly shouting threats against you."]

40. **So then, after coming out of the prison** (or: jail), **they went unto [the home], to face and be with Lydia. Then, upon seeing the brothers** (= fellow believers), [D adds: they fully related everything that {the} Lord did for them {and}] **they called [them] to their sides, encouraging them. Later they departed** (went out [of the city]).

## CHAPTER 17

1. **So after making their way through Amphipolis and then Ampollonia, they came into Thessalonica – where there was a synagogue of the Jews.**

2. **Now corresponding to the custom having been normally practiced by Paul, he went into [their] midst to face them** (= to join their meeting), **and thus, upon three [consecutive] sabbaths he laid out thoughts and ideas to them through reasoning from the Scriptures** (or: he held thorough discussion with them from out of the writings; he led a dialogue through [a path] from the midst of the Scriptures for them),

3. **thoroughly and progressively opening [them] up and repeatedly placing [them] side-by-side** (= explaining and setting forth proofs) **that it had continued binding and necessary for the Anointed One** (the Christ) **to experience, and at some point to suffer, but then to rise** (stand back up again) **from out of the midst of dead folks – and [saying] that "This Jesus, Whom I myself am now fully announcing to** (or: progressively publishing down among) **you folks, is the Anointed One** (the Christ)."

4. **And so certain folks from among them were persuaded and became convinced – including a great multitude of reverent** (or: "God-fearing") **Greeks** [i.e., those who, without becoming "Jews," attended the synagogue to worship the true God], **as well as not a few of the leading women [of the city]** (or: first-[ranking] women; = women of the upper class or aristocracy) – **and thus had their lot cast with Paul and Silas.**

5. **Now the** [D adds: unpersuaded; unconvinced] **Jews, becoming jealous and taking to themselves certain worthless men** (= degenerates) **from the market-place loafers** (ones who are idle and hung out on the streets) **as associates and forming a mob, began starting a riot in the city. Then, after assaulting the house of Jason** [note: probably Paul and Silas' host], **they continued in seeking to lead them before the populace** (or: into the midst of mob).

6. **Yet upon not finding them, they began violently dragging** (or: forcefully trailing) **Jason and certain brothers before the city rulers** (or: officials), **repeatedly yelling, "The people that are causing the inhabited areas of the Empire to be roused up out of its situation** (or: are inciting tumults and insurrections in the State; or: = are upsetting the inhabited land, causing folks to get up and take a stand) – **these folks are now present in this place also;**

7. **"men whom Jason has received under [his roof] and has shown hospitality! And yet all these people are constantly practicing and committing [acts; things] contrary and in opposition to the decrees of Caesar, repeatedly saying there to now be a different king: Jesus!"**

8. **So they stirred up** (unsettled; agitated; shook together and threw into confusion) **the crowd and the city officials (rulers) [that were] presently listening and hearing these things.**

9. **And so, after receiving sufficient security** (or: obtaining enough bail; taking considerable bond) **from Jason and the rest, they released them.**

10. **So then the brothers** (= fellow believers) **immediately sent both Paul and Silas out, by** (or: through [the]) **night, into Berea, who, upon arriving unto the synagogue of the Jews, continued being away [there].**

11. **Now these folks were** (or: existed being) **more noble** (well-born; = noble-minded and having the character that comes from being raised in a good family) **than those in Thessalonica. [They were] folks who received and welcomed the Logos** (the Word; the message; the idea) **with all eagerness** (rushing forward), **repeatedly examining again, separating back and sifting up and down the Scriptures – day by day – to determine if these continue having it thus** (or: holding it in this way).

12. **Indeed, therefore, many from out of their midst trusted and believed – and from the respectable** (those who had good form, decorum, manners and propriety; reputable; may = prominent and influential) **Greek women and men, not a few** [D reads: a considerable number became loyal].

13. **Now as soon as the Jews from Thessalonica came to know** (or: learned) **that the Logos of God** (or: God's Word and message) **was proclaimed by** (or: brought down as a public announcement under) **Paul in Berea also, they came there as well, repeatedly shaking** (agitating) **and stirring up** (disturbing) **the crowds** [D adds: not ceasing].

14. **So at that point, the brothers immediately sent Paul out from [their] midst, to continue traveling away – as far as the sea. Other than this, both Silas and Timothy remained there, under cover yet persevering and supporting [the situation].**

15. **Now the folks progressively conducting Paul brought [him] as far as Athens. Then, after receiving** [D adds: from Paul] **a directive to Silas and Timothy that they should come to him as quickly as possible, they departed** (they were progressively forth from the midst [of that place]).

16. **Yet during Paul's waiting for them and progressively taking in [the scene] from the midst of the people and the situation within Athens, his breath-effect** (spirit) **began being progressively on edge** (sharpened; thus: irritated or incited) **within the midst of him, while being a spectator and steadily observing the city being full of idols**

(or: as he was progressively beholding the city [which] was continuously existing in a state of being sunken down in idolatry; or: repeatedly noticing the city as being [held] down in concepts of external form and appearances, as well as being followers of perceptions).

17. **Consequently, he began to reason and dialogue** (hold discussions) **with the Jews and with the reverent, religious folks, within the synagogue, and then, day by day in the marketplace, to those happening along** (or: toward people whom he is happening to meet, at the side).

18. **Now certain folks – both of the Epicurean and of the Stoic philosophers – began throwing [comments; thoughts; ideas] together to** (or: took to conversing with; were intermittently tossing remarks at) **him, and some had been saying, "What could this seed-collector** (= a bird that picks up scraps in the market place or fallen seeds in the field; = a chatterer who gathers scraps of knowledge and repeats trifling things) **now possibly intend** (or: want) **to continue saying?" While others [said], "He seems to be an announcer of** (publisher for; one putting forth a case about) **foreign** (or: alien; strange) **demons** (Hellenistic concept and term: = animistic influence; here may refer to foreign divinities), **because he had been announcing the message of goodness** (ease and well-being): **Jesus and the resurrection!**

19. **So** [other MSS: Along with this; D adds: after a few days,] **after taking a hold on him, they brought [him] up on the Areopagus** (or: a meeting of the council of the

Areopagos [a body similar to a municipal or colonial senate]), **various ones saying, "Are we able (or: Can we) get to know what this fresh, new teaching [is] which is being repeatedly spoken by you?**

20. **"For you see, you continue importing into our hearing some things being presently strange and foreign. Therefore we are now wishing and intending (we are resolved) to personally know and experience (or: gain insight about) [what] these certain things are progressively intending (purposing; resolving) to be."**

21. **In fact, all Athenians and the foreigners repeatedly being temporary residents (or: sojourners; folks continuing as resident aliens) were habitually spending leisure time (or: good opportunities; seasons of ease) [invested] into nothing different than to be saying (or: telling) something or to be hearing (or: listening to) something fresher and newer (= the latest novelty).**

22. **So Paul, being made to stand in the middle of the Areopagus, affirmed [to them],**

**"Men (some scholars suggest that this term = Ladies and Gentlemen), Athenians! I continue watching and observing you people as [being] most reverencing of the animistic powers (or: more religious than usual in regard to the fear of demons [Hellenistic concept and term: = animistic influence] and unseen forces),**

23. **"for while passing through, and then continuing in contemplation during carefully observing one after another of your religious objects (items of reverence, veneration, devotion and worship), I also found an elevated spot within which it had been inscribed, 'To (or: For) an Unknown (or: Unknowable) God.' To Whom then, while continuing ignorant, you make it a habit to give reverent worship and dutiful support, this One am I myself presently announcing (bringing down a clear proclamation of) to you folks (or: Therefore, to what you people continue unknowingly giving godly devotion, this same One do I myself continue publishing among you).**

24. **"The God making (forming and constructing) the ordered system and arrangement of the universe, and all the things within it – this One continuously being from the start: Lord of heaven and of earth (or: this Owner and Master, repeatedly and progressively being the subsisting and originating source, the under-beginning, of sky and land) – is not now (or: habitually) taking up residence within handmade shrines, sanctuaries or temples!**

25. **"Neither is He continuously provided for, attended or habitually served by human hands – as constantly being in want, or having a need, of something – He Himself being the One constantly giving to all people (or: all things) life and breath and all things (or: everything; the whole [universe])!**

26. **"Besides this, He made (formed; or: constructs) from out of one [man, or, source; D and other MSS add: blood] every ethnic group of mankind, to continue dwelling (or: to be repeatedly residing) upon all [the] face of the earth (or: land) – while setting a boundary for (or: defining; determining; specifying) [the] seasons and fitting situations (or: opportunities) which have been set and arranged with [predetermined] aspects (or: facing toward [specific purposes]), as well as [the] limits and bounds of their dwelling place (residence; habitat) –**

27. **"[D adds: most of all] to be continuously seeking God [D reads: the Deity], since really, in fact, they could feel about and grope, and then at some point might (or: possibly) find Him! And, to be sure, [He] is continuously being an Originator (or:**

He is constantly subsisting, being inherently [the] Under-beginner) **not far away** (or: a long distance) **from each one of us!**

28. **"For you see, within the midst of and in union with Him we continuously live** (or, as a subjunctive: could be constantly living), **and are constantly moved about and put into motion, and continue existing** (experiencing Being). **Even as certain of the poets down among you people have said,**

**'You see, we are also a family of the One** (or: we even continuously exist being a race whose source is the One; or: we also are His species and offspring; we are even a family which is composed of the One and which is the One).'

29. **"Therefore, continuously and inherently subsisting from under a beginning, being God's family** (a species of God; a race whose source is God; [the] kind of being having the qualities and characteristics of God; [the] offspring birthed from God), **we continue indebted** (or: we ought) **not to from custom be habitually presuming or inferring the Deity** (or: the Divine Nature) **to be like gold or silver or stone – an engraved or sculpted work of art or craftsmanship, or even of human inner rush of emotion, passion or sentiment.**

30. **"Indeed then, upon looking over, seeing above and perceiving on behalf of [D reads: taking no notice of] the times of this ignorance, in regard to the present conditions and situations, God is presently and progressively passing along** [other MSS: bringing back] **this announcement to mankind** (or: for humanity): **all people** (or: every human) **everywhere are** (or: is) **to be progressively changing [their] thinking and continue with a changed mindset!**

31. **"In accord with that, He set** (or: established) **a Day within which He is progressively about to continue separating and deciding about** (or: judging) **the inhabited area [of the Empire] in fairness and equity** (in union with rightwised relationships for making things right and in accord with the Way pointed out) – **within a Man, [D adds: Jesus,] Whom He definitely marked out, furnishing faith to all people** (providing trust and assurance for all mankind; tendering loyalty in all) **by raising Him back up from the midst of dead ones."**

32. **Now upon hearing [of] a resurrection of dead people, indeed, some folks began sneering and mocking, yet others said, "We will listen and hear from you about this again, also."**

33. **Thus** (or: Under these circumstances), **Paul went out from the midst of them, yet certain men** (or: ladies and gentlemen) **trusted and believed – being glued** (joined; attached; welded) **to him,**

34. **Among whom [were] also Dionysius, the Areopagite** (a member of the court of Areopagus), **and a woman named Damaris, as well as different folks together with them.**

## CHAPTER 18

1. **After these events [and] having been separated from out of Athens, Paul came into Corinth.**

2. Then, upon finding a certain Jew named Aquila – a native of Pontus recently having come from Italy along with Priscilla, his wife, because of the order that Claudius [Caesar] had carefully arranged to be prescribed for all the Jews to progressively be separated from Rome – he [D reads: Paul] came to them,

3. and, because of [his happening] to be by occupation practicing a like craft – you see, they were tentmakers by trade – he continued staying (remaining; dwelling) at their side (or: with them) [and] they continued working [together] [p74, Aleph2, A, D and others read: he began working {there}].

4. Now he continued dialoguing and reasoning in the synagogue on every sabbath, [and] was repeatedly persuading and convincing both Jews and Greeks.

[D reads: Now repeatedly going his way into the synagogue on every sabbath, he continued holding discussions and habitually implanting the Name of the Lord Jesus and repeatedly persuading and convincing not only Jews but also Greeks.]

5. So, as both Silas and Timothy came down [D reads: arrived] from Macedonia, Paul continued being held together by the Logos (or: was constantly being compressed, so as to be confined, in the Word; or, as a middle: held himself focused on and attuned to the message), repeatedly witnessing and progressively giving evidence to the Jews [for] Jesus to be the Christ (= certifying that Jesus is the Anointed One [= the Messiah]).

6. But with their constantly setting themselves in face to face battle array for opposition against [him] and then repeatedly speaking abusively [to him], while suddenly shaking out [his] garments [note: a symbolic act denoting disassociation], he said to them, "Your blood [is] upon your head! I myself [am] clean (= I have no blame in this situation, and am not responsible for your lives). From now on I will be going unto (or: into the midst of) the ethnic multitudes (the nations which are non-Jews)."

7. And so, walking across [town] from that place [D reads: from {the residence of} Aquila], he came unto [the] house of (= [the] home belonging to) a certain man named Titus Justus, who by way of life stood in awe of God (= a convert to Judaism, or, a "God-fearer"), whose house had a common wall, or boundary, with (or: was adjoined or adjacent to) the synagogue.

8. Now Crispus, the presiding member (or: leader; ruler) of the synagogue, put his trust in and believed by and in the Lord [= Christ], along with his whole household. Furthermore, many of the Corinthians, continuing in hearing [the message], began trusting and believing, and, one after another, were being immersed (baptized).

9. Now at one point, through a vision during [the] night, the Lord [= Christ or Yahweh] said to Paul, "Stop being caused to fear. To the contrary, keep on speaking; and you should not at any point become silent,

10. "because I, Myself, am with you, and not even one person will set himself upon (= assault; attack) you with the intent to treat you badly (harm you; behave in a

worthless manner to you; injure or ill-treat you), **because within this city there are many people in Me** (or: for Me; with Me)."

11. **So he took a seat** (as a teacher) **and was seated** (= installed) [D adds: in Corinth] **one year and six months, habitually teaching the Word and message of God in the midst of them** (or: among them).

12. **Now while Gallio** [brother of Seneca, Nero's tutor] **was being [the] proconsul** (regional governor) **of Achaia, the Jews**, [D adds: after talking together,] **with one accord and like rushing-passion, took a stand down upon** (or: made a concerted assault on) **Paul and**, [D adds: laying hands on {him},] **led him up on the raised public platform where legal cases were tried** (the dais), **[before Gallio],**

13. **one after another** [D adds: repeatedly shouting in complaint and] **saying, "By persuading folks back [to a different belief], this person continues inducing the people to habitually worship and show reverence to God [in a manner that is] to the side of the law** (or: = outside the law; = in illegal ways; or: = against the Torah)."

14. **But then, at Paul's being about to be opening up [his] mouth, Gallio says to the Jews, "O Jews! If this were actually the result of something unfair** (inequitable; injurious; contrary to what is right; or: = a violent crime), **or the effect of a worthless act of villainy** (e.g.: fraud; unscrupulousness; reckless action), **in accord with reason** (or: corresponding to [such] account) **I would hold myself back and tolerate you people** (or: your [issue and behavior]).

15. **"Yet since it is the results of questions and controversies concerning a word** (or: a message; a thought; an idea) **and names, or even a law or custom of that which relates to you people, you yourselves will be seeing [to it]! I myself am neither wishing nor intending to be a judge of these matters!"**

16. **Then** (or: And so) **he drove them away from the court** (the elevated public platform; the dais).

17. **So** (or: Then) **they all, after suddenly grabbing Sosthenes, the [current] presiding leader** (or: chief ruler) **of the synagogue, began beating [him] in front of the court area** (the dais). **And yet no one of these things came to be a concern or was of interest to** (or: for) **Gallio.**

18. **Now Paul, after remaining** (or: staying on) **yet a considerable number of days face to face with the brothers** (= fellow believers), **upon separating himself and saying good-bye proceeded to sail forth unto Syria – Priscilla and Aquila also with him – shearing [his] head** (cutting his hair in the manner of shearing a sheep) **in Cenchrea, for you see, he continued holding** (or: having) **a good thought for well-being** (or: a prayer which he claimed; or: a vow).

19. **So they came down opposite unto** (or: arrived into the midst of) **Ephesus and** [D adds: on the next Sabbath] **he left those folks there, yet he himself, upon entering into the synagogue, had dialogues and reasoned with the Jews.**

20. **Yet at their repeated asking [him] to stay on more time** [D and others add: with them], **he did not nod in consent,**

21. **but rather, upon arranging for himself to be off** (or: away) **while saying good-bye and saying,** "[D and others add: Now it continues binding for me to by all means do (or: perform) the feast – the one periodically coming into Jerusalem, but] **I will come**



back again to you folks, God's continuing in willing and intending [it]," he set sail from Ephesus.

22. Then, after coming down into Caesarea and walking up [to be] one after another greeting and embracing [the folks of] the called-out community, he walked down into Antioch.

23. And then, after creating (or: doing; = spending) some time [with the folks there], he went forth, passing consecutively through the Galatian province and the Phrygia, progressively setting and establishing [D and others read: further establishing] all the disciples (students).

24. Now a certain Jew named Apollos came down unto (or: arrived into the midst of) Ephesus, a native of Alexandria – an adult man of reason, thought, and a gifted speaker (or: a learned and eloquent man) being able and powerful in the Scriptures.

25. This man was one having been orally instructed in the way (or: path) of the Lord [= Yahweh], and continuing boiling hot (= fervent) in (or: by; for; with) the Breath-effect (the Spirit), he kept on speaking and teaching accurately the things concerning (or: about) Jesus – continuing being versed in and acquainted with only the immersion (or: baptism) carried out by John.

26. More than this, this person started to be consistently speaking boldly, as with the right of a citizen, within the synagogue. So after hearing him, Priscilla and Aquila took him to themselves and more accurately exposed (or: expounded; set out from the midst) God's Way (or: path).

27. Now at his continuing in desiring and intending to pass through into Achaia, the brothers (= fellow believers), themselves promoting and encouraging [him; or: it], wrote to the disciples to, from acceptance, welcome and receive him – who, upon coming to be at [their] side, in giving much help threw himself [into the work] with the folks having trusted and believed through the grace and favor,

28. for he, at full stretch and with intense vigor, began thoroughly reasoning the case down to a conclusive proof to the Jews, publicly, by [p38 and D add: continuously reasoning and] progressively giving a complete demonstration (or: a full exhibition) through the Scriptures [for] Jesus to be the Christ (the Anointed One; = the Messiah).

## CHAPTER 19

1. [D and p38 read: Now upon Paul's desiring – according to {his} personal wish and intent – to continue traveling into Jerusalem, the Breath-effect (or: Spirit) told him to be progressively turned back into Asia]. So it happened during the [occasion] for Apollos to be within Corinth, [that] Paul, passing through the upper parts (= mountainous or highland regions; or: = by an inland route), came down into Ephesus. Then, upon finding certain disciples, he said to them,

2. "Since trusting, believing and being loyal, did you folks receive [the] Set-apart Breath-effect (or: Holy Spirit; or: a holy spirit and attitude)?" Yet these [said] to him, "To the contrary, we have not even heard if there is (or: exists) a Set-apart Breath-

**effect** (or: Holy Spirit; or: consecrated spirit and attitude; [D\* and p38 read: we have not so much as heard of any one's receiving a holy spirit])."

3. **So he said, "Into what, therefore** (or: then), **were you folks immersed** (or: baptized)?" **And they said, "Into the immersion that originated with** (or: which had the character of and pertained to; which was carried out by) **John."**

4. **Yet Paul said, "John immersed** (or: baptized) **[into] an immersion** (a baptism) **of a change of thinking for the people, repeatedly saying that they could and should at once put their trust in, believe and place loyalty into the One progressively coming after him – that is, into Jesus."**

5. **Now, upon hearing [this], they were at once immersed** (or: baptized) **into the Name of the Lord Jesus.**

6. **Then, after** (or: during) **Paul's placing [his] hands upon them, the Set-apart Breath-effect** (or: the Holy Spirit) **came** [p38 and D read: immediately fell] **upon them and they began speaking in languages** (or: with tongues), **and then began** (or: and continued) **prophesying** (speaking light ahead of time and in front of people).

7. **There were about twelve adult men, [in] all.**

8. **Now upon entering into the synagogue,** [D adds: in union with great power and ability] **he began speaking publicly with the boldness and freedom which comes from citizenship – making this a habit for about three months – repeatedly holding discussions while thoroughly laying thoughts out with reasonings, as well as habitually seeking to persuade and endeavoring to convince** [folks; other MSS read: {about} things], **concerning the reign of God** (or: about God's kingdom; sovereign influences and activities which are God).

9. **Yet, as certain folks were being progressively dried up and began to be made hard and stiff, they continued unconvinced** (unpersuaded) **and began being uncompliant and obstinate, repeatedly speaking bad, worthless and malicious things about the Way before the crowd** (or: multitude) [D adds: of the ethnic groups (or: nations). At that point,] **immediately withdrawing from them, he set boundaries to separate the disciples** (the folks who were learning) **away from [them], continuing in daily holding discussions while thoroughly laying thoughts out with reasonings** [D adds: from eleven o'clock in the morning until four in the afternoon] **in the school** (or: lecture hall or auditorium; or: place for leisure) **of** (or: belonging to) **Tyrannus.**

10. **Now this took place for two years, so that all the folks permanently living in** (or: normally inhabiting) **[the province of] Asia [had the chance] to at some point listen to and hear the Logos of the Lord** (or: = Christ's Word; or: [Yahweh]'s thought and idea; or: the message about, and which is, the Lord) – **both Jews and Greeks.**

11. **More than this, God kept on performing** (or: continued making and constructing) **uncommon** (or: extraordinary; what one doesn't experience every day) **abilities and expressions of power through the hands of Paul,**

12. **so that even sweat cloths** (or: face cloths; handkerchiefs) **or workman's** (or: servant's; artisan's) **aprons from the surface or proximity of him** (= from his skin or having grazed his body) **came to be periodically carried away [and placed] upon the folks being habitually without strength** (= weak; infirm; ill; sick; incapable), **even**

**thus to cause the sicknesses and diseases to be transferred away from them** (or: to be changed and transformed so as to be other than they were, and be away from them), **and furthermore to cause the miserable spirits** (or: the breath-effects and attitudes which cause pain, bad conditions, unsoundness, wickedness and evil) **to journey out of the midst** (or: to progressively travel out and depart), **one after another.**

13. **So certain folks who were a part of the constantly wandering** (or: periodically roving; habitually vagabond) **Jews – being practicing exorcists** (folks who exacted or administered oaths; people who pronounced incantations) – **also took in hand** (= ventured; undertook) **to be repeatedly naming the Name of the Lord Jesus upon folks continuing in having miserable spirits** (breath-effects or attitudes which bring pain, bad conditions, unsoundness, wickedness and evil), **habitually saying, "I am now administering as an oath upon you folks** (or: adjuring and solemnly charging you people by) **the Jesus whom Paul is now repeatedly proclaiming** (publicly heralding)!"

14. **Now there were seven sons of a certain Sceva** (or: Sceuas), **a Jewish chief priest, repeatedly performing this** [D and p38 read: desired to do this].

15. [D and p38 add: They continued having a habit (or: custom) such as these things, to proceed in performing an exorcism. And so, upon entering to face the person affected by a demon (a Hellenistic religious word and concept), they began to repeatedly have the Name called upon, repeated saying, "In union with {the} Jesus, whom Paul continues preaching, we are now commanding and passing along this announcement to you, to come (or: go) out at once!"] **But making a discerning reply, the miserable spirit** (or: the malicious and mischievous breath-effect) **said to them, "Indeed, from experience I recognize and have insight about Jesus, and I am learning of, and becoming increasingly acquainted with, Paul, but now who** (or: what [sort of] men) **are you folks?"**

16. **And then suddenly leaping** (springing like a panther) **upon them, the man within whom was the miserable breath-effect** (the bad spirit or attitude) – **in coming down as master and owner of both of them** (= two at a time; or, thus: = all of them, one after another) – **exerted [his] strength down on and against them** (= prevailed over them), **with the result that, naked and having been wounded and traumatized, [they managed] to make an escape** (to flee out) **from that house.**

17. **Now this [incident] came to be known to** (or: by) **everyone – both Jews and Greeks – normally residing in Ephesus. And so fear fell upon them all, and then the Name of the Lord Jesus began becoming great and continued enlarging.**

18. **More than that, many of the folks having believed, trusted and come to be full of faith and loyalty, continued coming, one after another, constantly making open confession** (speaking out agreement) **and continuing in reporting again their practices in public announcements.**

19. **So a considerable number of the folks practicing the meddling arts** (acts or works concerning [other folks]; things that work around [nature or people]; = sorcery or magic arts), **after bringing together the scrolls, began burning [them] down** (= up) **in the sight of all** (or: before everybody). **Then folks calculated the prices** (or:

values) of them and they found [them worth] fifty thousand [pieces] of silver (= a day's wage per piece of silver).

20. **Thus, down with force and in accord with [the] might of the Lord [= Yahweh, or, Christ], the Logos (Word; idea and message) continued growing and increasing – and It increasingly exerted strength so as to prevail.**

21. **Now as these things were being fulfilled (or: made full), Paul put himself in the attitude (or: set himself in union with the Breath-effect; or; placed within the spirit for himself [the intent]) to continue journeying into Jerusalem – after passing through Macedonia and Achaia – saying, "After the [situation] occurs [for] me to come to be in that place [i.e., Jerusalem], it continues binding and necessary for me to see Rome at some point, also."**

22. **So after sending off Timothy and Erastus – two of the folks normally giving him attending service (= two of his assistants) – on a mission into Macedonia, he himself held on [for] a period of time (= stayed longer), [eventually passing deeper] into the [province of] Asia.**

23. **Now corresponding to that particular situation [in Ephesus] (or: Now during that season) there occurred no slight disturbance (agitation; trouble) about (or: concerning) the Way.**

24. **You see, a certain silversmith named Demetrius was habitually furnishing a continual supply of no small working profit (or; trade; business for gain; income) to (or: for) the craftsmen (or: artisans) – by constantly making silver temples (or: shrines) of Artemis –**

25. **whom convening into a crowded body (or: assembly) – as well as the workers and laborers involved with such things (= workers in similar trades) – then says, "Gentlemen! You men continue well knowing and habitually stand upon [the fact] that from out of this trade (vocation; business) is prosperity (a good means of passing through life; = wealth and a high standard of living) for us.**

26. **"And yet, you folks continue as spectators, gazing with contemplation, and you are constantly hearing that not only in regard to Ephesus, but as it pertains to nearly all of the [province] of Asia, this Paul, by persuading, caused a considerable crowd to change positions and stand with a changed opinion, now continually saying that they are not gods which are periodically coming into being (or: existence) by means of [people's] hands.**

27. **"Now not only this, but the part for us (= the trade done by us) is now progressing in danger (or: peril) to come into discredit (refutation and disrepute), but further, even (or: also) the temple of the great goddess Artemis will come into being logically considered nothing, and reckoned of no account. Besides this, her magnificence – which the whole [district or province of] Asia and the inhabited area [of the empire] continues adoring with godly fear and worship – also proceeds in being about to be progressively pulled (or: brought) down and demolished."**

28. **Now at hearing these things and coming to be full of rushing and violent emotions (or: impetuous passion leading to indignation and fury) [D adds: then (or:**

while) running (or: dashing; rushing out forward) into the street], **they began crying out, one after another repeatedly saying, "Great [is] Artemis of [the] Ephesians!"** (or: they continued making exclamations of entreaty, constantly saying, "O Great Artemis of Ephesus!")

29. **So the city came to be filled with the confusion that comes with the actions of a disorderly mob** [D reads: And thus the whole city was being poured together with the sense of shame and disgrace]. **What is more, with similar emotions and passion they rushed headlong** (or: stampeded) **into the theater, having suddenly and violently seized and drug away Gaius and Aristarchus – the Macedonian traveling companions of Paul** (or: folks traveling abroad with Paul).

30. **Now at Paul's persistent desiring and intending to go inside unto the people of the local society, the disciples** [D: began preventing (hindering)] **[and] continued not letting him [do so].**

31. **Moreover, even some of the annually elected officials who presided over and funded the public games and religious festivals in the province of Asia** [note: called Asiarchs, they acted as high priests of the cult of the goddess Roma, and of the Emperor cult], **being friendly to him and having affection for him, were sending [word] to him, continuing in offering assistance, as well as entreating him** (= kept on insisting for him) **not to give himself unto the theater** (or: not to venture into the theater).

32. **Indeed, other folks then kept on crying out some other thing – for you see, that called-out group was one having been commingled into a state of confusion, and the majority had not seen, and were thus unaware of, what reason or account they had come together.**

33. **So folks of the Jews, thrusting him forward, together made Alexander stand out of the crowd. Thus now Alexander, gesturing** (or: motioning) **downward with [his] hand, was wanting and intending to be defending himself to the people** (or: populace).

34. **Yet upon recognizing** (or: coming to clearly know) **that he is a Jew, one voice was birthed** (= arose) **forth from the midst of all of them, [like a flock of gulls] continuously crying out for about two hours, "Great [is] Artemis of [the] Ephesians** (or: O Great Artemis of Ephesus)!"

35. **Finally, upon quelling and composing the crowd** (or: throng), **the city recorder** (or: town clerk; [note: this was the chief elected magistrate of the city]) **continued saying, "Gentlemen! Ephesians! Now really, who is there of mankind who does not continue with personal, experiential knowledge and insight [that] the city of [the] Ephesians continues being the temple keeper** (warden; custodian; sexton; official in charge of keeping the temple clean, decorated and in repair) **of the great Artemis, and of the [stone; statue] fallen from Zeus?**

36. **"Therefore, with these things being undeniable** (indisputable; beyond question of being spoken against), **it continues being binding for you folks to be from the source submitted** (or: to be submitted from the beginning; = be calm), **being ones having been quelled and composed, and to continue practicing** (committing;

performing) **nothing rash or reckless** (as though from falling headlong toward something).

37. **"For you see, you folks led these men [here], [who are] neither robbers of temples nor folks blaspheming** (slandering; speaking abusively or contemptuously of) **our goddess.**

38. **"Indeed, therefore, if Demetrius and those artisans** (craftsmen) **with him continue having** (or: holding) **a matter aimed toward someone** (= a case or a charge against anybody), **court sessions are regularly being convened, and there are proconsuls** (= governors of the Roman provinces); **let them continue to call in the cases** (= bring the charges) **to** (or: for; = against) **one another.**

39. **"If, however, you folks continue seeking** (or: searching for) **anything beyond that** [other MSS: concerning different things], **it will be released** (= resolved and settled) **in the lawful assembly,**

40. **"for we also continue being in danger** (or: peril; at risk) **to be now arraigned and indicted** (or: accused and charged) **for a rebellious posture** (a stance which signifies civil insurrection) **concerning today's [affair; commotion; events], possessing** (or: there inhering [D reads: there being]) **not one cause concerning which we will be able to render a reason** (an account; a word; a thought; = an explanation) **about this turning-together** (= a conspiracy, a riot, or a disorderly mob)."

41. **And so, upon saying these things, he dismissed (loosed-away) the assembly.**

## CHAPTER 20

1. **Now with** (or: after) **this [intervention] to cause the uproar and milling, disorderly tumult to cease, Paul – after summoning the disciples to himself, then comforting and encouraging [them], and finally giving a farewell embrace – went out to continue [his] journey into Macedonia.**

2. **So, after passing through** [D adds: all] **those parts and [at the same time] comforting, assisting and encouraging them with many a word and message** (or: with much Logos and thought), **he came into Greece.**

3. **Along with this, after doing** (= spending) **three months [in that area, and] there coming to be a plot against him by** (or: under [the direction of]) **the Jews, being progressively about to set sail unto Syria, he suddenly came to be of the informed opinion and of the experienced decision** [D reads: he intended to go back again into Syria, but the Breath-effect (Spirit) told him] **to be now returning through Macedonia.**

4. **Now** [D: therefore with his being progressively about to depart], **it continued being arranged for him to be met, as far as [the province of] Asia, [by] Sopater, [the son] of Pyrrhus, a Berean. Now [there was] also Aristarchus and Secundus, from Thessalonica, and Gaius from Derbe, as well as Timothy. Then, from [the province] of Asia, [there were] Tychicus and Trophimus.**

5. **So these, having come before us** [other MSS: after going on], **continued waiting** (or: were for a while remaining) **in Troas,**

6. **yet we** [= Paul and Luke?] **put out to sea** (or: set sail) **from Philippi, after the days** [= the Feast] **of Unleavened [Bread], and came to them, after five days [entering] into Troas, where we spent seven days.**

7. **Now on that one particular sabbath** (literally: in the one of the sabbaths), **at our having been gathered together to break bread** (= share a meal), **Paul began dialoging with** (or: discussing and reasoning through a discourse to) **them. [He was] being about to depart on the next day, so he continued prolonging the message** (stretching out beside [them] the thoughts and reasons of the Logos) **until midnight.**

8. **So in the upper room** (or: chamber; = upstairs or in the upper story) **where we were gathered together, there were quite a few lamps.**

9. **Now a certain young man named Eutychus, remaining seated upon the window [sill]** (or: little door [opening]; [note: likely opened due to the crowd as well as from the heat and smoke from all the lamps]) **[and] being made to increasingly sink down in a deep sleep during Paul's discoursing still more** (= for a long time), **upon being caused to collapse from the sleep, fell down from the third story – and was lifted up dead!**

10. **So Paul, descending the steps, fell on him and, after taking [him] in his arms and embracing [him], said, "Stop wailing and do not continue causing a tumult, for his soul** (the inner life of his being) **continues existing** (or: being) **within the midst of him!"**

11. **Now after walking back up and breaking bread, then tasting** (= sipping and eating) **for a considerable time, besides conversing until daybreak, without further ado, he went out.**

12. **So [D adds: after their embracing and saying good-bye], they took the young man [home] alive** (or: living), **and thus were relieved and comforted beyond measure.**

13. **Now we ourselves** (= the rest of us), **going ahead by boat, sailed on to Assos, being about** (= planning; intending) **to take up Paul – for thus [he] had arranged, [as] he himself was being about to continue going on, [taking a shortcut], by foot.**

[note: this was a journey of about twenty miles over a paved Roman road, and was less than half the distance of the sea voyage around Cape Lectum]

14. **So as [soon as] he was joining us in Assos, after taking him up** (= on board), **we went into Mitylene.**

15. **Then from there, sailing away on the succeeding [day], we arrived down in front of and face to face with Chios. Yet on a different day, we threw alongside and touched into Samos, but then, on the following [day], we came into Miletus.**

16. **You see, Paul had decided to sail on, passing beside Ephesus, so that it would not happen for him to linger or run out of time in the [province of] Asia, for he was continuing to hurry on [so as] to come to be [entered] into Jerusalem [for] the Day of Pentecost – if it would be possible for him.**

17. **Now by sending from Miletus unto Ephesus, he summoned the older men of the called-out community [there] to journey over to him.**

18. **So when they arrived and came to his side** [D & p74 add: , their being in the same place], **he said to them, "[D adds: Brothers,] you yourselves continue being fully acquainted with and are well versed about how I came to be** (= lived and acted [during]) **the whole time with you folks, from the first day on which I stepped into the [province of] Asia –**

19. **"constantly performing as a slave for the Lord** (or: continually serving as a slave-servant to [Christ, or, Yahweh]), **with all submissive humility** (the frame of mind as of being in a low position) **and [with] tears and [with] harassing ordeals** (or: tests and trials) **which from time to time walked along with me** (= happened to me) **during, and in the midst of, plots originating from the Jews –**
20. **"how [in] nothing** (or: under no circumstances) **did I arrange myself under** (= out of public view) **and hold myself away [from the issue]** (or: shrink or draw back) **from repeatedly bringing [thoughts and information] together to recount to** (or: for) **you and to teach you folks in public, as well as from house to house,**
21. **"to both Jews and Greeks constantly certifying with thorough testimony about and full witness of the change in thinking and the returning into God, as well as faith and trust [directed] into our Lord, Jesus** [p74, Aleph, A, C & D add: Christ].
22. **"And so now, look and consider this! I myself, having been bound by the Breath-effect** (or: in the Spirit; to [my] spirit; with the [realm of] spirit; for the breath-effect) **– and still being thus – I continue proceeding on my journey into Jerusalem, not seeing or knowing** [p41 & D read: having insight about] **the things that will be meeting together with me** (or: that are about to be falling together in opposition to me) **within the midst of her** (or: it),
23. **"except that down through each city** (or: from city to city) **the Set-apart Breath-effect** (or: Holy Spirit) **keeps repeatedly giving full witness and evidence to me, continually saying that bonds** (= imprisonments) **and pressures** (oppressions; afflictions; tribulations) **continue remaining and are still awaiting me.**
24. **"Nevertheless, from not even one thought do I habitually make my soul of value to myself** (or, with other MSS: neither do I now hold a word or idea for me, nor do I continuously make my inner life or self valuable or precious to me), **until I can finish my course** (or: [with other MSS: so] I would bring my course to its goal), **as well as the attending service, which I received from beside the Lord Jesus: to for myself make full witness of and give thorough evidence for the good news** (the message of ease, goodness and well-being) **which is God's grace** (or: which has a source in, and the character of, the undeserved favor of God).
25. **"And thus now, consider this. I have seen and am thus aware that all you folks, among whom I passed through constantly and progressively making public proclamation heralding the reign and kingdom** [D adds: of Jesus; E and others read: of God], **will no longer see my face.**
26. **"Hence** (or: Because of this) **I am now testifying to you men – in this very day – that I continue being clean from the blood of all humanity,**
27. **"for you see, I did not draw back from recounting to you folks all the purpose, will and counsel of God** (or: from the [situation] to at some point announce again all God's design and determination for you people).
28. **"Continue holding toward and take care – for yourselves and for all the little flock among whom the Set-apart Breath-effect** (or: the Holy Spirit) **Itself** (or: Himself) **set you men [as] ones who look around over folks for their welfare and oversee situations – to be continuously** (or: habitually) **acting as shepherds of God's** [other



MSS: {the} Lord's {= Christ's or Yahweh's}] **called-out community which He built as a surrounding for Himself** (or: made to encompass Himself), **through** (or: by means of) **His own blood**.

29. **"Now I myself have seen and am aware that, after** (or: with) **my spreading forth as dust and ashes** (= going away, so as to be out of reach), **heavy** (= burdensome and oppressive) **wolves will enter into the midst of you folks – folks by habit not sparing** (or: treating with tenderness or forbearance) **the flock,**

30. **"and men from among you yourselves** (= from your own community) **will of themselves stand up, repeatedly speaking things having been thoroughly turned and twisted** (things that are distorted and not straight), **to progressively drag** (or: draw; [D & p41 read: turn]) **away the disciples behind** (thus: after) **themselves.**

31. **"Therefore, constantly keep your wits about you** (be continuously awake, alert and watchful), **continuously bearing in mind through remembrance, that three-year period [when] night and day I did not cease – with tears – repeatedly and progressively placing [thoughts; ideas; information; admonition] in the minds of each one** [D & E add: of you folks].

32. **"And these present things I am presently placing beside you folks, by** (or: in) **the Lord** [= Christ or Yahweh; other MSS: God] **and by** (or: in) **the Logos** (Word; thought; idea; message) **of His grace and undeserved favor which is continuously having power and ability to at any point edify and build the house, and then to at once give the enjoyment of the allotted inheritance within the midst of** (or: in union with; or: among) **all the folks having been set-apart** (or: consecrated, made holy and dedicated to sacred service).

33. **"I did not covet, have an over-desire for, or set my heart upon silver or gold or clothing which belongs to even one person.**

34. **"You yourselves continue knowing by personal experience that these very hands subserved to my needs, as well as [giving service] to those being with me.**

35. **"I demonstrated under your observation, giving you an object lesson for all situations and for all people, that by thus laboring it continues binding and necessary to habitually take things in hand so as to assist in the stead of the weak and infirm folks, besides to be constantly bearing in mind through remembrance the words (thoughts; ideas; messages) of the Lord Jesus, that He said, 'It is a happy and blessed [state and situation] to be habitually giving, rather than to be continually receiving!'"**

36. **Then, after saying these things, upon bending his knees together with all of them, he spoke toward things being well** (or: he prayed).

37. **So there came to be considerable weeping and lamentation from all of them, and one after another, after falling upon Paul's neck, were successively giving down expressions of affection and fondly kissing him,**

38. **being presently pained by mental and emotional distress – especially upon the word which he had declared, that they were now about to no longer be**

periodically gazing upon his face. Thus they began escorting him, sending [him] forward unto the boat.

## CHAPTER 21

1. Now as it happened [for] us finally to be put out to sea – after having been torn away from them – in running a straight course we came into Cos, but then on the succeeding [day] into Rhodes, and from there into Patara [p41 & D add: and Myra].

2. Later, upon finding a boat in the process of passing through, ferrying into Phoenicia, after climbing on board we were sailed away.

3. So then, with Cyprus coming up into view, then later leaving it behind on the port side (the left), we continued sailing on into Syria and came down into (= put into port at) Tyre – for it was there [that] the boat was unloading the cargo.

4. Now after searching and having found the disciples – who through means of the Breath-effect (or: Spirit) repeatedly told Paul not to continue walking on (or: embarking) into Jerusalem – we prolonged our stay there seven days.

5. So when there came to be the days to furnish us (fit us out [with provisions] and put us in appropriate condition), after going out, we continued on our journey – all of them, together with women and children, progressively sending us forward and accompanying us till outside of the city. Then, kneeling upon the beach (or: seashore), after speaking toward things going well for us (or: praying)

6. we at once pulled away from one another in saying goodbye and then stepped into (or: boarded) the boat – yet those folks returned into their own [homes and affairs].

7. Now we ourselves, finishing the voyage, descended to arrive from Tyre into Ptolemais, and, after greeting the brothers, we remained one day with them.

8. So the next day, after setting out, we came into Caesarea. Then, upon entering into the house of Philip, the one who brings wellness and announces goodness (or: good news) – being [a part] of the seven – we remained (or: stayed) with him.

9. Now by this man there were being four daughters – virgins – [who] were from time to time prophesying (speaking light ahead of time and in front of people).

10. Yet during the prolonging of our stay [several] more days, a certain prophet (one who speaks light ahead of time) from Judea, named Agabus, came down,

11. and then, after coming to us and picking up Paul's girding attire (sash or leather belt; girdle with which he wraps himself) [and] upon binding his own feet and hands, he said, "Thus (or: Now these things) is the Set-apart Breath-effect (the Holy Spirit) saying, 'In this way will the Jews in Jerusalem bind the man who owns this girding attire – and they will turn [him] over into [the] hands of [the] ethnic multitudes (or: nations; people groups that are non-Jewish)!'"

12. So as we heard these things, both we ourselves and the folks in the place began entreating him not to continue walking up into Jerusalem.

13. At that point Paul made a discerning and decisive reply: "What are you folks now doing continuing to weep and to progressively crush my heart to pieces?"

**You see, I myself readily make it a habit to be holding [myself] prepared not only to be bound (or: = imprisoned), but more than that, at once also to die [upon entering] into Jerusalem – over (or: for the sake of) the Name of the Lord Jesus!"**

**14. So at his not being convinced or persuaded, we grew calm and became silent, [all; or: various ones] saying, "Let the will (or: desire, intent, resolve, design) of the Lord [= Yahweh or Christ] come to be (be birthed; = be [done])."**

**15. Later, after these days, upon furnishing, preparing and packing on our baggage, we began walking up into Jerusalem.**

**16. Now some of the disciples from Caesarea also came with us, proceeding in leading [us], [D adds: later coming into a certain village], to a certain Mnason [Aleph reads: Jason] of Cyprus, a disciple [from the] beginning with whom we would lodge and be received as guests.**

**17. [D reads: Then departing from there], with our coming to be [arrived] into the midst of Jerusalem, the brothers (= community of believers) favorably and gladly welcomed and received us.**

**18. So on the following [day], Paul was proceeding to be entering in with us to [meet with] Jacob (or: James). All the older men (or: elders) came to be present, as well.**

**19. Then, after greeting and embracing them, he began leading out with a detailed account, unfolding one by one each of the things which God had done among the ethnic multitudes (= the non-Jews of the nations) through his attending service.**

**20. Now after hearing [these things] they began giving the glory and ascribing the reputation to God [D and other MSS: the Lord (= Yahweh, or, Christ)]. Besides this, they said to him, "Brother, you are now observing and noticing how many tens of thousands there are among the Jews of those having trusted and are continuing in believing – and they all continue humbly from their beginning being zealots of the Law (or: zealous about the Law).**

**21. "Yet they have been orally instructed concerning you, that you are repeatedly (or: habitually) teaching all the Jews down through the ethnic multitudes (or: nations; non-Jews) an apostasy away from Moses, constantly telling them not to be circumcising [their] children, nor even to be living their lives (continually walking about) in (by; with) the customs.**

**22. "What therefore is it (= What is to be done; What is the solution)? At any rate (or: By all means) it is now compelling for a multitude to come together, for they are going hear that have come.**

**23. "Therefore, at once do this which we are now saying to you. With us are four men presently having a vow (or: holding a religious commitment on behalf of well-being) [placed] upon them [or, with other MSS: from themselves (= voluntarily taken)].**

**24. "Taking these men along, be ritually purified together with them and pay the expenses for them so that they will shave [their] heads – and everyone will come to know that what they have been orally instructed (= the rumor) concerning you is nothing, but to the contrary you yourself are also habitually observing the**

elements and keeping in line, constantly watching, guarding and maintaining the Law!

25. **"Now concerning those of [the] ethnic multitudes** (or: nations; non-Jews) **[who] have believed and now trust,** [D adds: they presently having nothing to say to you, for you see,] **we ourselves sent forth a letter which we wrote, deciding and giving our judgment for them to be constantly guarding themselves against** (= habitually avoid and abstain from) **both idol sacrifices** (or: meat sacrificed to idols) **and blood, as well as something that was strangled** [i.e., so the blood was not drained out], **and also sexual impurity** (or: unchastity; fornication; prostitution)."

26. **Thereupon on the next day, after taking the men along then being ceremonially purified together with them, Paul entered into the Temple complex and continued being there while giving thorough notice [to the priests or Levites] of the date when the period of purification would be completed** (or: the [number] of days [remaining] for the fulfillment of the cleansing period), **at which time an offering would be presented** (or: a sacrifice would be offered) **over** (= on behalf of) **each one of them.**

27. **So as the seven days were being about to be concluding, the Jews from the Asian [district], upon catching a view and gazing upon him** [i.e., Paul] **in the midst of the Temple complex, began pouring [themselves into the midst], together with [the] whole crowd, to mix and stir up confusion – then they laid [their] hands on him,**

28. **repeatedly crying out, "Men! Israelites! Come help [us]... now** (Run immediately to our cry)! **This man is the person who is constantly teaching all people everywhere against the People [= Jews or Israelites], and the Law, and this [Concordant text adds: holy] Place! Still more than this, he also brought Greeks into the Temple complex and has thus made this set-apart and sacred Place common** (= profane, contaminated and defiled)!"

29. **You see, they were folks who had been previously seeing Trophimus the Ephesian together with him** [i.e., Paul] **in the city, whom they had been presuming – from what is customary – that Paul had brought into the Temple complex.**

30. **And so with this, the whole city was set in violent motion and there came to be a running together of the people. Then, with getting a hold on** (or: grabbing) **Paul, they began dragging him outside of the Temple complex – and at once the doors were closed and bolted** (or: locked) **[by the Levites].**

31. **And then, while [they were] seeking to kill him, a report that [the] whole of Jerusalem was being progressively poured together in turmoil reached the commander** (or: tribune) **of the battalion** (or: squadron – normally 600 Roman soldiers),

32. **who from that same moment ran** (or: rushed) **down upon them, talking along soldiers and centurions** (officers in charge of 100 men). **Now upon seeing the commander and the soldiers, they at once stopped beating Paul.**

33. **At that point the commander** (or: tribune), **drawing near, took hold of him** (= arrested him). **Then he gave orders [for him] to be bound with two chains, and began inquiring who he might be and what it is he had done.**

34. **Now some within the mob began shouting out one thing, other folks something else. So with his not being able to know the certainty [of the matter] because of the uproar and tumult, he gave orders for him to be led into the barracks (or: fortress).**

35. **But when he came to be upon the stairs, the situation presented the need for him to proceed by being picked up and carried by the soldiers – because of the violence of the crowd,**

36. **for you see, the great mass of the people kept following, repeatedly crying out, "Take him up and be doing away with (= killing) him!"**

37. **But just as he is about to be led into the barracks, Paul proceeds in saying to the commander, "Is it alright (or: allowable) for me to say something to you?" So he affirmed, "You know Greek!**

38. **"Consequently, you are certainly not the Egyptian – the one who was stirring up a revolt and then leading the four thousand 'men of the dagger' (= assassins or terrorists) into the desert some time ago (or: before these days)."**

39. **So Paul said, "I myself am in fact a Jew, a man from (= a native of; [D adds: having been born in]) Tarsus in Cilicia, a citizen of a distinguished and illustrious (or: no insignificant) city. So please, will you permit me to speak to the people?"**

40. **Now after his giving permission, Paul, standing on the stairs, gestures – motioning down with [his] hand – to the people. Then, with it becoming perfectly quiet, he shouted to [them] in the Hebrew [p74 & A read: in his own] language (or: dialect), saying:**

## CHAPTER 22

1. **"Men! Brothers (= Fellow Jews) and fathers! Listen, and hear my defense to you now!"**

2. **Well, upon hearing that he was now loudly addressing them in the Hebrew language (or: dialect), they provided even more quietness of behavior and [with D: became calm and tranquil]. And so he continued affirming,**

3. **"I myself am a man [who is] a Jew having been born in Tarsus of Cilicia, but having been nourished, trained and educated in this city at the feet of Gamaliel – disciplined and instructed corresponding to and in accord with the strictness, accuracy and precision of the ancestral Law (or: the Law received from the fathers); continuing under a beginning of being God's zealot (or: progressing from a humble beginning, being zealous concerning God), just as all of you yourselves are today!**

4. **"I – who quickly gave pursuit and persecuted this Way, to the extent of death, repeatedly binding and handing over into prison both men and women,**

5. **"as both the chief priest and the entire body of elders continue bearing witness (or: giving testimony) to (or: for) me, from whom also receiving letters to [D adds: all] the brothers (= fellow Jews) – I was continuing my journey into**

**Damascus, intending to be bringing also those [of this Way] being there, bound (= as prisoners), into Jerusalem, so that they could (or: would) be punished.**

**6. "Now it happened to me, during going my way and when drawing near to Damascus, at about midday, suddenly and unexpectedly from out of the sky (or: forth from the midst of heaven; out of the atmosphere) a bright and intense Light flashed all around me like lightning!**

**7. "At this, I fell onto the road (literally: the bottom), and I heard a Voice repeatedly saying to me, 'Saul... Saul! Why do you continue pursuing and persecuting Me?'**

**8. "So I myself gave a considered reply, 'Who are You, Lord (or: Master; Sir)?' Then He said to me, 'I am (or: I Myself Am) Jesus, the Nazarene, Whom you yourself continue pursuing and persecuting!'**

**9. "Now the men being with me indeed had a view of and gazed at the Light [D and others add: and came to be afraid], yet they did not hear the One presently speaking to me.**

**10. "At that I said, 'What shall I do, Lord?' So the Lord said to me, 'After standing up (or: Upon rising), continue on your way into Damascus, and there it will be spoken to you about all things which it has been arranged and aligned for you to do.'**

**11. "So, since I continued being in a condition of not seeing – from the glory (= dazzling brightness) of that Light – I came into Damascus, being progressively led by the hand under [the directing and assistance] of the folks being with me.**

**12. "Now Ananias, a certain well-received adult man who took a good hold on things that corresponded to the Law, [which fact] was being constantly attested by all the Jews normally dwelling [p41 and others add: in Damascus] so that he was held in high regard.**

**13. "Upon coming to me and standing near, he said to me, 'Brother Saul (or: Saul, my brother)! Look up and see again!' And I myself at once looked up into him and saw again (or: recovered my sight) – in that very hour (= right then)!**

**14. "So he said to me, 'The God of our fathers (or: ancestors) took you in hand beforehand (or: handled you in advance; or: hand-picked you ahead of time) to know His will and to gain insight about the effect of His intent, and the result of His design and purpose, by intimate experience, and then to see the Fair and Equitable One (the One who is Rightwised, Just, in right relationships, and who embodies the Way pointed out), and to hear [the] voice forth from His mouth,**

**15. "'because (or: that) you will be a witness for (or: to; with; by) Him to all mankind (or: you will be evidence about Him with a view toward all humanity) of what (or: concerning which things) you have seen and heard (or: and now hear).**

**16. "'And so now, what are you presently waiting for (or: why do you continue delaying)? Upon rising (standing up), at once immerse yourself (dip yourself) and you yourself wash away your mistakes (your failures to hit the target; your errors; your sins) in calling upon His Name!'**

17. "Now it happened to me, after returning into Jerusalem and then during my continuing in projecting thoughts and words toward events and situations being well (or: praying), within the midst of the Temple complex, I came to be (or: was birthed) within an ecstasy

18. "and then to see Him presently saying to me, 'Hurry up and get out of Jerusalem quickly, because they will not accept your testimony (or: witness; evidence) concerning Me.'

19. "And so I myself said, 'Lord, they themselves continue being well-versed, and understand that in one synagogue after another I myself was repeatedly imprisoning and flogging (flogging) the folks trusting and believing upon You.

20. "Then when the blood of Stephen, Your witness, was being progressively poured out, I myself was also standing by and continuing in consenting (approving; endorsing) as well as guarding the outer garments of those in the process of assassinating (murdering) him.'

21. "Then He said to me, 'Get on your way, because I Myself will be sending you off with a mission, out into the ethnic multitudes (or: nations; non-Jews) afar off.'"

22. Now they kept on listening to his [speech; presentation] – down to this word! Then they suddenly raised their voice, [together and one after another] repeatedly saying, "Be lifting the likes of him away from the earth (or: Be taking such a person off the Land), for he has not continued fit or suitable for him to keep on living!"

23. More than this [p74, Aleph, D and others read: Now], with their continued crying out and one after another throwing, tossing and flinging off [their] robes and outer garments, then continuing in casting dust into the air,

24. the commander (tribune) gave orders to proceed in taking him inside, into the barracks, saying [for] him to be progressively interrogated and thoroughly examined with whips (= to undergo scourging) so that he can personally come to fully know through what cause (or: for what reason) the people were continuing to shout against him in this way.

25. Yet as they extend and stretch him forward with the thongs (or: straps), Paul says to the centurion, "If a person [be] (or: Since a man [is]) a Roman and [is] uncondemned, is it lawful or permissible for you to be scourging [him] (= Is it legal for you to flog a Roman who has not been condemned)?"

26. Well, upon hearing this, the centurion, after approaching, reported to the commander, saying, "[D adds: Consider] what you are about to be doing, for this man is a Roman [citizen]!"

27. So after approaching [Paul], the commander said to him, "Tell me, are you a Roman [citizen]?" So [Paul] affirms, "Yes." [D reads: So he said, "I am."]

28. Now the commander, after considering, responds, "I myself, with much capital (= a large sum of money), procured for myself this citizenship!" But Paul affirmed, "Yet I, myself, have even been born [one] (or: But I by heredity)."

29. Immediately, therefore, the men being about to be interrogating him at once withdrew (stood away) from him. Then the commander (tribune) became afraid after becoming fully aware that he is a Roman [citizen], and that (or: because) he was the person having bound (or: imprisoned) him.

**30. So on the next day, continuing being determined to know (or: = find out) the certainty of the [matter] – just why he continues being accused by the Jews, he loosed him (unshackled him and released him from prison) and then commanded the chief priests and all the Sanhedrin (High Council) to come together (to assemble). Next, bringing Paul down, he had inserted [him] into the midst, making [him] stand among them.**

## CHAPTER 23

**1. So Paul, looking intently (riveting his gaze) at the Sanhedrin (Jewish High Council) said, "Men! Brothers (= Fellow Jews)! I myself have lived and behaved as a citizen in all good conscience to and for God (or: with a completely clear joint-knowledge and with virtuous shared-sight, I have conducted my citizenship in God and managed the affairs of [His] city for God), up to this day!"**

**2. But Ananias [note: son of Nebedaeus], the chief priest [note: nominated as high priest by Herod, King of Chalcis in A.D. 48], placed a directive upon those standing beside him to proceed in striking his mouth.**

**3. At that point Paul said to him, "God is now about to be striking you, you whitewashed wall! And so you yourself are now sitting, continuing in judging me according to the Law, and at the same time [you are] transgressing the Law (acting illegally) [by] proceeding in ordering me to be repeatedly struck (or: beaten)!"**

**4. So those standing by say, "Are you now reproaching and reviling God's chief priest?"**

**5. At this Paul affirmed, "Brothers, I had not seen so I was not aware that he is a chief priest, for it has been written,**

**'You will not speak badly [of] a ruler of your people.'" [Ex. 22:28]**

**6. Now Paul, knowing from personal experience that in the Sanhedrin (High Council) the one part (or: party) is of [the] Sadducees, yet the different part [is] of [the] Pharisees, suddenly cries out, "Men! Brothers (= Fellow Jews)! I myself am a Pharisee, a son of Pharisees! I myself am presently being judged (or: am now standing on trial) concerning [the] expectation – even [the] resurrection of dead folks!"**

**7. Well, during his saying this, there came to be a taking of a stand creating a dispute between Pharisees and Sadducees, and so the whole group was split (torn apart).**

**8. You see, Sadducees are indeed normally saying there is not to be a resurrection – neither [are there] agent (or: messenger) or spirit (or: breath-effect), yet Pharisees normally concede both (or: consent and agree to all [of it]).**

**9. So a great outcry broke out, with shouts and screaming, and then standing up, some of the scribes (theologians; Torah experts) of the party of the Pharisees began fighting through the midst, contending vehemently, as a group saying, "We**



**continue finding nothing wrong (bad; worthless) in this person! Now since (or: if) a spirit (or: breath-effect) or an agent (or: messenger) spoke (or: speaks) to him..."**

**10. Yet, with so much commotion and dispute occurring, and becoming so violent, the commander – fearing [that] Paul would at some point be torn in two (or: pulled apart) by them – commanded the troop (band of soldiers) to bring [him] into the barracks after descending to snatch him out of the midst of them.**

**11. Now in the following night, the Lord [= Christ or Yahweh], while standing by him, said, "Be increasingly receiving courage and confidence, for as you delivered a thorough witness of the things concerning Me into Jerusalem, in this way it continues binding and necessary for you yourself to deliver a witness (a testimony; evidence) into Rome also."**

**12. But with it becoming day, the Jews, constructing a plot, placed themselves under an oath, all swearing neither to eat nor to drink until which [time, or, occasion] they would kill off Paul.**

**13. Now there were more than forty men forming this oath-bound conspiracy,**

**14. who, upon coming to the chief priests and the older men (or: elders), said, "We placed ourselves under an oath in a gift devoted [to God] to taste nothing until which [time, or, occasion] we can kill off Paul.**

**15. "Now therefore, you men make it appear (show it in such a light so as to convey the idea) to the commander along with the Sanhedrin (High Council) as though [your are] intending to continue investigating, being now about to thoroughly examine and more accurately know the things concerning him – so that he would bring him down to you folks. Yet before the [situation for] him to draw near [p48 adds: to you] (= before he gets here), we ourselves are ready and prepared to assassinate him.**

**16. However, the son of Paul's sister, upon hearing about the ambush – while happening to be present at the side – then, after entering into the barracks, reported [it] to Paul.**

**17. So Paul, calling one of the centurions to him, said, "Take this young man to the commander (tribune), for he is having something to report to him."**

**18. Therefore he indeed, taking him along, led [him] to the commander and proceeded affirming, "The prisoner Paul, upon calling [me] to himself, requested me to lead this young man to you. [He] has something to speak to you."**

**19. So the commander, upon taking a hold on his hand and withdrawing apart, back to his own quarters, began inquiring privately, "What is it which you now have to report to me?"**

**20. So he said, "The Jews have set themselves together joining in agreement to ask you, so that tomorrow you would lead Paul down unto the Sanhedrin as though you [were] being about to ascertain something more accurately about him.**

**21. "As for you, therefore, you should not be persuaded by them, for you see more than forty men from their midst continue lying in wait to ambush him – folks who placed themselves under an oath neither to eat nor to drink until which [time,**

or, occasion] they can assassinate him. And at this time they are ready and prepared, continuing in waiting to receive the promise from you."

22. The commander indeed, therefore, released the young man, having charged [him] "to speak out to no one that you have made these things clear to me."

23. Then upon calling to himself two specific centurions, he said, "Get two hundred heavy-armed infantry soldiers prepared and ready so that from the third hour of the night (= at nine o'clock tonight) they can march clear to Caesarea – also seventy mounted cavalry and two hundred spearmen.

24. "Besides this, provide riding mounts so that being mounted, they can bring Paul safely through to Felix the governor."

25. [Then] writing a letter having this form (or: model), [he said]:

26. "Claudius Lysias to the strongest and most mighty governor Felix: Greetings (Be rejoicing)!

27. "This man, being taken in hand together by the Jews, was also being about to be murdered by them. Standing by with the troop of soldiers, I myself extricated [*p48 reads: rescued*] [him], having learned that he is a Roman [citizen].

28. "Besides this, wishing to fully know the cause for which they had been accusing him, I led him down into their High Council (Sanhedrin).

29. "I found him being presently accused (or: indicted) concerning questions of their Law, but having not even one charge worthy of death or of bonds (or: imprisonment).

30. "Now with it having been divulged to me [that] there will be a plot against the man, I at that very hour sent [him] to you, also commanding the accusers to be speaking those things against him in your presence. Be strong and in good health (= Farewell)."

31. Therefore indeed, having taken things up according to that which had been fully arranged for and ordered to them, these soldiers brought Paul by night into Antipatris.

32. But on the next day they returned unto the barracks, allowing the mounted cavalry to continue going off with him,

33. who, upon entering into Caesarea and after handing over the letter to the governor – and then, Paul to him – stood at the side.

34. Now upon reading [it] and inquiring from what province he is, then ascertaining that [he is] from Cilicia,

35. he affirmed, "I will be fully hearing from you whenever your accusers should come to be present also," [then] commanding him to be guarded within the praetorium of Herod (Herod's headquarters and official residence).

## CHAPTER 24

1. Now after five days, Ananias the chief (or: ruling) priest came down (or: descended; or: walked down) with a group of older men (or: elders) and Tertullus, a

**certain forensic orator** (or: lawyer; barrister; advocate), **who as a group brought things to light** (or: gave information; = gave evidence and presented their case) **against Paul to the governor.**

2. **So, at his [i.e., Paul's] being called, Tertullus began to proceed in making accusation, by saying, "Happening upon and continuing to experience** (or: enjoy) **much peace and tranquility through you, as well as [the] effects of reforms** (the results of the setting-right of situations and conditions) **continually taking place in and for this nation through your forethought – both in every [way]** (or: at all [times]) **and in all places –**

3. **"we continue receiving from and welcomingly accept with all thankfulness and the goodness of favor, O most strong and mighty Felix!**

4. **"Now, so that I should not cut-in on or interrupt you any further** (or: detain you any longer), **I am now entreating you, in your abundant reasonableness, to listen to us briefly.**

5. **"You see, [we have been] finding this man [to be] a plague and a pest – also repeatedly putting insurrections in motion among the Jews down through the inhabited land, besides [being] a spearhead** (or: ringleader; one standing in the first rank) **of the sect** (or: party; or: heresy) **of the Nazarenes,**

6. **"who also tried to profane** (ritually defile; desecrate) **the Temple, whom also we seized.**

[note: 6b through 8a not found in early MSS and omitted by most texts; found in TR; bracketed by Griesbach; represented only by E and later MSS which add: "and intended to judge according to our Law. But Lysias, the commander, upon arriving with a great force, led {him} away out of our hands, commanding his accusers to come and appear before you]

8. **"from whose [i.e., Paul's] presence at your side, you yourself, by examining and again judging, will be able to fully come to know in person about all of these things of which we ourselves continue accusing him."**

9. **With that, the Jews also joined together in the attack** (or: the charge; the indictment), **continuing in alleging these things to continue holding thus** (= to be true).

10. **Following this, with the governor nodding to him to be now speaking, Paul gave a discerning response:**

**"Being fully versed in the knowledge of you being a judge of this nation for many years, in a good spirit and with passion I readily proceed making a defense about the things concerning myself.**

11. **"With your being able to fully recognize and verify for yourself that for me there have not been more than twelve days since I walked up into Jerusalem, intending to be worshiping,**

12. **"and that they found me – neither within the Temple complex, nor within the synagogues, nor down through the city – neither dialoguing or arguing with anyone, nor in the act of creating a tumult by collecting folks to be taking a stand on some issue, and thus making a making a mob of the crowd.**

13. **"Nor even are they now able to substantiate to you** (or: set beside you [evidence]) **concerning that for which at this time they continue accusing me.**

14. **"Yet this I now speak in agreement (or: confess) to you, that according to the Way (or: corresponding to the Path) – which they are normally calling a sect (or: maintaining [to be] a party; or: terming heresy) – in this way am I habitually performing sacred service to the God of (or: pertaining to) the fathers (or: the ancestral God), constantly trusting, believing and being loyal to all the things corresponding to the Law (= the Torah) and having been written within the Prophets –**

15. **"habitually holding (or: constantly having) an expectation [directed] into [other MSS: with a view toward] God, which also these men themselves continue anticipating and entertaining: there presently continues to be impending a resurrection that is going to be of both fair and equitable people as well as of unfair and inequitable folks**

(or: there now is about to be a resurrection. It is going to be both of rightwised folks who are in right relationship in the Way pointed out, and of unrightwised folks who are not in right relationship nor in union with the Way pointed out).

16. **"Within this I myself also habitually exercise, exert myself, train and make endeavors: to be constantly having (or: habitually holding) a conscience free from striking toward [others], being inoffensive to God as well as [to] humanity – through all [situations] and at all [times].**

17. **"So intending, through the midst of more years, to make gifts of mercy and offerings unto my nation, I finally arrived and was present,**

18. **"within which [activities] they found me, having been ceremonially purified, within the Temple complex – not with a crowd, nor with a tumult or uproar!**

19. **"But [there were] certain Jews from the [province of] Asia for whom it continued binding to be present before you, and to be making accusations – if they might continue having anything against me.**

20. **"Or else let these men themselves say what result of wrong-doing, injustice, injury or unfairness they found at my standing before the Sanhedrin (Jewish High Council),**

21. **"other than about this one voice with which I cried out, standing in the midst of them: 'Concerning a resurrection of dead people I myself am presently being judged (or: separated for a decision) today, before you people!'"**

22. **However, Felix, perceiving more exactly and being acquainted more accurately with the matters concerning the Way (or: the Path), thrust them back from himself (= postponed and adjourned the proceedings, putting them off), saying, "Whenever Lysias the commander can come down I will more thoroughly come to know the matters involving you folks."**

23. **Making precise arrangements with the centurion, [he] was giving orders for him to be kept in custody and maintained, besides to continue having a relaxation [in regard to confinement] with both ease for refreshing and privileges, as well as to continue preventing (or: hindering) no one of his friends to regularly attend to him and give him assistance.**

24. So after some days, Felix, happening by with Drusilla his wife – [she] being a Jewess, sent for Paul and then heard from him about the faith, trust and loyalty [being placed] into Christ Jesus (or: [the] Anointed Jesus).

25. Yet during his dialoguing and discoursing about fairness and equity (rightwised behavior and right relationships within the Way pointed out), inner strength and self-control, and then the impending judgment (separation which is about to result in a decision), Felix – coming to be alarmed with inner fear – gave a decided response: "For the present, be now going your way while continuing to hold this [subject]. Now then, upon getting a fitting opportunity with [you], I will be calling for you,"

26. – at the same time continuing in expecting that money (= a bribe) will be given to him by Paul, on account of which, repeatedly sending for him even more frequently, he kept on conversing with him.

27. Now with two years being fulfilled (= at the end of two years), Felix received a successor, Porcius Festus. Yet continuing in desiring to lay up favor for himself with the Jews, Felix left Paul behind imprisoned (or: bound).

## CHAPTER 25

1. Then Festus, having stepped up to assume the governorship of the province, after three days went up from Caesarea into Jerusalem.

2. Along with this, the chief (ruling; ranking) priests and the leading (or: foremost) men of the Jews brought things to light (or: gave information; = gave evidence and presented their case) against Paul and began entreating him,

3. repeatedly asking for themselves a favor in regard to him, so that he would himself send after [Paul], [to bring] him into Jerusalem – all the while [themselves] laying an ambush to assassinate him along the road.

4. Nonetheless, Festus gave a discerning reply, [that] Paul is to continue being kept and observed in Caesarea and that he himself is now soon about to be departing on his way quickly (in haste; = without delay).

5. "Therefore, let those in power among you," he affirmed, "after coming down together, continue making accusations of him – if there is anything out of place in the man."

6. Now after spending no more than eight or ten days among them, then descending into Caesarea, on the next day, when sitting upon the elevated platform in the public court area, he gave orders for Paul to be brought [to him].

7. So at his coming to be present, the Jews who had come down from Jerusalem stood round about him progressively bringing down many and weighty reasons for accusations and charges against [him] – which they were having no strength of argument to demonstrate or prove,

8. with Paul's presently refuting in defense, that "Neither unto the Law (= Torah) of the Jews, nor unto the Temple, nor unto Caesar did I commit any sin or do anything in error or failure, nor commit any wrong to offend!"

9. Now Festus, presently desiring and intending to lay up favor with the Jews, in making a calculated response to Paul, said, "Are you now willing to be going up into Jerusalem, to be judged there before me concerning these matters?"

10. But Paul said, "I am taking a stand (or: I am presently standing) before the court of Caesar, in which place it is binding for me to be judged (or: where I must stand trial)! I have done not even one thing wrong [to the] Jews, as you yourself are now fully coming to find out in finer fashion (or: are presently more ideally recognizing).

11. "If, then on the one hand, I am habitually doing wrong (committing injury, injustice or unfairness) and have practiced anything worthy of death, I am not now seeking to be excused from dying (or: presently refusing to die). But since (or: Yet if), on the other hand, there exists not even one thing of which these men continue accusing me, no one has power (or: is able) to hand me over (or: surrender me) to them as a favor. I am now calling upon (or: appealing to) Caesar!"

12. At that point Festus, after conferring with the gathered council, answered decidedly, "You yourself have called upon (or: appealed to) Caesar; before Caesar you will go!"

13. Now with the elapsing of some days, Agrippa the king and Bernice arrived in Caesarea, paying their respects to Festus.

14. So, as they were spending more days there, Festus submitted the matters regarding Paul to the king, saying, "There is a certain man left a prisoner by Felix

15. "concerning whom, at my coming to be in Jerusalem, the chief (or: ranking) priests and the older men (or: elders) of the Jews brought to light information, while repeatedly asking a decision (or: judgment) of condemnation against him.

16. "– to which men I made the decided reply that it is not [the] custom for Romans to hand over any person as a favor before the one being accused might have the accusers face to face, as well as receive a place for (= have opportunity to make) a defense concerning the indictment (or: charge).

17. "Therefore, with their coming together in this place, on the following [day] – making not one postponement or delay – while sitting on the dais (raised platform in the public hearing area) to convene court, I gave command for the man to be brought [in],

18. "concerning whom, at their being made to take the stand, the accusers were not bringing even one cause for accusation (or: ground for a charge) of [the] bad things (= serious crimes) of which I myself had been supposing (or: suspecting; surmising),

19. "but instead they continued holding (or: having) certain questions aimed at him concerning [their] own reverencing of the animistic powers (or: fear of demons [Hellenistic concept and term: = animistic influence] and unseen powers) and about a certain Jesus – a person having died – whom Paul keeps on alleging to be alive (or: was continuing in claiming to be living now).

20. "So, I myself being perplexed concerning these questions and disputes, proceeded to ask if he might be willing to be journeying into Jerusalem and there to be judged (= stand trial) concerning these [matters].

21. **"But at Paul's personally calling upon (or: making an appeal) to be kept and reserved unto the investigation and determination (= judicial hearing) by the August One (or: Venerable One; = the Emperor), I gave orders for him to be kept and observed until which [time, or, situation] I can (or: would) send him up to Caesar."**

22. **And so Agrippa said to Festus, "I myself was also wanting and intending to listen to (or: hear) this person." "Tomorrow," [Festus] affirms, "your will (or, as an aorist subjunctive: may; should) hear him."**

23. **Therefore, on the next day, at [the] coming of Agrippa, as well as Bernice – with much pageantry for making an "appearance" – and their entering into the audience hall, together with both military commanders (tribunes) and the prominent men of the city, and then with Festus giving the command, Paul was led [in].**

24. **Then Festus affirms, "King Agrippa, and all you men being present with us, you are now looking at this person about whom the entire multitude of the Jews interceded (or: petitioned) to me, both in Jerusalem and in this place, repeatedly shouting [that] by all means it continues necessary and binding for him to continue living no longer.**

25. **"Now as for myself, I grasped (caught; = found out about) him to have committed nothing worthy (or: deserving) of death, yet when this man himself was calling upon (= making an appeal to) the August One (= the Emperor), I decided to proceed in sending [him] –**

26. **"concerning whom I continue having nothing certain to write to [my] Lord (= the Sovereign; or: [our] Owner). On this account I bring him forth before you people – and most of all, before you, King Agrippa – so that with the examination having taken place, I would have something to write.**

27. **"For it now seems illogical and unreasonable for me (or: absurd to me), while proceeding in sending a prisoner, not also to give a sign of (or: to give some sign indicating) the charges against him."**

## CHAPTER 26

1. **So Agrippa affirms to Paul, "It is now permitted for you to proceed in speaking concerning [other MSS: over; on behalf of; = for] yourself." At that point Paul, while stretching out [his] hand, began to make a defense:**

2. **"King Agrippa, I have considered myself fortunate, happy and blessed at now being about to proceed in making a defense before you, today, concerning all [the] things of which I am being repeatedly charged (or: indicted) by [the] Jews,**

3. **"especially with you being an expert with personal experience and knowledge, being versed both [in] all the customs and also [the] questions (results of seeking [understanding], and, controversial issues) which relate to Jews (= Jewish culture and religion). For this reason, in my need I now beg you to listen and hear me with indulgence (or: being long before rushing into strong emotions; patiently).**

4. **"So then: all the Jews have seen and are thus acquainted with my kind of life, and its course, springing into being out of my youth with a beginning from within the midst of my nation, and more so within Jerusalem,**
5. **"previously having a personal acquaintance and intimate knowledge about me from that earlier period [so as] to continue testifying, giving witness one after another – if they would continue being willing – that in accord with the strictest sect (or: party) of this ritual and form of worship (or: religious discipline; system of external observances) of ours, I lived (or: I live) a Pharisee.**
6. **"And yet now I stand being repeatedly (or: constantly) judged (or: put on trial) based upon [the] expectation (or: hope) of the promise having been birthed into our fathers (= ancestors) by God –**
7. **"unto which [promise] our twelve-tribed [people], constantly rendering sacred service in earnest perseverance night and day, is continuously hoping and expecting to attain. Concerning this expectation I am now being indicted (or: charged) by the Jews, O king.**
8. **"Why does it continue being judged unbelievable (or: is it repeatedly decided [to be] incredible) among (or: by) you folks – since God periodically (or: habitually; constantly) raises dead people?**
9. **"Therefore within myself I, for one, used to think it to continue binding (or: had the opinion [that] it was then necessary) to commit (or: perform) many acts in opposition against the Name of Jesus, the Nazarene,**
10. **"which I did, even in Jerusalem. Furthermore, I myself also locked up many of the set-apart folks (holy ones; saints) in prisons, receiving the authority from the chief (or: ranking) priests, and more than this, I brought down a pebble (= cast my vote) against them – when one after another they were being taken back to be killed.**
11. **"Then, while continuing in punishing them in vengeance – down through the [various] synagogues – I kept on trying to force (or: compel) [them] to blaspheme (speak abusively about [God]), besides keeping them in the midst of insane rage which completely surrounded them, and continued pressing forward to persecute [them] even into the cities outside [Palestine].**
12. **"Within the midst of which [activities], while traveling on my journey into Damascus with [the] authority, as well as a commission which gave permission, from the chief (or: ranking) priests,**
13. **"[being] down on the road at midday, I saw, O king, a light from [the] sky (or: from heaven) – more intense than (or: above) the brightness and brilliance of the sun – shining and flashing around me and the folks then traveling with me.**
14. **"Next, at all of us falling down to the ground, I heard a Voice proceeding in saying to me in the Hebrew language, 'Saul, O Saul! Why do you continue pressing forward to persecute Me? To keep on kicking [your heel] toward [the] goads (sharp points; e.g., as with an ox-goad; = futilely resisting or 'flogging a dead horse') [makes it] hard for you (or: = can hurt you)!'"**



15. **"So I myself said, 'Who are you, Sir (or: Master; Lord)?' But the Lord (or: The Owner; [= Christ]) said, 'I Myself am Jesus (or: I exist in Myself being Jesus) – Whom you continue pressing forward to persecute!**

16. **"But now, get up and stand upon your feet! You see, into this [commission] and for this [purpose] I became seen by you (or: was made to appear to you): to take you in hand beforehand (or: to handle you in advance; or: to hand-pick you ahead of time) [to be] a subordinate (one who is a rower of a ship's crew) and a witness (one who testifies and gives evidence) – both of things in which you saw Me, and of things in which I will be seen by you –**

17. **"now Myself choosing you from out of the midst of the People (or: repeatedly taking you from out of the midst of, i.e., rescuing you from, the People), even from out of the midst of the ethnic multitudes (or: nations; non-Jews) unto whom I Myself am progressively sending you off with a mission:**

18. **"to open back up their eyes again; to turn [their eyes; or: themselves] back from darkness into Light, and from the authority (or: privilege) of the adversary (the opponent), and upon God; to receive a flowing away and a release from failures, mistakes and occasions of missing the goal (or: a forgiveness of sins) and an allotted inheritance among and in union with the folks having been set apart in faith (or: made holy by trust; consecrated for loyalty) which [leads] into Me.'**

19. **"Wherefore, O King Agrippa, I did not come to be unpersuaded in (or: become disobedient to) the heavenly sight (or: the vision from the atmosphere,) which was seen,**

20. **"but to the contrary, both to the folks in Damascus, first, and then in Jerusalem – besides all the country of Judea – and later to the ethnic multitudes (the nations; the non-Jews) I kept on reporting the message to be progressively changing one's way of thinking and perspective, as well as to be turning before God, while habitually performing works (or: constantly committing deeds and practicing acts) worthy of that change of mind and that embody the value equal to [a return to Yahweh].**

21. **"On account of these things, a group of Jews – upon seizing me within the Temple complex – on their own began attempting at once to thoroughly manhandle [me], and probably kill [me].**

22. **"But then, all of a sudden obtaining the help and assistance from God which was right on target, I have taken a stand – and still stand until this day – repeatedly testifying (attesting and giving evidence) to both small and great, continuously saying nothing outside of those things which both the Prophets and Moses spoke (or: speak) of progressively being about to be birthed (or: to continue happening) –**

23. **"since the Christ (the Anointed One) [is] a suffering [Messiah] (or: [is] subject to suffering) – since He, [the] first one forth from a resurrection of dead people, is continually about to, as a herald, be repeatedly and continuously giving public announcement about Light – both to the People [= the Jews and Israel] as well as to the ethnic multitudes (the nations; the non-Jews; the Goyim; the Gentiles)."**

24. **Now with his progressively making [his] defense [in] these [statements], Festus then affirms in (or: with) a loud voice, "You are progressively going insane (stark raving mad), Paul! The many writings (or: = the effects of much learning) progressively spin you around into madness (mania and insanity)!"**

25. **But Paul is then affirming, "I am not going insane (proceeding into mania or madness), O most mighty Festus, but to the contrary I have been presently uttering an elevated and weighty discourse of declarations about reality (or: truth) and a sound, healthy frame of mind which has been restored to its original perspectives with saved and healed thought patterns (= true sanity)!"**

26. **"You see, the king – to whom I am now speaking, continuing in the outspoken freedom with the rights of a bold citizen who has no fear of retribution – continues being adept and well versed concerning these [matters], for I continue persuaded and convinced that not one of these things continues to elude him or escape [his] notice. You see, this is not a thing having been committed in a corner (= obscurely, as in some back alley).**

27. **"Do you continue faithful and loyal to the Prophets (or: Are you presently trusting and believing in the Prophets), King Agrippa? I have seen and so know that you continue faithful and loyal [to] (or: presently trust and believe) [the Prophets]."**

28. **Yet Agrippa [said] to Paul, "In a little [time] and within a few [words] are you now proceeding in persuading me – to make [me] a Christian? (or: You continue convincing, in a small [way], to make me a Christian!)"**

29. **So Paul [responds], "I would ever claim it for the goodness in God (or: speak in boast to the well-being [that is] by God) [for] both in a little [time] as well as even in a great (= long) [space of time] not only you, but further also all those presently hearing me today, to at some point come to be folks of such a sort as I myself presently am – with the exception (or: yet at the outside) of these bonds!"**

30. **[As a group] both the king and the governor, along with Bernice and the folks that had continued sitting together with them, arose,**

31. **and as they were withdrawing they kept on speaking to one another, [each one] in turn saying that this person continues committing (or: practicing; performing) nothing warranting (or: deserving; worthy of) death or even bonds (= imprisonment).**

32. **So Agrippa affirmed to Festus, "This man was able to have been released, if he had not called upon (or: appealed to) Caesar."**

## CHAPTER 27

1. **Now as it was decided for us to be presently sailing off into Italy, they handed over Paul, besides also some different prisoners (= folks who were prisoners for reasons different than for Paul), to a centurion (Roman officer normally in charge of 100 soldiers) named Julius, who was a part of an Augustan military cohort (or: [the] Imperial regiment or squadron).**

2. **So after stepping on [board] the boat (or: ship) [on its way from the seaport] in Adramyttium [which was] presently about to continuing sailing into the places**

down along the [province of] Asia, we were put out [to sea] – there being with us Aristarchus, a Macedonian man from Thessalonica.

3. After this, on a different [day], we were put in at (or: led down [from the high sea] into) Sidon. With this, Julius, dealing kindly and being helpful and humane to Paul, permitted [him] to obtain and enjoy casual care and attention which hit the spot – after [his] going on his way [to visit] the friends (= either personal acquaintances who had affection for him, or, fellow believers who were referred to in this way).

4. Later, from there, upon putting out [to sea] we sailed under the [lee, or, shelter] of Cyprus, because of the winds being contrary.

5. After this, sailing through (= across) the open sea – down along Cilicia and Pamphylia – we put in at (or: made our way down into) Myra in Lycia.

6. And there, with the centurion finding an Alexandrian ship in route sailing unto Italy, he had us board it (or: step on into the midst of it).

7. Then, after continuously sailing slowly and with difficulty during a considerable number of day, after coming to be down by Cnidus [note: on a peninsula of the southwest part of the Asian Minor] with the wind continuing in not allowing us to approach, we sailed under the [lee, or, shelter, of] Crete, down by (= off the coast of) Salome (or: Salmone),

8. and then, with difficulty, progressively skirting (or: coasting along) it, we came into a place [that was] by some folks being normally called Ideal Harbors (or: Fine and Beautiful Seaports; Fair Havens), near which was [the] city [of] Lasea.

9. Now with a considerable amount of time having elapsed (i.e., having passed by, and so was now lost), and sailing being already hazardous – because even the Fast [i.e., part of the Day of Atonement feast] had already passed by [note: thus, around early or mid October, the season of perilous navigation in that area] – Paul began strongly advising and making recommendation, saying to them again and again,

10. "Gentlemen, I continue watching and am noticing that the voyage is soon about to be with damage and much loss (or: detriment) – not only of the cargo and of ship, but also of our souls (= ourselves; or: persons among us)."

11. Yet the centurion continued being persuaded by the helmsman (or: pilot; navigator) and the ship owner (or: the man chartering the ship; or: shipmaster) rather than by the things being repeatedly said by Paul.

12. Now with the harbor possessing no good placement and being unsuitable with a view toward wintering through the stormy season, the majority gave counsel to at once set sail from there, since somehow they might be able to reach Phoenix [note: about 40 nautical miles away; approximately 12 hours of sailing with a good wind; this town could also be Phineka or Phenice] – a harbor of Crete looking down [the] northeast and [the] southeast [note: depending on whether reading looking into the wind, or looking down the line of the direction the wind is blowing, some interpret this as meaning northwest and south west] – to spend the winter.

13. So at the south wind blowing gently, folks supposing to have gotten into [their] power the intended purpose, upon weighing (or: hoisting) [anchor] they began skirting (or: coasting along) very close to Crete.

14. **However, after not much [time or distance], a hurricane (or: typhoon) wind, called a "northeaster" (or: Euroaquilo), thrust down against it [i.e., the ship] [from mountainous Crete].**

15. **So with the ship being violently gripped and snatched together [amidst the waves], and then not being able to continue keeping the eye face to face to the wind (or: look the wind in the eye; = keep the boat's head facing into the wind), after yielding, we began being borne (or: carried) along.**

16. **Now upon running under [the lee, or shelter, of] a small island called Cauda [other MSS: Clauda], we had strength – with difficulty – to come to be in control of the dinghy (or: skiff) [at the stern],**

17. **after hoisting which, they began using emergency devices [e.g., ropes; tackle] for support, continuing in undergirding the ship with braces. All the more continuing in fearing lest they should fall out [of line] (= stray off course and run aground) into the shoals (or: Syrtis, a gulf full of shifting sandbanks and quicksand), upon lowering the gear (or: container; perhaps: anchor), they in this way continued being borne (or: carried) along.**

18. **Yet with our continuing in being violently tossed and battered by the storm, on the following [day] they began throwing [things] overboard (jettisoned [first nonessentials, later, the cargo, to lighten the ship]),**

19. **then on the third [day] they hurled out the ship's equipment (gear; furnishings; tackle) overboard, with their own hands.**

20. **Now with neither sun nor stars (or: constellations) making their normal appearance to shine upon [us, or, the sea] for many days – besides no small winter's storm and rain continuing in lying upon [us] – all hope and expectation of the [situation or chance for] us to continue being kept safe and sound (or: to proceed to be saved or rescued) began being taken away from around [us] (or: being removed as a surrounding environment).**

21. **Added to this, with [their] continuing under the rule [of this situation] from its beginning with much lack of appetite, and thus a long period of abstinence from food, Paul, at that point taking a stand within their midst, said, "O gentlemen! It was continuing being a necessity, by being yielding to me as to one in authority and in being persuaded, not to have been put out to sea from Crete – to acquire, besides this damage, also the loss (detriment and forfeit).**

22. **"And yet, in the present circumstances, I am now strongly advising and urging you to be constantly in good spirits with your emotions at ease, for you see, there will be not even one casting away of a soul (or: throwing off of a person; = loss of life) from out of your midst, more than (= except) the ship,**

23. **"because there stood by me, in this night, an agent (or: a messenger) of the God from Whom as a source I continue existing (or: of Whom I am and to Whom I belong) and to (and: for; by; in) Whom I perform as a servant,**

24. **"presently saying, 'Do not be fearing now, Paul. It continues binding and necessary for you to stand beside Caesar – and now, consider this! God has in grace favored, along with you (or: to you; for you), all the folks presently sailing with you.'**

25. "On this account men, continue being in good spirits and with emotions at ease! You see, by God I continue trusting (or: I continue believing in God) that thus it will be – corresponding to the turn of events of what has been spoken to me.

26. "So it continues now necessary and binding for us to at some point fall out (= be cast ashore from running aground) into some island."

27. Now as the fourteenth night fell, during our being continuously carried throughout while tossed first this way then that in the midst of the [Sea of] Adria, down on through to the middle the night the sailors began suspecting and continued sensing for them to be now leading toward some region or strip of land.

28. And so, upon taking soundings (dropping weighted lines), they found [the depth of water to be] twenty fathoms (about 120 feet), yet after proceeding through a short interval and again taking soundings, they found [it to be] fifteen fathoms.

29. With this, progressively fearing lest we should (or: would) fall out somewhere down on rough or uneven places (or: = crash upon some rocks), having hurled four anchors out of the stern, they continued thinking of well-being and claiming day to be birthed (or: to have come to be; [i.e., that it was daytime even though dark]).

30. So when the sailors continued seeking (= attempting) to escape out of the boat and were lowering the dinghy (or: skiff) into the sea under pretense (or: putting forth words as truth) as though being about to be stretching out anchors from the bow (or: prow),

31. Paul said to the centurion and the soldiers, "Unless these men should remain in the ship, you men yourselves are not able to be kept safe (rescued; delivered; saved)!"

32. At that point the soldiers cut off the ropes of the dinghy (or: skiff), and they allowed it to fall off.

33. Now until day was progressing in being about to be birthed, Paul kept on encouraging everyone to take their share of food (nourishment) at some point, repeatedly saying, "Today [is the] fourteenth day [that] you folks are continuing through to completion without food, constantly focusing [your] imagination toward apprehension and suspenseful anticipation – taking nothing to yourselves at any point.

34. "Because of this, I continue encouraging you folks to take a share of food (nourishment) at some point, for this is now leading as a support (or: originating as an undergirding), with a view to your personal safety and preservation. You see, not a hair from the head of one of you folks will be lost!"

35. So upon saying these things and then taking a loaf of bread, he spoke of the good favor in God and gave thanks to God, in the sight of them all, and after breaking it he then started to eat.

36. Then, with everyone coming to be in good spirits and with emotions at ease, they themselves took food (or: nourishment), too.

37. Now we were, all [together], two hundred seventy-six souls (= people) in the ship,

38. **and upon being satisfied with food** (or: nourishment; = having eating their fill), **they began lightening the ship by progressively throwing the grain** (= the cargo) **out into the sea.**

39. **So when it came to be day, they continued still unable to recognize** (or: accurately know) **the land, yet some began to notice and consider a bay having a beach into which they continued deliberating whether they might continue able** (or: they were planning, if they now could,) **to drive out** (= to run aground and beach) **the ship.**

40. **And so, upon removing the anchors from around [the ship]** (= casting off), **they allowed [them to fall] into the sea while at the same time giving slack to the lashings of the rudders** (or: steering paddles). **Then, after hoisting the foresail to the wind, they began holding [the ship] on course, steadily heading down into the beach.**

41. **Now upon falling about into a place** (a reef, shoal or sandbank) **formed where two opposing currents of the sea flow together, they ran the sailing vessel** (or: craft) **ashore and the prow** (or: bow) – **indeed becoming immovable and firmly fixed – remained unshakable, yet the stern began being loosened and destroyed by the violence of the surging waves and continued being smashed up under the pounding of the surf.**

42. **So [the] counsel** (intended plan) **of the soldiers came to be that they should kill off the prisoners, lest anyone by swimming out to land could escape through the midst.**

43. **But the centurion, wanting and intending to bring Paul safely through** (or: to fully rescue Paul and keep him safe and sound throughout [the ordeal]), **prevented them from [their] intention. Besides that, he gave orders for those being able, after diving off, to proceed to be swimming [and thus] to be out upon the land first,**

44. **and then [for] the rest [to follow] – some in fact upon planks, yet others upon various pieces from the ship. And in this way it happened for everyone to be brought safely through and be preserved on the land.**

## CHAPTER 28

1. **And so, after having been preserved through the midst [of the sea], we at that point recognized** (or: learned; or: came to accurately know by experience) **that the island is normally being called Melita.**

2. **More than this, the foreign-speaking people** (or: barbarians; non-Greek-speaking natives or local inhabitants) **happening to meet [us] continued to extend to us extraordinary human kindness and affection, for after kindling a fire, they took us all [in]** (= extended hospitality to all of us) **because of the imminent rain, and because of the cold.**

3. Now at Paul's gathering together a large bundle of some dry sticks and then placing it upon the fire, a viper (poisonous snake), coming out [of the bundle] away from the heat, fastened [itself] down on his hand.
4. So as the native people (barbarians; non-Greek speakers) saw the little beast hanging and continuing suspended from his hand, they began saying to one another, "Undoubtedly (or: By all means) this person is a murderer whom – though having been brought safely through from out of the sea – Justice does not allow to continue living."
5. But then, after shaking the little beast off into the fire, he experienced nothing bad,
6. yet they continued apprehensively anticipating (or: expecting) him to be about to be caused to swell and burn with a fever and inflammation, or else to suddenly fall down (or: drop) dead. So with their continuing in anticipation for a long time and yet observing nothing out of place (= unusual) being birthed into (or: happening to) him, progressively casting themselves into a change [of perspective and opinion], they went to, one after another, laying out [the conclusions for] him to be a god (or: they went to speaking [of] him being a deity, or, a divine person).
7. Now in the [areas; regions; (= neighborhoods)] around that place were estates (or: properties) belonging to the first man (= foremost resident; or: = governor [as a title]) of the island, named Publius, who – after taking [us] up and welcomingly receiving [us] with embraces – lodged us as guests [for] three days, in a loving and friendly manner.
8. But it had happened (or: occurred) [for] the father of Publius to be constantly bed-ridden (continuously lying down) while being continuously gripped by intermittent fevers and dysentery (an intestinal infection), to whom Paul was entering and then speaking toward well-being (or: praying). After placing [his] hands on him, he healed him.
9. So in relation to this happening, the rest of the folks in the island also, [who were] presently having weaknesses and illnesses, began approaching in a steady procession, and then were being treated or cured, one after another –
10. who also honored us with many things of value (gifts), and later, while proceeding in being put to sea, they loaded on [board] the things with a view towards [our] needs.
11. So now, after three months, we were put to sea in an Alexandrian ship – with the ensign (figures painted on each side of the prow) "Sons of Zeus (or: Castor and Pollux; Dioscuri)" – which had wintered in the island.
12. Later, putting into port at Syracuse, we remained [there] (or: stayed) three days.
13. From there, tacking about, we arrived at Rhegium. Then with a south wind coming on [us] after one day, we came into Puteoli on the second day,
14. where, upon finding brothers (= fellow believers), we were called to [their] side and encouraged to stay on [for] seven days. And so in this way we came into Rome.

15. **And now from there, the brothers** (= fellow believers there) – **after hearing the things about us** – **came unto a meeting with us** (or: = came to meet us), **as far as the Market Place of Appius** (or: Appii Forum) **and Three Taverns** (or: Inns; Shops), **upon seeing whom, Paul, while speaking of the good favor in God** (or: in giving thanks to God), **received courage and confidence.**

16. **Now when we entered into Rome, it was permitted for Paul to continue dwelling** (or: to proceed staying; to be remaining) **by himself, along with the soldier presently guarding him.**

17. **Then, after three days, he happened to call to himself the folks being the foremost** (those in the leading circle in the community) **of the Jews. So upon their coming together, he proceeded to say to them, "Men... Brothers! I myself, having done nothing contrary** (or: not one thing in opposition) **to the People, nor to the customs of the fathers** (or: the paternal and hereditary traditions), **was from the midst of Jerusalem handed over [as] a prisoner into the hands of the Romans,**

18. **"which folks, after fully examining me and coming up with a decision, were wanting and intending to release [me], because not even one cause for death is to proceed in making a foundational beginning or to continue being an undergirding possession within me.**

19. **"Yet with the Jews incessantly speaking against [this], I was compelled to call upon** (or: appeal to) **Caesar – yet not as though having anything [of which] to be now accusing or bringing charges against my own ethnic and cultural group** (or: nation).

20. **"Therefore, because of this accusation** (or: this reason), **I called you folks to my side: [for you] to see [the situation] and to address [it]** (or: to see [you folks] and to speak to [you]), **for you see, I continue with this chain lying around me** (or: continue lying encompassed by this chain) **on account of the hope and expectation of Israel."**

21. **So they said to him, "We ourselves neither received letters concerning you from Judea, nor has anyone of the brothers** (= fellow Jews) **coming along reported back or spoken anything harmful** (disadvantageous; malicious; bad) **about you.**

22. **"But we continue considering it valuable** (worthwhile; deserving) **to hear from you, at your side** (or: personally), **what things you are normally thinking and what things compose your disposition and frame of mind. Indeed, you see, concerning this sect** (= denomination; chosen opinion; heresy), **it is personally known to us that it is continuously being spoken against and contradicted everywhere."**

23. **Then, having themselves arranged a day with him, more folks came to him, into [his] place of lodging, to whom he continued setting forth, explaining from out of [his] midst, while progressively giving thorough evidence and double witness of God's reign** (or: the sovereign influence, actions and kingdom of God), **besides constantly using persuading and convincing [reasoning with] them concerning Jesus – both from the Law** (= Torah) **of Moses and from the Prophets – from early morning until evening.**



24. **And so [some] folks, on the one hand, began being progressively persuaded and convinced by (or: in) the things being continuously spoken and laid out, yet on the other hand, [other] folks continued without faith and trust (or: persisted in unbelief).**

25. **So, continuing in being out of harmony (dissonant; discordant; without symphony; = at odds and in disagreement) toward one another, they began loosing themselves away (continued dismissing themselves, one after another) with Paul's speaking one comment (or: declaration): "The set-apart Breath-effect (or: Holy Spirit) beautifully (finely; ideally; aptly; fittingly) speaks (or: spoke) through Isaiah the prophet – to your fathers – saying,**

26. **"Go your way at once to this People and say, "By listening (or: In hearing), you people will be hearing (or: listening) and yet by no means would you understand (or: could you make things flow together). And then, while constantly looking and observing, you folks will be looking and observing, and yet by no means would you see (or: could you perceive).**

27. **"You see, the heart of this People was made fat and thick (fleshy and stout; clotted and coarse; massive and gross; = thick-witted and stupid) and with [their] ears they hear heavily (= with difficulty and without response), and they squint or close their eyes – lest at some point they would (or: could) see with [their] eyes and should hear with [their] ears, and would understand (make things fit together) with the heart, and then could turn about and return – and so, I will heal them!" [Isa. 6:9-10]**

28. **"Therefore, continue letting it be known by you folks that this restoration to health and wholeness – this rescue, deliverance and salvation – was (or: has been) sent off to, for, and among the ethnic people groups (the multitudes of the nations)! And they themselves will be listening, then in and for themselves will be hearing!"**

[vs. 29 not in any early MSS]

30. **Now he remained in his own hired house two whole years, and continued welcomingly receiving all the folks periodically or regularly coming their way in to him,**

31. **continuously and progressively making public proclamation and heralding the reign of God (or: God's kingdom and sovereign influence), as well as habitually teaching the things concerning the Lord [p74 reads, instead of "Lord": the salvation and deliverance which comes from] Jesus Christ (or: the Lord, Jesus [the] Anointed One [= the Messiah]) – unforbidden and without hindrance, with all the bold outspoken freedom of speech which is the right of a citizen!**

[Written circa A.D. 57-63 – Based on the critical analysis of John A.T. Robinson]

# ROMANS

## CHAPTER 1

1. **Paul, Jesus Christ's slave** (or: a slave servant of [the] Anointed One, Jesus; a slave belonging to Jesus [the] Anointed [= Messiah]), **a called one, one sent forth with a mission** (or: an ambassador or emissary by invitation), **being one having been marked off by boundaries** (parted away and determined by bounds; separated away and limited off; delineated; defined) **unto God's good news** (or: into a message of goodness and well-being which is God),
2. **which He Himself previously promised through His prophets, within [the] set-apart writings** (or: holy and sacred Scriptures),
3. **about** (concerning; with reference to) **His Son – the One coming into existence** (or: birthing Himself) **from out of David's sperm** (or: Davidic seed; = David's descendant), **down from and in the line of succession of flesh** (or: in the sphere of [the natural realm]);
4. **the One being bounded** (marked off by boundaries and thus defined; separated and thus designated; divided away and determined) **God's Son** (or: a Son Who is God; or: a Son having the character and qualities of God) **immersed in power and in union with ability, down from** (or: corresponding to and on a level with; in the sphere of) **a Breath-effect of separateness** (or: an attitude of holiness; a spirit pertaining to being set apart) **forth from out of a resurrection** (a standing back up again) **of dead folks – Jesus Christ, our Lord** (or: Who is our Master and Owner),
5. **through Whom we receive grace, as well as a sending off with a mission [leading] unto faith's obedience among all the ethnic multitudes, over [the power of] His Name**  
(or: through means of Whom we at one point received joyful favor, and then suddenly took in hand a commission as emissaries with a view to a humble and submissive hearkening – along with an appropriate response, which is faith – and a giving-of-the-ear from beneath [Him], with compliant listening and paying attention that has its source in trust, within all the non-Jewish nations for the sake of and in behalf of His Name),
6. **within the midst of which peoples** (or: among whom) **you yourselves are continuously existing, being also called folks of Jesus Christ** (or: Jesus Christ's invited ones) –
7. **to** (or: for) **all those being in Rome: God's loved ones** (folks dearly loved of God), **set-apart** (holy) **called ones, joyous grace and peace** [= shalom] **to you** (or: favor and harmony [are] in and with you) **from God, our Father and Lord, Jesus Christ** (or: from our Father God, and [the] Master, Jesus Christ; or: from God our Father, even [the] Owner – [the] Anointed Jesus).
8. **First, indeed, I am constantly giving thanks to my God** (or: expressing the well-being and goodness in the grace and favor by my God) – **through Jesus Christ – about** (with reference to; concerning) **all of you folks, because** (or:

that) **your faith and trust are being repeatedly proclaimed** (or: announced) **down within** (= throughout the midst of) **the whole ordered System** (world of culture, economy, government and religion).

9. **For you see, God is my Witness** (or: continuously exists being my Evidence) – **to and in Whom I continuously render service** (or: for Whom I am hired to constantly work), **within my spirit** (or: in union with my Breath-effect), **within His Son's good news** (or: in union with the message of goodness and well-being pertaining to, coming from, having the character of, and which is, His Son) – **how unintermittingly** (without intervals in between; unceasingly) **I am habitually constructing a memory** (or: producing a recollection) **pertaining to you** (or: making mention of you folks),

10. **always upon my thoughts and expressions toward things going well** (or: my prayers), **continuously requesting** (or: asking) **if by any means** (or: somehow), **at length, I shall sometime be prospered along the path within God's will and purpose to come to you folks and be face to face with you,**

11. **for I constantly long** (or: am increasingly yearning) **to see you, to the end that I may share and exchange some spiritual effect of favor with you folks** (or: mutually partner in the impartation to you people, and among you, of some gift that is a result of grace and which has its source in the Breath-effect) **[leading] into the [situation for] you to be established** (firmly settled and made steadfast; stabilized).

12. **Now this means to be called together for an interchange of aid, encouragement or consolation among you folks, through the faith and trust within each other – both yours and mine.**

13. **Yet I do not want you to continue to fail to know** (or: be unaware or ignorant), **brothers** (= fellow believers and members of the Family), **that I often set before myself** (purposed; proposed) **to come** (or: go) **to you – and I was prevented until now** (up to this point) – **to the end that I may have** (or: could hold and enjoy) **some fruit within you folks** (or: among you), **correspondingly as also [I do] within** (or: among) **the remaining ethnic multitudes** (or: the rest of the nations – the non-Israelites; the Gentiles).

14. **I am** (or: I continue being) **a debtor to** (or: for; or: with) **both Greeks** (Hellenists) **and to** (for; with) **barbarians** (non-Hellenists: those who do not possess Greek culture); **to** (or: for; with) **both wise ones and to** (for; with) **those without understanding** (unintelligent ones; foolish ones; folks who lack sense).

15. **In this condition** (or: Thus so) – **commensurate with me, the ready** (willing; eager) **one – [I] myself [desire and intend] to also bring and proclaim** (or: announce) **the message of goodness and well-being** (or: Good News) **to and among you folks** (or: for you folks) **in Rome.**

16. **For you see, I am not in the habit of being ashamed of** (= I am proud of and thrilled about) **the Good News** (message of goodness and well-being), **for it continues being** (or: is) **God's power** (ability; capacity) **[leading] into deliverance** (being rescued; salvation; health and wholeness; restoration to the original state and condition) – **in everyone** (for everyone; to everyone)

**continuously having faith and trusting** (or: believing and relying upon [it]): **for** (to; in) **Jew first, also for** (to; in) **Greek** (or: Hellenist) –

17. **for in It God's justice** (fairness and equity; righteousness; qualities and characteristics of the Way pointed out; way of righting what is wrong; right relationship [with us]; means of turning us in the right direction) **is continuously and progressively being unveiled** (revealed; disclosed), **from out of faith** (or: forth from out of the midst of trust), **[proceeding] into faith** ([leading] into the midst of trust), **according as it has been written,**

**“But the one righteous** (or: just) **out-of-faith will himself live.”**

(or: Yet the just one will experience life in himself from out of faith; or: Now the one in accord with the Way pointed out from trust, will in himself live; or: And the person rightwised from out of faith will live in himself; or: The one being fair and equitable from the source of trust will receive life into himself from that trust) [Hab. 2:4]

18. **You see, God's personal emotion** (or: inherent fervor; mental bent; natural impulse; teeming desire and swelling passion; temperament; disposition; or: anger; wrath) **is continuously and progressively being unveiled** (revealed; disclosed) **from heaven upon every irreverence** (lack of awe or absence of pious fear; disrespect) **and injustice** (wrong; unrighteousness; situation or act contrary to the Way pointed out) **of mankind** (or: that arises from humans) – **the folks continuously holding down** (restraining; stopping while possessing) **the Truth** (or: reality) **in the sphere of** (or: within the midst of) **injustice** (unrighteousness; that which is not right; unfairness and inequality) –

19. **simply because the thing experientially known** (or: personally knowable; able to be gained by insight) **pertaining to God** (or: which has its origin in God) **is continuously made visible** (made apparent; manifested by light) **within** (or: among) **them, for God at one point made** (or: makes) **it visible** (manifests it) **to them** (or: for them; in them; by them; among them).

20. **For you see, from [the] creation** (framing; founding) **of [the] ordered System** (cosmos; universe; or: world of culture, religion, politics and government) **His invisible things** (or: qualities; attributes) **which – both His imperceptible** (or: perpetual) **power, ability and capacity, as well as divinity** (divine nature; godship) – **are habitually seen down the line** (or: are normally correspondingly perceived), **being continually comprehended** (understood; grasped by the mind) **in (and: by) the things which are made or done, in order for them to be continuously defenseless** (without an excuse),

21. **simply because, although at one point experientially knowing God, they did** (or: do) **not glorify** (imagine; esteem; suppose; fancy; conjecture about; hold an opinion of; repute) **[Him] as God, or thank [Him]** (or: give thanks in joyously expressing the goodness and well-being inherent in [His] grace and favor). **And so in contrast, they were made futile** (vain; fruitless; without profit; empty; useless; worthless; subject to a process of meaningless frustration; subject to exercises in futility) **in their reasonings** (or: thought processes; dialogues; ideas that went throughout in every direction), **and their [collective] unintelligent** (stupid; unable-to-put-things-together) **heart was darkened** (= the

core of their being was made to experience an absence of light).

22. **[So] continuously claiming** (asserting; alleging with pretense) **to be wise ones, they were made to be dull** (sluggish; moronic; stupid; foolish)

23. **and they at once changed** (or: change; exchange in barter; make other than it is) **the glory** (or: splendor; or: esteem; opinion; imagination; supposition; conjecture about; thoughts of; appearance; honorable consideration) **of the imperishable** (un-ruinable; incorruptible; unspoilable; undestroyable) **God within a likeness** (resemblance; similarity; copy) **of an image** (form; appearance) **of a perishable** (corruptible; spoilable) **human, as well as of flying things and of four-footed [animals] and of creeping things.**

24. **Wherefore** (or: On which account) **God gave** (or: hands) **them over** (or: delivered or delivers them into another's power), **within the full passions** (or: rushing passionate cravings; added earnest desires, wants and wishes; or: compiled angers and complete wrath) **of their hearts, into uncleanness** (or: ritual impurity), **to be continuously dishonored and shamed – with respect to** (or: pertaining to) **their bodies – among** (or: within) **themselves,**

25. **whichever folks altered or exchange God's truth** (or: the reality which is God and which pertains to God) **to and for something else, within** (or: in union with) **The Lie, and then showed reverence to** (venerated; felt dread of; worship and show adoration to) **and rendered religious service to and for the creation** (or: the creature; the thing formed; the framing; the foundation) **alongside of** (or: to the side of; or: = other than) **the Creator** (The One framing or founding) **Who is, and continuously exists being, well spoken of** (praised; blessed; eulogized; or: is One filled with thoughts of goodness and well-being) **on into the ages. It is so** (Amen)!

26. **Because of this** (or: Wherefore) **God gave** (or: hands) **them over** (delivered or delivers them into the power of someone else) **into experiences of dishonor** (or: ignoble sufferings; situations of being unvalued; unworthy passions), **for even their females at one point altered** (or: alter; change or exchange) **the natural use into the [use which is] to the side of** (or: beside) **nature** (or: a natural condition; natural production; a generated situation).

27. **And likewise** (or: So in like manner) **also the males, sending away** (or: abandoning; leaving) **the natural use of the female, were set aflame within their cravings unto** (or: into) **one another; males in males continuously producing** (accomplishing; effecting; working down) **shameless indecency, and constantly taking away** (or: receiving back) **the necessary retribution** (return compensation; the opposite of a reward; the anti-payment) **of their wandering** (or: the corresponding wage which is binding, pertaining to their straying and deception) **within the midst of, or among, themselves.**

28. **And then, correspondingly as they did not** (or: to the same degree as they do not) **put God to the proof and so approve [Him] as fit and suitable, to be continuously holding [Him] within full experiential knowledge** (or: having

[Him] in union with added intimate insight; or: possessing [Him] in recognition and acknowledgment), **God gave** (or: hands) **them over** (delivers them) **into a mind which fails to meet the test** (a disqualified mind) **to continuously do** (practice; make) **things that consistently are not fitting** (not reaching or extending),

29. **being people having been filled with all injustice so that they are now filled by every inequity and unfairness which lacks rightwised relationships and right actions, worthlessness** (or: bad condition; wickedness), **inordinate desire for more** (or: greed for advantage), **malice** (bad quality; evil) – **folks very full of** (or: replete with) **jealousy and envy, murder, strife** (or: contentiousness), **bait for entrapment, [and] with a settled habit of evil and a disposition of depravity.**

30. **[They are] whisperers** (gossipers), **slanderers, haters** (detesters) **of God, overbearing and outrageous folks, haughty and arrogant people, ostentatious and vainglorious ones, inventors of ugly, worthless and bad things, [being] incompilant** (stubborn; disobedient) **to parents,**

31. **unintelligent** (stupid; unable to cause things to flow together), **covenant-breakers** (or: folks bound by no arrangement or who are false to agreements; not put-together), **folks without natural affection, people unwilling to make a treaty** (or: implacable), **unmerciful folks,**

32. **those who, fully knowing by experience** (being fully aware of) **the effect of God's justice** (or: the act by which God sets wrong right; or: the result of the equity which is God; or: God's decree of the Way pointed out) – **that those continually performing** (committing; executing) **such things are folks deserving** (worthy; of equivalent value) **of death – not only keep on doing the same things, but also are constantly mutually approving, taking pleasure in and consenting with those habitually performing** (or: committing; practicing) **them.**

## CHAPTER 2

1. **Wherefore** (or: Because of which) **you continue to be without a defense or an excuse, O human – everyone continually judging** (pronouncing a judgment; separating and making decisions; determining) – **for within that which you continue judging the other person** (or: the different one), **you are condemning yourself, since you who are continually judging are constantly performing** (committing; practicing) **the very same things!**

2. **Now we have seen and thus know** (or: are aware) **that God's judgment** (decision rendered and pronounced; separation; determination) **is down from** (and: in line and accord with) **Truth and reality, [coming] upon those habitually performing or committing such things.**

3. **Yet you continue logically thinking** (reckoning; counting on) **this, O human – the one continuously judging those who are normally performing or committing such things, and yet are also one habitually doing the same things – that you will make an escape out of God's judgment** (the effect of

God's decision)?

4. **Or, are you continually having a "down-oriented" frame of mind** (or: despising; thinking down or with disrespect; or: = a negative disposition) **concerning the riches** (or: wealth) **of His kind and gentle usefulness** (benevolence with a sweet disposition; kindness), **[His] delaying forbearance** (the tolerant holding back) **and [His] patient longsuffering, constantly being ignorant that God's kind and gentle usefulness** (benevolence with a sweet disposition) **is continuously leading you into a change of mind and purpose** (= repentance with a change of heart and a return to God)?

5. **Yet down from your hardness** (or: in line with and in accord to your obstinacy) **and an unrepentant heart** (= unchanged thinking in the center of your being) **you habitually collect and lay up stores of personal emotion in yourself** (or: progressively treasure up to yourself inherent fervor, passionate impulse and a mental bent or a disposition; or: periodically bank for yourself anger, indignation or wrath) **within a day of personal emotion** (fervor; passion; anger; etc.) **and of an unveiling of a decision of rightwising from God** (or: of a revealing of God's verdict regarding fair and equitable dealing; of an uncovering of a just judgment which is God; of a disclosure of a separation having the character of the Way pointed out from God),

6. **Who will award in each person** (or: will give back to each one; will pay for each one) **down from** (in line with; in accord to; to the level of) **his works** (actions; deeds):

7. **in those** (to those; for those), **on the one hand, in accord with [the] patient endurance** (humbly remaining under for persistent support) **of a good work** (or: virtuous action) **[who] are constantly seeking glory** (a good reputation; a manifestation of that which calls forth praise) **and honor** (value; worth) **and incorruptibility** (or: incorruption) – **life which belongs to, is connected with, and proper to the Age** (or: eonian life; the life of and for the ages).

8. **Yet, on the other hand, in those** (to those; for those) **out of a work for ambitious, factious or contentious purposes, and in** (or: by) **being continuously in compliant** (disobedient; unwilling to be persuaded) **to** (or: by) **the Truth** (reality; veritable essence), **but constantly compliant** (obedient; persuaded) **in, to, by and for the injustice** (inequity; that which is not in accord with the Way pointed out), **[there will be] personal emotion** (or: inherent fervor; passionate impulse; anger; indignation; wrath; a habit of mind; a mental bent or disposition) **and rushing of feelings** (or: intense passion of the mind; violent breathing; rage; fury; glowing animation; turbulent commotion of the mind),

9. **pressure** (affliction; trouble; tribulation; ordeal) **and squeezed narrowness** (tight restriction; distress; anguish) – **upon every soul of mankind which is persistently in himself working down and effecting the bad** (the ugly; the worthless; the evil; the injurious; the bad situation; the worthless quality; the malicious intent) – **both of a Jew, first, and also of a Greek** (or: one of the Hellenist culture);

10. **but yet glory** (a manifestation of that which calls forth praise; a credible reputation) **and honor** (value; worth) **and peace** (or: harmony; [=Shalom]) **in, to,**

**for and with everyone habitually working and accomplishing in himself the Good** (or: the virtuous and excellent) **both in, to, and for a Jew, first, and also in, to and for a Greek** (or: Hellenist);

11. **for partiality** (favoritism; receiving on the basis of faces, countenances or personalities) **does not exist alongside of God** (or: by God's side; = with God or in His presence and dealings).

12. **For you see, as many as** (or: however many) **miss the goal** (or: sin; fail; or: sinned; missed the target due to lack of ability or through distraction) **without (a) law** [= Torah?], **without (a) law will lose** (or: destroy) **themselves; and as many as** (or: however many) **within law** (or: within [the] Law [= Torah]) **miss the goal** (sin; sinned; fail; missed), **through law** (or: [the] Law) **will be judged** (made distinct; decided upon; separated),

13. **for [it is] not the hearers of [the] Law** (= the ones instructed in the Law, or who listen to the Torah) **[that are] just ones** (rightwised folks who are in right relationships in accord with the Way pointed out; fair and equitable ones) **by God's side** (= with God and in His sight and presence), **but rather the doers of [the] Law** (= the folks performing, as pertains to the Torah, and producing the character and qualities of the Law) **[who] will be justified** (decreed as being in the Way pointed out; be judged fair, equitable and in right relationship).

14. **You see, whenever ethnic multitudes** (or: [certain] Gentiles; or: [some] non-Israelite nations; = pagans) – **those not having a law** (or: [the] Law) **by nature – may normally do the things of the Law** [= Torah], **these, [although] not having a law** (or: [the] Law), **are in and among themselves a law** (or: continuously exist being a principle, or custom, for or to themselves),

15. **which very ones continuously display** (exhibit; show outward proof by demonstration) **the work** (action; conduct) **of the Law** [= Torah?] **written within their hearts, their conscience** (the knowing with themselves; awareness; integrated recognition from what has been seen) **continually bearing joint-testimony** (giving confirming witness and evidence, together), **and, in between each other's calculations** (or: logical thoughts), **also constantly accusing** (speaking down [against] in the assembly) **or defending themselves** (or: and in the mean time one another's reasonings and reckonings constantly accusing, or even repeatedly excusing themselves),

16. **within a day, when God is presently judging** (or: continuing in separating off and evaluating) [some MSS: in which day God will judge] **hidden** (or: concealed) **things of humanity** (of mankind; pertaining to people) – **commensurate with my good news** (or: according to and following the pattern of my message of goodness and well-being) – **through Jesus Christ.**

17. **So since** (or: But if; [other MSS: Consider this,]) **you yourself are habitually calling** (naming; classifying) **yourself a Jew and are continuing to rest** (lean back) **upon [the] Law** [= Torah], **and are even from time to time boasting** (expressing pride) **in God,**



18. **and you are progressively knowing the Will by personal experience and insight, and are constantly testing in order to prove** (or: approve) **the things that habitually carry through** (i.e., the essential things which matter and are different in that they are of greater value), **while being a person regularly undergoing oral instruction from out of the Law** [= Torah],

19. **[and] likewise** (or: besides) **you have confidence in yourself** (or: you have persuaded yourself) **to be a guide or an escort of blind folks on the way or in the path; a light within [the] darkness,**

20. **a trainer** (instructor; corrector; discipliner; educator) **of senseless ones** (folks without will, heart or guts; imprudent ones; foolish ones); **a teacher of infants** (ones not yet able to speak), **while habitually having** (or: holding) **the outward form** (rough sketch; outline; framework; semblance) **of the experiential knowledge and of the truth** (or: reality) **within, or in union with, the Law** [= Torah]...

21. **You, then, the one habitually teaching another** (a different one), **are not habitually teaching yourself! You, the one constantly preaching** (proclaiming; heralding), **“Do not steal,” are habitually stealing!**

22. **The person continually saying to not be committing adultery, you are habitually committing adultery! The one repeatedly detesting idols** (responding to something as an abomination, as something that is foul and stinks), **you are in the habit of robbing temples** (despoiling or profaning the sanctuary)! [note: vss. 21-22 can also be rendered as questions]

23. **You who are boasting in law** (or: [the] Law [= Torah]; or: a law), **through the transgression of** (stepping across the line of; stepping to the side of; deviating from) **the Law, you are constantly dishonoring** (devaluing) **God,**

24. **for, because of you, God’s NAME** [Yahweh?] **is continuously being blasphemed among the ethnic multitudes** (nations; non-Jews; Gentiles), **according as it has been, and stands, written.**

25. **For you see, circumcision, indeed, continues being beneficial** (continues to profit, to help), **if you should continue practicing** (or: observing) **[the] Law** [= Torah]. **But if you should be a transgressor** (side-stepper; violator) **of [the] Law, your circumcision** (cutting around) **has become uncircumcision** (literally: the foreskin).

26. **Therefore, if the Uncircumcision** (= non-Jews) **should be habitually on watch to guard** (have in keeping and maintain) **the acts of justice and equity** (the righteous requirements; the fair and equitable dealings; the justifications) **of the Law** [= Torah], **will not his uncircumcision be logically considered and accounted** (reckoned; calculated) **into circumcision** (or: credited to his account for circumcision)?

27. **And so the Uncircumcision, out of natural instinct** (out of nature or native conditions; = naturally) **habitually bringing the law to its goal** (or: completing or fulfilling the Law), **will judge** (or: make a decision and a separation

regarding) **you – the one [who] through Letter and Circumcision [are] a side-stepper** (a transgressor; a violator) **of [the] Law.**

28. **For you see, the Jew is not the one in the visibly apparent or outwardly manifest** (or: For not he in the outward appearance is a Jew), **neither [is] circumcision that [which is] visibly apparent** (outwardly manifest) **in flesh** (= in body),

29. **but rather, a Jew [is] the one within the hidden [place]** (or: [that which is] in the concealed [realm]), **and circumcision [is] of [the] heart in union with Breath-effect** (or: within [the] spirit), **not in letter, whose praise** (applause; full recommendation; [note play on words: Jew is a derivative of "Judah," which means "praise"]) **[is] not from out of mankind** (humanity), **but rather from out of God.**

### CHAPTER 3

1. **What, then, [is] the advantage** (the thing given by the surplus of abundance which results in pre-eminence, prerogative and superiority) **of the Jew, or what [is] the furthering benefit of the circumcision?**

2. **Much, in accord with every turn** (i.e., from every angle, or, in every way), **for, first [of all]** (or: in the first place; foremost; mainly), **indeed, that they were** (or: are) **entrusted with God's brief utterances** (little words: the diminutive of Logos; often translated: "oracles").

3. **For what if certain ones** (or: some) **refuse** (or: at one point refused) **to believe** (or: disbelieved; are unfaithful or disloyal; were without faith; are faithless)? **Will not their unbelief** (faithlessness; lack of trust; disloyalty) **cause God's faith** (or: faithfulness; trustworthiness; loyalty; trust) **to be idled-down** (rendered useless and unproductive)?

4. **Certainly not!** (May it not come to be!) **Now God must repeatedly come to be true** (or: let God continually be birthed genuine and real), **though every man [is] a liar, even as it has been written:**

**"So that You should be justified** (seen as fair and equitable – in accord with the way pointed out) **within Your words** (or: sayings), **and You will overcome** (conquer) **within the [situation or time for] You to be repeatedly** (or: periodically) **judged and decided about** (or: You will win the case when You are tried)." [Ps. 51:4 & 6]

5. **However** (or: But; Now) **if our injustice** (disregard for what is right; behavior contrary to the Way pointed out) **continues to stand together with** (is jointly establishing; habitually commends) **God's fair and equitable dealings** (justice; Way pointed out), **what shall we say** (or: declare)? **God, the One continuously bringing personal emotion** (inherent fervor; impulse; or: wrath; anger; indignation), **[is] not unjust! – after the manner of a man** (down from [my] humanity) **I normally say, "Certainly not** (May it not come

to be)!"

6. **Else** (or: Otherwise), **how is God constantly judging** (or, as a future: how will God separate and evaluate and judge) **the ordered System** (the controlling world of culture, economy, government and religion)?

7. **But** [other MSS: For] **if in my lie** (or: falsehood) **God's truth and reality encircles** (or: surrounds) **for superabundance into His glory** (His reputation and a manifestation which calls forth praise), **why am I also still being continually separated** (judged; evaluated) **as one failing to hit the target** (as a sinner or an outcast)?

8. **And [it is] not according as we are constantly being slandered** (abusively spoken of) **and according as certain folks – whose judgment** (evaluation; separation) **is fair** (equitable; in accord with justice) – **habitually affirm us to be continually saying**, **"We should constantly be doing** (or: producing) **the bad things** (the ugly, worthless and evil things) **so that the good things may come [of it]!"**

9. **What, then** (or: therefore)? **Do we continually hold an advantage** (habitually have something ahead; or, as a passive: are we continually surpassed)? **Not at all, for we already charged** (previously accused) **all mankind, both Jews and Greeks** (or: Hellenists), **to be** (to continuously exist) **under [the direction, power and control, or result, of] failure** (the missing of the target by falling short or shooting astray through lack of skill and ability or by distraction; or: error; a mistake; sin),

10. **according as it has been, and stands, written, that,**

**"There is not a just man** (there is none fair or in right relationship; or: No one exists being in accord with the Way pointed out), **not even one!**

11. **"The one understanding does not exist** (or: There is no man bringing it together to understand);

**The one habitually seeking God does not exist** (or: There is none continually looking for or repeatedly searching-out God).

12. **"All bend out of the regular line** (turn aside; or: avoid [God]),

**at the same time they are made useless;**

**there is no one habitually doing useful kindness** (or: kind usefulness);

**there is not as much as one.** [Ps. 14:1-3; 53:1-3]

13. **"Their throat [is] an opened grave;**

**by their tongues they were consistently baiting for entrapment** (or: to deceive); [Ps. 5:9]

**venom of asps** (vipers) **[is] under their lips**, [Ps. 140:3]

14. **"whose mouth constantly is crammed full of a wishful curse and of bitterness.** [Ps. 10:7]

15. **"Their feet [are] swift** (or: sharp) **to pour out blood.**

16. **"Crushing** (bruising; shattering) **and misery** (wretchedness) **[are] in their paths** (or: ways),

17. **"and the road of peace** (path or way of shalom) **they do not experience**

(intimately know). [Isa. 59:7-8; Prov. 1:16]

18. **"There is no fear of or respect for God before (in front of) their eyes."**  
[Ps. 36:1]

19. **But we know from having seen that whatever the Law** ([Torah]; or: custom) **continues saying, it continues speaking to** (and: for) **those within the Law** (or: custom), **to the end that every mouth may be shut** (fenced in; hedged around; stopped; barred; silenced) **and all the world** (ordered System of religion, culture economy, and government; or: = all humanity) **may come to be under God's fair and equitable dealings** (or: may be brought to trial by God; may become subject to God's just decision and pointing out of the Way; may come to be answerable to God).

20. **On account of that** (or: Wherefore), **no flesh** (= person) **[at] all will be put in right relationship** (be rightwised; be justified; be made right; by judicial decision be made free from guilt, represented as righteous, and placed in the Way pointed out) **before Him** (in His sight; face to face with Him in His presence; *corem Deo*), **from out of works of Law** (or: workmanship or accomplishments springing forth from Law; Laws' active deeds; or: observance of custom or Torah), **for you see, through Law [comes] a full, clear, exact and added knowledge – gained by intimate experience – of sin** (or: whose source is failure; which has the character of a missing of the target; which is error).

21. **Yet now, apart from Law** (or: custom; habitual practice; ordinance made by authority; or: = Torah), **a righteousness of God** (God's solidarity, with fair and equitable dealings; God's just acts and decisions; God's justice and pointing out of the Way; a rightwising and right relationship which is God) **has been manifested and remains displayed in clear light – being continuously attested in witness by means of** (or: under) **the Law** (= Torah) **and the Prophets –**

22. **yet a righteousness of God** (or: a right relationship with and which is God; God's justice; God's fair and equitable dealings in accord with the Way pointed out; a rightwised condition effected by God), **through Jesus Christ's faith** (also: trust; faithfulness; loyalty), **unto** (or: into) **and upon all humanity – also upon all those believing, for there exists no distinction!**

23. **You see, all at one point veered off the mark** (or: everyone fails; everyone sins), **and they are continually posterior to, falling short of, inferior to, and wanting of God's glory** (a manifestation of God which calls forth praise; a reputation which comes from and has the character of God).

24. **Being folks continuously being made right and freed from guilt and placed in solidarity within the Way pointed out and kept in right relationship** (rightwised; turned in the right direction; justified) **freely** (as a gift without a reason; gratuitously) **by His grace** (or: in His joyous favor; with His

grace; for His favor) **through means of the releasing-away** (redemption; setting-free) **because of the payment of the ransom which is resident within Christ Jesus**

25. – **Whom God publicly places before [us]** (or: set before [us]; before put forth; purposed) **[as] a sheltering cover** (mercy seat; lid of the ark; = *kapparah* – atonement), **through the faith** (or: the trust, fidelity, loyalty and trustworthiness) **within His blood, into a demonstration which points out the proof of His solidarity** (or: His fair and equitable dealings; His justice; His righteousness; His act in accord with the Way pointed out), **on account of** (or: because of) **the passing-over and letting-go-unpunished of the effects of errors** (or: the results of sinful acts; offenses against the Law; effects of mistakes) **having previously occurred** (being ones having been before brought into being) **during the midst of God's tolerant forbearance –**

26. **toward the demonstration which points out the proof of His solidarity, with fair and equitable dealing** (His justice; His righteousness; His compliance with the Way pointed out) **within the present season** (in the current fitting situation), **for Him to be just** (or: a Just One; One in solidarity and in accord with fair and equitable dealings which comprise the Way pointed out) **and the One continuously making right and free from guilt, constantly placing [folks] in the Way pointed out and keeping in right relationship** (or: The Right-wiser; the Justifier) **of the one [issuing] forth from out of faith and trust** (or: faithfulness; loyalty; fidelity; trustworthiness) **which belongs to and originates in Jesus.**

27. **So then where [is] the loud-spoken boasting? It is shut out** (or: was excluded). **Through what kind of law or custom? Of works** (or: The one concerned with and pertaining to acts; The one whose source and involvement is deeds and actions)? **No!** (or: By no means!) **But rather through Faith's law and principle**

(or: To the contrary, by means of a law of trust, concerned with loyalty, manifested in faithfulness and whose source is confident reliance [note: = a law and custom which was displayed in the confident loyalty of Christ in His act of solidarity with the human condition])!

28. **For you see, [some MSS: Now] we continue logically concluding** (reckoning and accounting) **a person** (or: mankind; humanity) **to be continually made right and freed from guilt, placed in solidarity in the Way pointed out, and kept in a right social bond of relationship** (or: rightwised; justified) **by faith** (or: in trust), **apart from works of law** (= observance of Torah, or acts associated with custom and habitual practice, or pertaining to ordinances made by authority).

29. **Or [is He] the God of [the] Jews only? [Is He] not also of the ethnic multitudes** (nations; Gentiles; non-Jews)? **Yes, of the ethnic multitudes (nations) also,**

30. **since, indeed** [other MSS: seeing that] **God [is] One** (or: since, indeed,

[there is] one God) **Who from out of faith** (or: forth from [His] trust and loyal faithfulness) **will by a rightwising decision make Circumcision free from guilt and place them in the Way pointed out, setting them in solidarity within right relationships, and declaring them to be just – and Uncircumcision through means of the faith** (by means of trust; or: through [His] loyal faithfulness).

31. **Then are we habitually rendering inactive and useless** (idling-down and rendering unemployed) **law or custom through the faith and trust? Certainly not** (May it not come to be)! **But rather, we are constantly establishing law** (setting custom in a fixed place and making it stand).

## CHAPTER 4

1. **What, then, shall we declare Abraham – our forefather according to the flesh** (or: the first founder of our family, in line with natural descent) – **to have found?**

2. **You see, if Abraham was rightwised, placed in right relationship, and declared just and in accord with the Way, from out of [his] works** (or: made right, turned in the right direction and justified by actions), **he yet holds** (or: continues to have) **a boast** (a ground or right for boasting), **but not toward** (or: face to face with) **God.**

3. **For what is the Scripture saying?**

**"Now Abraham believes** (or: trusted) **God and it is** (or: was) **logically considered** (reckoned; an account was put together) **for him** (to him; in him) **into** (for; unto) **rightwising** (right relationship and behavior in accord with the Way pointed out; justice; fair and equitable dealing; righteousness; well-ordered living; right thinking)."

(or: "So Abraham has faith in God, and he is counted into Righteousness by Him.") [Gen. 15:6]

4. **Now to** (or: for; with) **the person habitually working** (practicing a trade; accomplishing a work), **the wage** (or: pay) **is not being logically considered** (reckoned; put on an account) **as corresponding to** (or: in accord with;) **an undeserved, gratuitous gift** (or: grace; a favor), **but on the contrary as commensurate with and coming down from a debt** (something owed; an obligation).

5. **But to** (or: for; with) **the person not habitually working, yet constantly believing** (actively placing his trust and reliance) **upon the One [Who is] continuously making right the irreverent** (or: the One habitually rightwising, putting in right relationship, justifying, and placing the profane person in the midst of the Way pointed out), **his faith** (trust; firm persuasion; confidence) **is logically being considered** (constantly reckoned; continuously credited on account) **into** (unto; for) **right behavior in accord with the Way pointed out** (justice; fair and equitable dealing; righteousness; well-ordered living).

6. **Exactly as David also is telling of the happiness** (and: blessedness) **of the**

**person in whom** (to whom; for whom) **God is constantly counting** (reckoning; logically considering) **rightwised existence in accord with the Way pointed out** (justice; righteousness; solidarity; fair and equitable dealing), **apart from works** (or: independent of actions):

7. **“Happy and blessed [are] the people whose lawlessnesses** (transgressions; violations of the law; lawless deeds) **were** (and: are) **sent away** (dismissed; discharged; divorced; pardoned) **and whose failures** (errors; missings of the target; sins) **were** (and: are) **covered over** (concealed with a veil or lid)!

8. **“Happy and blessed [are the] adult males of whom** [other MSS: to whom; for whom] **the Lord (= Yahweh) may by no means logically consider a failure** (reckon a missed target; calculate as sin).” [Ps. 32:1-2]

9. **So then, [is] this happiness** (or: blessedness) **upon the Circumcision, or upon the Uncircumcision as well** (or: also)? **For we are habitually saying,** **“The faith** (or: trust) **is logically considered [to be] in Abraham into accordance with the Way pointed out** (or: Faith was accounted to and reckoned for Abraham for Righteousness - fair and equitable dealings; rightwised existence).” [Gen. 15:6]

10. **How, then, is it** (or: was it) **logically considered or calculated** (or: How then was it put to the account and reckoned) – **with [his] being** (= when he was) **in circumcision, or in uncircumcision? Not in circumcision, but on the contrary, in uncircumcision!**

11. **Then later he received** (or: took hold of; obtained) **circumcision as a sign** (or: circumcision’s sign) – **a seal** (or: a stamped impression of a seal or signet ring which shows both possession and authority) – **of the accordance with the Way pointed out, which is faith** (or: of a rightwised relationship with fair and equitable dealings whose source is trust and which has the character and qualities of faith), **pertaining to the [situation of being] within the uncircumcision** (or: = the righteousness corresponding to the faith he had while in his uncircumcised state), **in order for him to be** (or: to exist being) **a father of all the people habitually believing and trusting through the midst of [a condition of] uncircumcision – [leading] into the [situation for] the accordance with the Way pointed out** (or: the rightwised relationships characterized by fair and equitable dealings; the well-ordered life; the righteousness) **to be logically considered in them** (or: reckoned to them; calculated, accounted and credited for them), **also –**

12. **and then also a father of [the] Circumcision, [yet] not to** (or: for) **those out of circumcision only, but rather also to** (for; in; by) **those continuously advancing in order** (or: rank) **in a line** (or: in a row) **along the elements** (or: first principles) **of the faith** (trust; reliance) – **in the footprints of our father Abraham – within uncircumcision** (or: in uncircumcision, in the footprints of the faith of our father Abraham).

13. **For not through** (a; or: [the]) **law [is/was] the Promise to** (for; in)

**Abraham, or to (for; in) his seed** (offspring; posterity), **[for] him to be an heir of an organized System** (or: the one receiving and enjoying, as an allotted portion, a world of culture, religion and government), **but on the contrary, through a rightwising that originates in and belongs to faith**

(or: faith's righteousness and justice; a placing in right relationship and a keeping in the Way pointed out which belongs to and comes from faith, reliance and trust; trust's way of life which results in fair and equitable dealings; faith's thinking and attitude).

14. **You see, if the ones out of law** (or: = those who have law as their origin) **[are] heirs** (inheritors and enjoyers of the allotment), **[then] the faith has been made empty** (void; vain) **and is now without content, and the Promise has been rendered useless** (has been permanently unemployed and idle; has been annulled and is inoperative).

15. **For you see, the Law is by labor constantly effecting personal emotion from intrinsic fervor or natural propensity** (or: is working-down anger and wrath; is producing indignation; is fully accomplishing a teeming, passionate impulse or a disposition of desire). **Yet** (or: Now) **where no law is existing** (or: where there is no custom), **neither [is there] a stepping to the side** (a transgression; a violation; a breach).

16. **On account of this** (or: Therefore) **[it is; it was; the Promise comes] from out of faith and trust, to the end that [it is] down from, in line with and according to grace and joyous favor, [leading] unto** (or: into) **the [situation for] the Promise to be continuously firm** (steadily walked; secured, confirmed and established; guaranteed as valid and made sure) **in all** (or: to all; for all) **the seed** (or: = realized by all the offspring), **not in the person** (or: to the one; for the one; by the one) **from out of the Law only, but rather also in the person** (or: to the one; for the one; by the one) **from out of Abraham's faith, which is a father of all of us** (or: out of [the] trust of Abraham, who is [the] father of us all).

17. **According as it has been and stands written,**

**"A father of many multitudes** (nations; ethnic groups) **I have placed** (put; set; deposited) **you"** [Gen. 17:5]

– **[while he was being] down in the midst of and facing [the One] Whom** (or: down in a place that was an opposition of which; or: in line with and in union with, yet being on the opposite side of the matter) **he believed, which was God** (or: he trusted in [the message] which was God; or: he relied upon [the idea] which [came] from God; or: he gained confidence from God) – **the One continuously** (habitually; or: repeatedly; periodically) **making the dead ones alive, and** (or: even) **continuously calling** (or: repeatedly and habitually summoning) **the things not existing** (or: being) **as existing** (or: = into continuously being) –

18. **who, to the side of expectation** (or: more than or beyond expectation; beside hope; near the side of expectation) **trusted** (believed; relied) **upon expectation** (or: hope) **into the [situation for] him to become** (to bring himself into being) **a father of many multitudes** (nations; ethnic groups), **in accord with** (down from and in line with) **that having been and being spoken** (or: declared), **"Thus shall be your seed** (or: offspring; descendants)."



19. **And so, not being weak** (without strength; infirm) **in (the) faith and trust,** **he attentively considered** (studied, thought and perceived down upon) **his own body by this time** (or: already) **having been made dead** (or: deadened), **subsisting in the circumstances of** (or: beginning to be under the possession of) **about one hundred years, and** (or: also) **the state of deadness** (or: deadening) **of Sarah's womb,**

20. **but into God's Promise he was not divided in his judgment by unbelief** (or: but by and in lack of trust he was not separated or undecided with regard to God's Promise; or: yet unto God's Promise he did not waiver or doubt in unbelief), **but on the contrary, he was empowered and enabled by faith** (or: in trust; for conviction), **giving glory** (or: an opinion; an estimation; a reputation; or: credit) **to God,**

21. **and being carried to full conviction and assurance that what He had promised He continuously exists being capable and powerful to do** (to make; to perform).

22. **Wherefore** (or: Through which; For this reason), **also, it was** (and: is) **logically considered for him** (reckoned and accounted to him) **into rightwising** (virtue in the Way pointed out and the setting in right relationship; righteousness; uprightness; fair and equitable dealing; right thinking and conduct).

23. **Now it was not written because of him only, that, "it was** (and: is) **logically considered for him** (reckoned and accounted to him; it was put to his account)," [Gen. 15:6]

24. **but rather** (or: on the contrary) **because of us, also, for whom** (and: to whom) **it is constantly about to be logically considered** (in whom it continues being about to be put on account) **for** (in; to) **the ones continually believing** (trusting; relying) **upon the One rousing and raising Jesus, our Lord, forth from out of the midst of dead folks,**

25. **Who was handed over** (or: delivered up) **because of our falls to the side** (or: with a view to our stumblings aside, false steps, transgressions and offenses), **and yet was roused and raised up with a view to our rightwising** (or: because of our being placed in the Way pointed out; for the benefit of our being turned in the right direction and made to be just; or: on behalf of our justifying, leading to acquittal and freedom from guilt; or: and then was raised [to life] for the sake of our being brought into equity and right relationship).

## CHAPTER 5

1. **Being, then, folks that were rightwised** (placed in right relationship in the Way pointed out and made fair, equitable and just; also: acquitted; freed from guilt) **from out of faith and as a result of trust, we continuously hold and progressively have** [other MSS: let us (or: we can) habitually retain and enjoy] **peace and harmony [directing and conducting us] toward God** (or: face to face with God), **through our Owner** (or: Lord; Master), **Jesus Christ** ([the]

Anointed Jesus),

2. **through Whom, also, we have had and now hold the conducted approach and access** (or: the act of bringing toward to gain entrée), **by faith and in trust, into this grace and joyous favor within which we have stood and in union with which we now stand, and so we keep on speaking loudly of and habitually boasting upon the expectation** (or: hope) **of God's glory** (manifestation which calls forth praise; splendor; and: good reputation).

3. **So not only this, but further, we also keep on being proud of and boasting within the pressures, while exulting in ordeals, afflictions and tribulations, having seen and thus knowing that the pressure** (or: the ordeal, affliction or tribulation) **is habitually producing** (working down; accomplishing) **a relentless remaining** (or: abiding and dwelling) **under [situations and circumstances]** (or: humble and persistent endurance and fortitude as we get through it, as well as the patient ability to give support).

4. **Yet the remaining and abiding under [produces] a quality of being approved by testing** (= maturity of character); **in turn, the quality of being approved by testing [produces] expectation and hope.**

5. **Now the expectation** (or: hope) **does not habitually bring down shame** (disgrace; dishonor; thus, disappointment), **because God's love has been poured out in a gush and shed forth so that it now floods within our hearts, permeating the core of our being, through the Set-apart Breath-effect** (or: Holy Spirit) **being given to us** (in us; for us).

6. **For during our yet existing [as] weak folks and continuing in being without strength** (or: For when we were still infirm, and thus helpless), **Christ still, corresponding to and in accord with [the] appointed season** (or: down from a *kairos*; in the sphere of and down into the level of a fitting situation), **died for the sake of the irreverent and ungodly** (or: died over [the situation of], concerning and on behalf of those without awe of God).

7. **Now you see, with difficult toil and pain** (or: For hardly, scarcely or rarely) **for the sake of** (over [the situation of]; on behalf of) **a just person** (a righteous one; one in accord with the Way pointed out; someone in right relationship; a rightwised one) **will someone** (anyone; a certain one) **die. For over** (for the sake of) **the good** (noble; virtuous) **person or cause, perhaps** (or: possibly) **someone** (or: a certain one) **may continue being brave enough** (daring; courageous) **to die.**

8. **Yet God constantly stands together with His own love [flowing] into us** (or: But God continuously places, or sets, together the love from Himself, and which is Himself, into the midst of us), **because during our still continuing to exist being** (= while we were yet) **failures** (folks deviating from the goal; ones missing the target; folks who make mistakes; sinners and outcasts), **Christ died over our [condition and predicament]** (on our behalf; for the sake of us).

9. **Much more, then – being now** (at the present time) **rightwised** (placed in right relationship and made fair within the Way pointed out; or: justified and made

free from guilt) **within His blood** (or: in union with the blood which is Him) – **through Him we will be rescued** (saved; delivered; made healthy and whole; returned to our original state and condition), **away from the [conditions or situations of] personal emotion** (inherent fervor; natural mental bent or disposition; teeming passion and swelling desire; or: [our] anger and [human] wrath).

10. **For you see, since** (or: if) **while continuously existing being actively hostile ones** (or: enemies [of people, or of God]) **we were changed from enmity to friendship by God** (or: conciliated to God; or: changed to be wholly other and to be in line, consistent and compatible in God) **through His Son's death, much more** (or: all the more, then) – **being folks that were conciliated** (changed down from enmity to friendship and made totally other than we were) **within His Life** (or: in union with the life which is Him) – **we will be rescued** (delivered; saved; cured and restored to the health and wholeness of our original state and condition).

11. **And not only that, but further, we also constantly exult, speak loudly with pride, boast, rejoice and glory within God, through our Owner** (or: Lord; Master), **Jesus Christ – through Whom we now receive** (actively seize; grasp; take-down and hold by hand) **the [aforementioned] process of being changed to be in line, consistent and compatible**

(the change from enmity to friendship where we are totally other than we were; the reconciliation; the down-exchange; the change, [induced by the action of God,] which came down [upon us]).

12. **Because of this** (Therefore; That is why), **just as through one man** (through the act or agency of one person) **The Sin** (or: the failure; the miss of the target; the deviation from the goal) **entered into the ordered System** (the world of religion, culture, economy and government; or: the cosmos), **and through The Sin** (failure; the mistake; the miss of the target; deviation) **The Death also, in this way The Death thus also passed through in all directions** (or: came through the midst causing division and duality; went throughout) **into all mankind** (or: into the midst of humanity; or: to all people), **upon which [situation], all sinned** (or: everyone fails and misses the target, falls short of the goal, makes mistakes and deviates from the goal)

13. – **for until** (up to the point of; = prior to) **Law** (or: custom), **sin** (failure; missing of the target; deviation from the goal) **continued existing within the ordered System** (world of religion, government, economy and culture; or: cosmos), **yet sin** (failure; missing; deviating) **is not continuing to be logically considered** (is not being taken into account; is not habitually being put on one's account; is not continually counted), **there being** (or: existing) **no law** (or: custom) –

14. **But nonetheless The Death reigned** (or: holds royal and kingly rule) **from Adam until Moses** [= Law], **even upon those not sinning** (failing to hit the target; deviating from the goal) **upon** [B and other MSS: within] **that which is**

**conformed to** (upon the occasion of the similarity of; in the likeness of) **the stepping aside** (or: the transgression) **of Adam – who is, and continues being, a type** (an impress; a prefigure; a pattern) **of the One being repeatedly** (or: always) **about to ... [be(?) come(?) do something(?)]** (or: the One habitually impending).

15. **But on the contrary, [it is] not in the same way [with] the thing that has been graciously given as [it was with] the fall to the side** (or: = the stumbling aside and the offence is not simply balanced out by the joyful gift of grace – the gratuitous favor). **For you see, since** (or: if) **by** (or: in) **the fall to the side** (the stumbling aside; the offense) **of the one THE MANY** (= the mass of humanity) **died, MUCH MORE** (= infinitely greater) **[is] the Grace of God** (God's Grace; the favor which is God), **and the gift** (or: gratuitous benefit) **within Grace and joyous Favor, by that of the One Man, Jesus Christ, surrounded** (or: encircles) **into superabundance** (extraordinary surplus and excess) **into THE MANY** (= the mass of humanity).

16. **And further, [it is] not [with] the effect of the gratuitous gift as [it was] through one missing of the target** (failing; deviating; sinning). **For you see, on the other hand, the judgment** (the separating, evaluation and verdict) **[was] from out of one [failure and deviation, which led] into condemnation** (a down-judging). **But on the other hand, the effect of the grace** (the gratuitous favor and the resulting benefit) **[is] from out of many falls to the side** (stumbblings-aside; offenses) **into the effect of rightwising** (the result of a placing into right relationships within the Way pointed out; or: an act of justice; an effect of equity; a just award; or: a result of acquittal, removal of guilt, and justification).

17. **For since** (or: if) **by the fall to the side** (or: in the stumbling aside; with the offense) **of the one The Death reigned** (or: reigns; rules as king) **through that one, much more, rather, will the peoples** (= the masses of humanity) – **while continuously receiving and seizing upon** (taking in hand) **the surrounding** (encircling) **superabundance** (extraordinary surplus and excess) **of the Grace and of the gratuitous gift of the rightwising** (of the fair and equitable dealing; of the placement in right relationship in the Way; of the justification and freedom from guilt) – **be reigning** (or: ruling as kings) **within and in union with Life through the One, Jesus Christ.**

18. **Consequently, then, as [it was] through one fall to the side** (or: one offense) **[coming] into all mankind** ([permeating] into all humanity; = [extending] into the whole race) **[bringing them] into condemnation** (a separating and evaluating with a decision which leads down), **THUS ALSO and in the same way, through one rightful act in accord with the Way pointed out** (through one act of justice and equity; through a single decree of right relationship; through one act of rightwising) **[it comes] into ALL MANKIND** (all humanity; all people; = the whole race) **[bringing them] into a rightwising of life** (or: Life's right relating and justifying in accord with the Way pointed out; a

making of situations and conditions to be right, which pertains to Life; an expression of fairness and equity, which is life).

19. **For JUST AS through the unwillingness to listen, or to pay attention, resulting in disobedience** (or: the erroneous hearing leading to disobedience) **of the one person THE MANY** (= the mass of humanity) **were rendered** (established; constituted; placed down and made to be) **sinners** (failures; ones who diverge and miss the target), **THUS – in the same way – ALSO through the submissive listening and paying attention resulting in obedience of the One THE MANY** (= the mass of humanity) **will be rendered** (placed down and established as; constituted; appointed to be) **just ones** (folks who have been rightwised; people in the Way pointed out; righteous ones who are free from guilt; folks in right relationship and who are fair and equitable).

20. **Yet Law and custom at one point entered in alongside** (or: came into the situation by the side) **to the end that the fall to the side** (or: so that the offense and the stumbling aside) **would increase to be more than enough** (should greatly abound and become more intense). **But where the Sin** (the failure; the divergence and missing of the target) **increases** (or: abounded to be more than enough; becomes more intense) **THE GRACE** (or: joyous favor) **at once super-exceeds** (or: hyper-exceeded) **over and above, surrounding to excessive abundance and overflow,**

21. **to the end that JUST AS the Sin** (the failure; the erroneous act; the digression which issued in missing the goal) **at one point reigned** (or: ruled as king; exercised sovereign sway) **within the Death, in this way** (or: THUS SO) **also the Grace and joyous favor would reign** (should rule as king; can exercise sovereign sway) **through the condition, state and quality of being rightwised** (characterized by fair and equitable dealings, and in right relationships which accord to the Way; righteousness) **into Life belonging to, pertaining to and having the characteristics of the Age** (or: eonian life; the Life of the Ages; Life for the ages) – **through Jesus Christ, our Owner** (Lord; Master).

## CHAPTER 6

1. **What, then** (or: consequently), **shall we say** (or: declare)? **Should we continue prolonging our remaining** (or: May we stay longer, remain on, habitually abide or persist) **in the Sin** (the failure; the missing of the target; the error; the deviation from the goal), **to the end that the Grace may increase to be more than enough?**

2. **Certainly not** (May it not come to be; May it not happen)! **We, the very ones who once died by the Sin** (or: die in deviation; died with reference to missing the target; died to failure; die in error), **how shall we** [other MSS: could we] **still** (or: yet) **live within it?**

3. **Or are you continuing to be ignorant** (are you remaining without experiential knowledge; do you continue to not know) **that as many of we who are immersed** (or: were at one point baptized) **into Christ Jesus are immersed** (or: were then baptized) **into His death?**

4. **We, then** (or: consequently), **are** (or: were) **buried together** (entombed together with funeral rites) **in Him** (or: by Him; with Him), **through the immersion** (baptism), **into the death, to the end that just as** (or: in the same manner as) **Christ was roused and raised forth from out of the midst of dead folks THROUGH** (through means of) **THE GLORY** (the glorious manifestation of splendor which calls forth praise; the notion; the renown; the reputation) **of The Father** (or: which is the Father), **thus also we can walk around** (or: we also should likewise conduct ourselves and order our behavior) **within newness of life** (in union with life characterized by being new in kind and quality, and different from that which was former).

5. **For since** (or: You see, if) **we have been birthed** (have become; have come to be) **folks engrafted and produced together** (or: planted and made to grow together; brought forth together; congenital) **in, by and to the likeness** (or: similar manner) **of His death, certainly we shall also exist [in the likeness] of The Resurrection**

(pertaining to, having the character and quality of the resurrection; or: we shall also continuously be [with the likeness] which is the resurrection),

6. **while constantly knowing this by intimate experience, that our old, former humanity is crucified together** (or: was simultaneously and jointly impaled and put to death on an execution stake) **with [Him], to the end that the body of the Sin** (the body of failure; the body that pertains to the deviation which resulted in missing the target) **would** (or: could) **be rendered useless and inoperative** (idled-down to be unproductive; made null, inactive and unemployed), **for us to no longer continually be a slave to the Sin** (or: perform as a slave in the failure, for the Sin, or by deviating and thus missing the goal),

7. **for you see, the one at some point dying** (or: suffering death) **has been rightwised away from the Sin**

(or: set in the Way pointed out, away from the Failure; turned in the right direction, away from the deviation and missing of the target; placed into equity and right relationships, away from error).

8. **Now since we died** (or: if we die) **together with Christ, we are continuously believing** (trusting; relying) **that we shall also live together in Him** (by Him; for Him; to Him),

9. **having seen and thus knowing and perceiving that Christ, being aroused and raised forth from out of the midst of dead folks, is no longer dying. His death is no longer exercising ownership** (or: Death is no longer being lord or exerting mastery pertaining to Him),

10. **for what He died** (or: for [the death] which He died), **He died for the Sin** (or: by the Failure; in the deviation; to the Sin) **once for all [time]** (once and only

once); **yet what He lives** (or: Yet [the life] which He continues to live), **He continues living in God** (for God; to God; by God; with God).

11. **Thus you folks, also, be constantly accounting** (logically considering; reckoning) **yourself to exist being dead ones, indeed, by the failure to hit the target** (or: in the Sin; to the deviation), **yet ones continuously living by God** (in God; for God; to God; with God), **within Christ Jesus, our Owner** (or: in union with [the] Anointed Jesus, our Lord and Master).

12. **Do not, then, let** (or: Stop allowing, then) **the Sin** (or: failure; the mistake; deviation from the goal) **to continue reigning** (being on the throne and ruling as king) **within your mortal body, [leading] into the continual listening in submissive obedience to its earnest desires** (its full rushing of emotions, passions and lusts).

13. **And stop constantly placing your members** (or: body parts) **alongside** (providing and presenting them) **[as] tools** (or: instruments) **of injustice** (disregard for what is right; activities discordant to the Way pointed out); **but rather, you folks must habitually present yourselves** (place yourselves alongside for disposal) **to God** (for God; in God; by God; with God) **as if being folks continually alive, forth from out of the midst of dead ones, and your members [as] tools** (instruments) **of fair and equitable dealing in the Way pointed out** (of justice, righteousness and rightwisdom) **by God** (in God; for God; to God; with God),

14. **for your sin** (your failure; your missing of the target) **will not exercise mastery** (or: for deviation from the goal shall not exert ownership and rule as your lord), **for you folks are not** (do not exist being) **under Law** ([= Torah]; or: custom), **but rather under Grace** (undeserved joyous favor).

15. **What, then? Should we** (May we) **occasionally sin** (miss the target; fail), **because we are not** (we do not exist being) **under law** (or: a custom; or: = Torah), **but rather under grace** (undeserved, joyous favor)? **Certainly not** (May it not come to be or happen)!

16. **Have you not seen and thus know** (Are you not aware) **that to whom** (for whom; or: in what) **you habitually place yourselves alongside, presenting and providing yourselves as slaves into submissive, obedient hearing, you folks are, and continue being, [his or its] slaves – to whom** (in what; for which) **you habitually submit in obedient hearing – whether of failure** (of sin; of missing the target), **into death, or of submissive, hearing obedience into fair and equitable dealings of right relationship in the Way pointed out** (justice; rightwisdom).

17. **But Grace by God** (or: Now unmerited joyous favor in God): **that you folks were existing, continuing to be slaves of the Sin** (slaves of failure; slaves to missing the target), **yet you submissively hear to obey – from out of heart – [the] type** (pattern imprinted by chisel or die; imprint of a seal; the blow; the image or form wrought) **of instruction** (or: teaching) **into which you are** (or: at

one point were) **given over** (handed over and entrusted; given alongside).

18. **Now, being set free** (or: liberated) **from the Sin** (failure; error), **you folks are** (or: were suddenly) **enslaved** (made slaves) **to justice**

(or: in the Way pointed out; for fair and equitable dealings; by the well-ordered, righteous existence; to rightwised relationship and behavior).

19. **I am speaking humanly because of the weakness or sickness of your flesh** (= your inner being; or: = your human condition; or: = the self that had been distorted by the System): **for even as you folks presented** (place and provide alongside) **your members [as; being] slaves by** (for; in; to) **the Uncleaness and by** (for; in; to) **the Lawlessness, [leading] into that Lawlessness, in this manner** (or: thus) **now you folks must place** (provide and present) **your members [as] slaves of the Way pointed out** (slaves of rightwised relationship in fair and equitable dealings; slaves of justice and righteousness) **[leading] into the quality and sphere of being set-apart** (or: into consecrated holiness).

20. **For when you folks were existing being slaves of the Sin** (slaves of failure; slaves of deviation from the goal), **you were existing being free ones [in regard] to the Way pointed out** (to rightwised relationship; to fair and equitable dealings; to justice and righteousness).

21. **What fruit, then, were you having** (did you used to hold or possess) **at that time, upon which [situation or condition] you folks now continue to be ashamed and embarrassed? For, indeed, the outcome** (the end; the goal; the fruition; the consummation) **of those things [is] death.**

22. **But now being folks set free from the Sin** (from failure; from error; from missing the target; from deviation) **yet being enslaved by** (to; in; for) **God, you folks continue having** (habitually hold and possess) **your fruit unto the quality and sphere of being set-apart** (into holiness and consecration). **Now the outcome** (the fruition; the goal; the end) **[of this is] life which belongs to, is proper to, pertains to and is connected to the Age** (eonian life; Life for the ages).

23. **For the subsistence pay** (the ration money; the allowance) **of the Sin** (failure; the missing of the target) **[is] death, but God's undeserved joyous gift** (or: the result of the gracious gift of God; the effect of the favor, which is God) **[is] life which belongs to, is proper to, pertains to and is connected to the Age** (eonian life; Life for the ages) **within Christ Jesus, our Owner** (or: in union with Christ Jesus, our Lord).

## CHAPTER 7

1. **Or are you continuing to be ignorant** (are you remaining without experiential knowledge and insight), **brothers** (= Family members; = fellow believers) – **for I am speaking to those having intimate experiential knowledge of Law** [= those who understand Torah] – **that the Law** [= Torah]



**continuously performs as lord** (owner; master) **of the man for as long as he is living?**

2. **For instance, the married woman** (the woman under subjection to a husband or to an adult male) **has been bound and remains tied up by law and custom to the living husband** (or: has been wrapped up and stands tied to law [= Torah; or: custom] by the living man). **Yet if the husband may die, she has been released from employment and stands idle** (or: has been brought down to living without labor and rendered inactive; she is discharged and brought down to unproductivity, being idled down) **away from the husband's law** (or: from pertaining to the law [= Torah] and custom of the adult man).

3. **Consequently** (or: Accordingly), **then, [with the] continued living of the husband, she will be dealing as an adulteress** (or: bear the title "adulteress") **if she should become [a wife] for** (or: to) **a different man** (or: husband); **but if the husband may die, she is free** (she exists in a state of freedom) **from the law** [= Torah], **not to be an adulteress, pertaining to her becoming [a wife] for** (or: to) **a different man** (or: husband).

4. **So that, my brothers, you folks also were made dead to the Law** (or: were put to death by the Law [=Torah]), **through the body of the Christ, [proceeding] into the situation to become [the wife] for** (or: to; in) **a different One – in** (to; for) **the One being roused and raised forth from out of the midst of dead folks – to the end that we may bear fruit by God** (or: produce a harvest in, for, to and with God).

5. **For when we were existing within the flesh** (= existential alienation), **the effects, impressions, emotions and impulses from the experiences, passions and suffering of the failures** (the sins; the deviations which caused misses of the target) **– the things through means of the Law** [the Torah] **– were continually operating** (working within; energizing and effecting) **within our members into the condition to produce fruit by Death** (in death; to death; for Death).

6. **But now** (at the present time), **we are** (or: were instantly) **rendered inactive** (brought down to living without labor, being released from employment into being idle and unproductive) **away from the Law** [= the Torah; some MSS add: of Death], **dying within that in which we were constantly being held down** (held in possession and detained), **so that it is [for] us to be habitually performing as slaves within newness of spirit** (a newness that pertains to spirit and has its source in the Breath-effect), **and not in oldness** (obsoleteness; outdatedness) **of letter** (or: not in outwornness of what is written).

7. **What, then, shall we say** (or: declare)? **[Is] the Law** (or: custom) **sin** (error; failure to hit the target; deviation from the goal)? **Certainly not** (May it not come to be)! **Instead** (or: But rather) **I did not** (or: do not) **at any point experientially and intimately know the Sin, if not through Law** ([= Torah]; or: custom). **For**

**besides, I had not seen and thus had not known** (become conscious of) **the full passion** (earnest desire; lust; coveting; emotion upon something) **if the Law and the custom were not continuously saying** (or: except the [Torah] kept on saying), **“You will not put strong emotions upon something** (or: You shall not have a strong impulse or desire; You will not crave or covet).”

8. **Yet the Sin** (or: failure; the error; the mistake; the missing of the target; the deviation from the goal), **taking** (receiving in the hand and thus, getting) **a starting point** (a base of operation; an occasion; a means of beginning) **through the implanted goal** (impartation of the finished product within; inward directive; commandment), **works** (or: worked) **down to effect and produce within me every full passion, strong impulse, over-desire and craving emotion upon things – for apart from law** (or: a custom; or: [= Torah]) **sin** (error; failure; missing the target) **[is] dead** (or: [was] lifeless).

9. **Now I was at one time** (or: formerly) **habitually living apart from law** (or: I was once alive, independent from custom and [Torah]), **yet, in connection with the coming of the implanted goal** (impartation of the finished product within; inward directive; commandment), **the Sin becomes alive again** (or: deviation, failure, error and the missing of the target revived and comes back up to life), **but I die** (or: and I died; yet I die).

10. **Also, the implanted goal** (impartation of the finished product within; inward directive; commandment) – **the one [meant to lead] into Life – this was found by me** (for me; in me; to me) **[to be leading] into death.**

11. **For the Sin** (failure; error; the miss when shooting at a target; the deviation from the goal), **taking a starting point** (receiving an occasion and base of operation) **through the implanted goal** (impartation of the finished product within; inward directive; commandment), **completely makes me unable to walk the Path** (made me incapable to walk out; thoroughly cheats and deludes me, making me lose my Way; deceives me) **and through it kills me off** (or: slaughtered me).

12. **And thus** (or: Consequently) **the Law** [= the Torah], **indeed, [is] set-apart** (holy; consecrated) **and the implanted goal** (impartation of the finished product within; inward directive; commandment) **[is] set-apart** (holy) **and in accord with the Way pointed out** (fair; equitable; just) **and good** (virtuous).

13. **Then did the good come to be death for me** (in me; to me)? **Certainly not** (May it not come to be)! **But rather, the Sin** (failure; error; the miss; the mistake; the deviation), **to the end that sin** (error; failure; missing; mistake; deviation) **may be brought to light and made visible** (or: in order that it may be made to appear and be shown as being sin), **is constantly producing** (or: working down) **death through the good** [i.e., the commandment], **to the end that the Sin** (failure; the miss; error; the deviation), **through the implanted goal** (impartation of the finished product within; inward directive; commandment), **may come to be in accord with a throwing beyond that is missing the target** (or: may happen according to excess which is failing; may become extremely erroneous; should come to be in line with a deviating shooting

over the goal; or, substantially: may become an exceeding failure, an excessive sinner or a total outcast).

14. **For we have seen and are aware** (or: know) **that the Law** [= Torah] **constantly exists being** (or: is) **spiritual** (pertaining to spirit; having the qualities of a Breath-effect), **yet I, myself, am** (or: constantly exist being) **fleshly** (composed of flesh; carnal; flesh-oriented), **being one having been and now remaining sold under [the power and control of] the Sin** (under failure; under the miss of the Target).

15. **For what I am constantly producing** (continuously working down and effecting; habitually accomplishing) **I do not intimately know** (experience in my understanding). **For you see, that which I continually will** (habitually intend and purpose), **this I do not habitually practice. But rather, that which I constantly hate, this I continue to do!**

16. **Now if what I am not continually willing** (not habitually intending), **this I am habitually doing, I am constantly concurring with** (conceding; agreeing with; a prophetic voice with) **the Law** [= the Torah], **that [it is] ideal** (fine; excellent; beautiful).

17. **Yet now** (= as the case really stands) **I, myself, am no longer habitually producing** (continuously working down and effecting) **this, but rather the Sin** (the failure; the personified error of missing the Target; the deviation) **continuously housing herself** (or: making its home; inhabiting; dwelling) **within me.**

18. **For I have seen and thus know that good** (or: virtue) **is not habitually making its home** (housing itself; dwelling) **within me – that is, within my flesh** (= alienated inner being) – **for the [ability, circumstance or condition] to will** (or: intend; purpose) **is continually lying near beside me, but the [ability, condition or circumstance] to constantly produce** (work down, effect and accomplish) **the ideal** (the fine; the excellent; the beautiful) **[is] not.**

19. **For that which I constantly intend** (will; purpose) – **a good thing** (a noble deed; a virtuous act) – **I do not normally do** (or: I am not consistently doing what I continually will, intend and purpose: [something] good), **but rather, that which I continuously do not intend** (or: will) – **a worthless** (ugly; ignoble; base; bad; evil) **thing – this I habitually put into practice!**

20. **Yet if that which I am not willing** (intending), **this I am constantly doing, I, myself, am no longer producing** (working down and effecting) **it, but rather, [it is] the Sin** (the failure; the error; the miss; the deviation) **continuously housing herself** (making its home; dwelling) **within me.**

21. **Consequently I keep on finding the principle** (or: this law) **in me – in the person normally willing** (purposing; intending) **to habitually do** (perform; produce) **the ideal** (the beautiful; the fine) – **that in me** (or: with me; for me) **the worthless** (the ugly; the ignoble; the base; the evil) **is constantly lying close by.**

22. **For habitually I am pleased with** (take enjoyment and delight with) **the**

**principle and law which is God** (or: the principle of God; or: the law from God),  
**down in** (or: in correspondence with; on the level of) **the inner** (or: interior)  
**human** (or: the person within; the inside humanity),

23. **yet I constantly see** (or: observe) **a different principle** (or: law), **within my members, [which is] by the Law** (or: custom; or: [= Torah]) **repeatedly taking the field to wage war against my mind** (or: to wage war in opposition to, and in the place of, the law of my mind), **and repeatedly taking me prisoner and leading me into captivity within the principle** (or: in union with the law) **of the Sin** (the failure; the error; the miss of the Target; the deviation from the goal) – **the one continuously existing** (or: now being) **within my members.**

24. **I [am] a wretched** (miserable, distressed, enduring severe effort and hardship) **man** (or: human)! **What will rescue me from out of the body of this death** (or: from out of this body of the death; out of this body which pertains to death and which has its origin, character and qualities in death)?

25. **The Grace and joyous favor of God – through Jesus Christ our Owner** (Lord)!

[other MSS: The grace of {the} Lord; other MSS: Yet {there is} grace and favor in God (or: by God; with God), through Jesus Christ our Lord (or: Master); other MSS: I habitually give thanks to, and speak of the goodness of grace in, God!] **Consequently, then, I myself in** (or: by; with) **the mind, indeed, continuously perform as a slave to and for the principle and law which is God** (or: in God's Law; with God's principle), **yet in** (or: by) **the flesh** (= with the self which is oriented to society and the System), **to, for and in a principle** (or: with a law) **of failure** (sin; error; missing the Target; or: by Sin's law).

## CHAPTER 8

1. **Nothing, consequently, [is] now condemnation for those within Christ Jesus** (or: [There is] not one thing [that is] really now a downward-judging to, in or with the folks in union with [the] Anointing of Jesus)!

[A, D & later MSS here add: {They} are not habitually walking around (= living their lives) in accord with (or: corresponding to) flesh] [Aleph2, D2 & later MSS here add: but to the contrary in accord with (or: corresponding to) spirit (or: Breath-effect; or: {the} Spirit).]

2. **For the principle and law of, and which is, the spirit of 'The Life within Christ Jesus'**

(or: For you see, the Law of Life's spirit, joined with [the] Anointing of Jesus; or: For the Spirit's law of life within Christ Jesus; or: the Law of the Breath-effect, which is Life in union with [the] Anointed Jesus)

**frees you away from the Law of the Sin** (or: the principle of failure and the missing of the target; the code of behavior that produces error; the principle of deviation from the goal) **and the Death** (or: immediately set you [other MSS: me] free for the law that deals with and has the character of sin and death).

3. **You see, [because of] the powerlessness and inability of the Law** (the written code; [= Torah]) – **within which it kept on making [folks] weak and feeble** (the active voice; but as an intransitive: in which [incapability] it was constantly falling sick and continued being without strength) **through the flesh** (= the alienated self; = the self oriented toward the System) – **in sending His Son** (or: by sending the Son, Who is Himself) **within a likeness of flesh pertaining to and connected with sin** (or: in sin's flesh; in union with [human life] marked by and associated with failure and the miss of the target), **and concerning sin**

(failure; error; a missed target; deviation; [note: or, as a technical term for the sin offering: = to be the sin-offering; see: Lev. 4:32; 5:6-9; 2 Chron. 29:24;

Ps. 40:6]), **God gives judgment against** (or: condemned; gives down a decision; passed down a sentence on) **the Sin within the flesh** (or: the failure, the error, the miss of the target and the deviation [which is] in union with the [human nature]),

4. **to the end that the effects of the fair and equitable deed in which wrong was set right, resulting from being turned in the right direction within the Way pointed out, which is the principle**, (or: so that the effect of the right relationships which come from [His] law and custom; or: in order that the equity of the Law) **may be fulfilled and become full within us – in those habitually walking about** (or: = for the folks ordering their behavior and living their lives) **not in accord with flesh** (or: not down from, corresponding to or on the level of [alienated human nature]), **but rather in accord with spirit** (or: down from [the] Spirit; corresponding to, on the level of and in the sphere of Breath-effect).

5. **You see, those continuously existing in accord with flesh** (or: folks by habit being on the level of [alienated human nature]) **habitually think about, have an understanding based upon, are inclined to, set their mind on and are disposed to the things of the flesh** [= the natural level], **yet those in accord with spirit** (or: down from [the] Spirit; on the level of Breath-effect) **[think about] the things and matters of the spirit** (or: the Spirit; Breath-effect).

6. **For the thinking** (mind-set; way of thinking; disposition; understanding and inclination; the minding; the opinion; the thought; the outlook) **of the flesh** (= alienated human nature that is controlled by society or influenced by the System) **[is] death, yet the thinking** (mind-set; disposition; thought and way of thinking; outlook) **of the spirit** (or: the Spirit; the Breath-effect) **[is] Life and Peace,**

7. **because the thinking** (thought processes; mind-set, outlook) **of the flesh** (= the alienated inner being) **[is] enmity [streaming] into God** (or: hostility or hatred with a view to God), **for it is not being humbly aligned** (being habitually placed under and submitted; or, as a middle: is not subjecting itself; is not humbly arranging and marshaling itself) **to the principle and law which is God** (or: in God's principle; by the law from God), **for neither is it able nor does it have power.**

8. **Now the folks continuously existing in the midst of** (or: being in union with) **flesh** (= the alienated natural realm; or: = the religious system involving flesh sacrifices) **have no power and are not able at any point to please God**

(or: to fit or adapt to God; or: to be content with God; or: to be acceptable in God).

9. **Yet you folks are not constantly existing within the midst of flesh** (you are not in union with [the alienated natural realm or the system involved with flesh sacrifices]), **but rather within spirit and in union with Breath-effect, since indeed** (or: if so be that; if as is the fact that) **God's Spirit** (or: [the] Breath-effect which is God) **is continuously housing Itself** (making His abode; residing; dwelling; by idiom: living together as husband and wife) **within you folks. Yet if anyone is not continuously having, or not habitually and progressively holding, Christ's Spirit** (or: So since someone is not regularly possessing a Breath-effect which is Anointed), **this one is not habitually existing from Him as his Source** (or: is not now having His character or qualities; or: is not His).

10. **But since Christ** (or: Yet if [the] Anointing) **[is] within you folks, on the one hand the body is dead and lifeless because of sin** (due to failure; because of deviation and missing the target), **yet on the other hand, the spirit [is; has] life because of fair and equitable dealings, rightwised relationships, and justice within the Way pointed out** (or: on account of Righteousness).

11. **Now since the Breath-effect** (or: Spirit) **of the One arousing and raising Jesus forth from out of the midst of dead folks is continuously housing Itself** (making His abode; residing; making His home; by idiom: living together as husband and wife) **within, and in union with, you folks, the One raising Christ Jesus forth from out of dead ones will also give life to** (or: will even make alive) **the mortal bodies of you folks** (or: your mortal bodies) **through [other MSS: because of] the constant indwelling of His Spirit** (or: the continual in-housing of His Breath-effect; the continuous internal residing of the Spirit, which is Him,) **within you folks.**

12. **So then, brothers** (or: Consequently, then, fellow believers), **we do not continue being debtors to the flesh** (or: we are not folks under obligation in the [alienated natural realm or system of flesh sacrifices]), **[i.e.,] of the [situation] to be continually living down on the level of and in accord with flesh,**

13. **for you see, if you folks are continuously living down on the level of, and in accord with, flesh** (= the alienated self, or, the system of flesh sacrifices), **you are about to be dying away. Yet since** (or: if) **in spirit** (or: by [the] Breath-effect; with [His] Spirit), **you folks constantly put to death** (or: deprive of life) **the practices and activities of the body, you will live.**

14. **For as many as are being continuously led by God's Spirit** (or: are being habitually led in the Breath-effect which is God), **these folks are God's sons** (these continuously exist being sons of God; or: = these are folks who have the character and qualities of God).

15. **For you folks did** (or: do) **not receive again a spirit of slavery to fear** (or:

get slavery's spirit or breath-effect again, unto fear; or: take an attitude which personifies being a slave [leading] into fear again), **but rather you received a spirit of being placed as a son** (or: a Breath-effect which set you in the position of a son; or: you receive sonship's spirit), **within which** (or: in union with Whom) **we are habitually crying out, "Abba (Daddy; Dad), O Father!"**

16. **The same Spirit** (or: spirit; or: The Breath-effect Himself) **is constantly witnessing together with our spirit** (is continuously bearing joint-testimony to our spirit; is habitually co-witnessing for our spirit; is progressively adding confirming testimony and evidence in our spirit) **that we are, and continuously exist being, God's children** (ones born of God; God's bairns; God's children by natural descent).

17. **Now since children** (or: Yet if ones born by natural descent), **also heirs** (possessors and enjoyers of an allotted inheritance): **on the one hand, God's heirs, on the other, Christ's joint-heirs**

(or: indeed possessors and enjoyers of an allotment pertaining to God and from God, yet possessors and enjoyers together in an allotment pertaining to Christ and belonging to Christ) **if so be** (or: provided) **that we are continually affected by sensible experiences together – feeling together; receiving impressions, undergoing passion or suffering together – to the end that we may also be glorified together**

(or: can be given a shared appearance; would together receive a manifestation of that which calls forth praise; should be given a joint-approval and a joint-reputation; may be thought of and imagined together).

18. **You see, I have come to a reasoned conclusion** (or: I am reckoning and logically considering) **that the sensible experiences – sufferings, impressions, passions or feelings – of the current season** (or: of the situation fitted to the present time) **[are] not equivalent** (do not balance the scales; are not of equal value or worth) **[in looking] toward the glory** (or: [are] of insufficient weight when put in balance to the manifestation which calls forth praise as well as the reputation and good opinion) **which is progressively about to be revealed into us** (or: unveiled into our midst; uncovered to us).

19. **For the looking away and watching with the neck and head stretched forward alertly** (= the concentrated and undivided focus) **of the creation is constantly receiving and taking away from out of** (or: is continuously looking for, awaiting and anxiously expecting) **the unveiling of God's sons**

(or: = the uncovering and revealing of folks who have the character and qualities of God; or: the disclosure pertaining to the sons of God; or: the unveiling and revelation which belongs to God's sons).

20. **For you see, the creation** (or: that which was formed, framed and founded) **was placed, arranged under subjection, then humbly aligned in emptiness** (or: was subordinated to vanity; was subjected by futility; was arranged under, in unprofitableness for frivolous idleness), **not voluntarily or willingly, but rather because of** (on account of; for the sake of) **the one** (or: the One) **placing [it] under and arranging [it] in subordinated subjection – based upon an expectation** (or: expectant hope) –

21. **because** (or: that) **even the creation itself will be set free** (will be liberated and made free) **from the slavery of decay – and the bondage of deterioration which leads to fraying and ruin – [and released] into the freedom of the glory and splendor of God’s children** (or: into the liberty of the manifestation of that which calls forth praise and a good opinion, which pertain to God’s born-ones).

22. **For we have seen, and thus know and are aware, that all the creation is continuously sighing, groaning and travailing together as in childbirth** (suffering common birthing pains) **until now** (the present moment).

23. **Yet not only [this], but further, even we ourselves – constantly holding** (or: having; possessing) **the firstfruit of the Spirit** (or: the Firstfruit whose source is the Breath-effect; or: the first offering which is spirit and the Breath-effect) – **we ourselves also continually sigh and groan within ourselves, continuously awaiting [yet] constantly with our hands taking and accepting away from out of sonship** (the open recognition and placing as a son; the setting in position of one have the quality and character of the Father; the placing in the Son): **the ransom-paid redemption of our body**

(or: [and] the loosing from destruction pertaining to our [corporate] body; the body’s unbinding and release due to the payment of the ransom).

24. **For in the expectation** (and: with hope) **we are suddenly made whole and healthy**

(or: You see, by the expectation we are delivered and saved; For, to expectation we were at one point rescued; To be sure, we were kept safe for the expectation)! **Now expectation** (or: hope) **being continuously seen** (or: observed) **is not expectation** (or: hope), **for who continues hoping in expectation for what he also constantly sees** (or: observes)?

25. **Yet if we continue expecting what we are not seeing** (or: observing), **we continue taking away and accepting from out of it through [the virtue of] remaining under [our present situation and circumstances]** (or: we keep on eagerly awaiting [it] through patient, humble and persistent endurance).

26. **Now, similarly** (or: likewise; in like manner), **the Spirit also** (or: even the Breath-effect) **habitually takes hold together on the opposite side of a situation so as to assist** (joins with a helping hand) **in our weakness** (in our lack of strength and infirmity), **for we have not seen, and thus do not know nor are aware of, the thing which we should think, speak or do toward things going well and being good** (or: pray), **to accord with what must be** (or: commensurate to what is necessary; down from what is binding), **but rather the Spirit Himself** (the Breath-effect Itself) **from above constantly hits the target within us** (or: falls in on our behalf; instead of us hits within; falls in for and over us; or: makes hyper-intercession) **with unexpressed, unutterable or inexpressible groanings**

(or: in sighs too deep for words; with wordless and inarticulate battle cries of deep emotion; in shouts of victory from the core of His Being).



27. **But the One continuously searching** (tracing; exploring; trying to find out [concerning]) **the hearts has seen, and thus knows and is aware of, what [is] the mind-set and way of thinking of the Breath-effect** (or: the Spirit's opinion and thinking; or: the frame of mind and thought of the [person's] spirit), **that** (or: because) **down from God** (or: in accord with God; on the level of and commensurate with God) **it** (or: It; He) **continually hits on target within** (encounters and falls in union; obtains within while interceding), **over [the situation of]** **and for the sake of [the] set-apart folks** (saints; holy ones; sacred people).

28. **Now [look], we have seen, and thus know and are aware, that to those habitually loving God – to the folks being called and invited according to [the] purpose**

(or: for, in and with the people progressively experiencing love for God – in, with, by and for the people being invited down from an advanced placing, congruent with a design and corresponding to a before-placing and a prior setting forth) – **He is constantly working all things together into good** (or/and: is progressively working all humanity together into that which is advantageous, worthy of admiration, noble and of excellent qualities).

[with other MSS: Yet we know that God is continuously joining everything together (is habitually working together with everything) into goodness by those habitually loving God...]

29. **because those whom He foreknew** (whom He knows from previous intimate experience), **He also marked out beforehand** (determined in advance) **[as] copies** (joint-forms) **of the image** (material likeness; portrait; mirrored image) **of His Son** (or: He previously divided, separated and bounded patterns of the image of His Son) **into the [situation for] Him to be** (or: to continually exist being) **the Firstborn among and within many brothers** (= a vast family of believers)!

30. **Now [in fact, consider this]: those whom He at one point before-marked-out** (or: designates beforehand) [A reads: knew from prior intimate experience], **these He also at once called** (or: calls; invited), **and whom He called** (or: calls; invites), **these He also in one stroke rightwised** (or: makes right, frees from guilt while making them fair and placing them in right relationships in the Way pointed out). **Now further, those whom He rightwised** (or: rightwises; turns in the right direction; frees from guilt), **these He also instantly glorified** (or: makes of reputation which calls forth praise; gives a splendid appearance; gives honorable thoughts and imaginations).

31. **What, then, shall we say** (or: declare) **to** (or: in the face of) **these things? Since** (or: If) **God [is] over** (thus: = above) **us** (or: on our behalf; for us), **who or what [is; will be; can be; will appear] down against us?** [Nobody! Nothing!]

32. **Surely** (or: At least; In fact; Certainly), **He Who at one point did not spare** (or: spares not) **His own Son, but further, over us all** (or: on behalf of all of us),

**He at one point gave** (or: hands) **Him over** (or: gives Him up or alongside), **how will He not also, in grace and joyous favor, freely give all things** (or: The Whole) **to us, together with Him?**

33. **Who will bring charges down on** (institute proceedings against) **God's selected and chosen ones** (the folks picked out by God; the ones gathered out and laid in order, who belong to God)?

**God [is] the One continually and progressively rightwising [them]** (or: constantly placing [them] in the Way pointed out and keeping them in right relationships, declaring them just, righteous and free from guilt).

34. **Who [is] the one habitually condemning** (constantly discriminating down against; or, as a future: will be condemning)?

**Now Christ Jesus [is] at the same time the One dying, yet very much more being aroused and raised** [some MSS add: forth from out of dead ones], **Who also exists** (or: is) **within God's right side** (at God's right hand or position; [note: the place of power and offensive weapons, yet also the place of acceptance and receiving]), **Who also continuously hits on-target within** (or: falls in with the situation and addresses the concerns) **over our [situation and predicament]** (and: on our behalf)!

35. **Who or What will separate, divide or part us away from the Love of Christ** (or: the love which is Christ; [other MSS: the love of God within Christ Jesus])? **Pressure** (squeezing; affliction; tribulation; oppression), **or confinement in a narrow, tight place** (distress; difficulty; trouble), **or pursuit** (the chase of persecution), **or famine** (or: hunger; deprivation of food), **or nakedness** (lack of sufficient clothing; deprivation of necessities), **or danger** (peril; risk), **or sword** (or: large butcher knife; or: curved weapon for close combat)?

36. **Accordingly as it has been written, that, "On Your account** (For Your sake; By reason of You) **we are progressively being put to death the whole day! We are logically considered** (accounted) **as sheep which belong to slaughter** (sheep associated with slaughter)." [Ps. 44:23]

37. **But rather** (or: On the contrary), **within all these things we are habitually over-conquering** (we are remaining completely victorious; we continue more than conquering) **through the One loving us.**

38. **For you see, I have been persuaded and now stand convinced that neither death, nor life, nor agents** (or: messengers), **nor sovereignties** (rulers; those in prime position), **nor things being now here** (being placed within, at present), **nor things about to be** (about to consecutively come; things impending), **nor powers** (or: capabilities),

39. **nor height** (or: high places), **nor depth** (or: deep places), **nor any other or different created thing** (or: creation; founded thing) **will have power or be able to separate, divide or part us from God's Love which is within Christ Jesus, our Owner** (Lord; Master; Possessor).

## CHAPTER 9

1. **Truth I presently speak within Christ** (or: I am constantly speaking reality in union with [the] Anointed One), **I am not now lying** (or: I do not habitually lie), **my conscience** (my joint-knowing from having seen together) **habitually giving joint-witness** (testifying together; giving corroborating evidence) **to me** (in me; for me; with me) **within [the] Holy Spirit** (or: in a set-apart spirit and attitude),  
2. **that to me** (or: for me; in me) **a great distressing sorrow** (an annoying grief), **as well as unintermittent** (unceasing) **consuming pain, continues being in my heart.**

3. **For you see, I was being at the point of thinking it good or claiming that I, myself, be** (or: was from time to time considering the good for me, myself, to be) **[as] something set up as an offering devoted to deity** (= a sacrifice), **or accursed** (either: consecrated, or an anathema), **[separated] away from the Christ, over** (or: for the sake of) **my brothers, my relatives** (kinsmen; joint or commonly born ones; fellow countrymen) **according to flesh** (= in the sphere of natural human birth),

4. **the very ones who are Israelites, whose [is] the sonship** (the placing as a son), **and the glory** (the things which call forth praise and bring a splendid reputation), **and the arrangements** (or: covenants), **and the placing of the Law** (or: the setting of custom and legislation), **and the sacred service, and the promises,**

5. **whose [are] the fathers** (= ancestors), **and forth from out of the midst of whom [is] the Christ, the [descendant] down the line of flesh** (or: corresponding to natural descent; on the level of the human realm) – **the One continuously being upon all mankind** (or: the One superimposed on all things): **God, worthy of praise and blessing** (being spoken well of) **on into the ages! It is so** (Amen)!

6. **Yet [it is] not such as that God's Word has fallen out** (thus: = failed in its purpose), **for in consideration of all the folks [springing] forth from out of Israel – not [all] these folks [are] Israel!**

7. **Neither because they exist being seed of Abraham [are] all children! But rather** (or: To the contrary),

“**In Isaac shall a seed** (= a descendant) **be called in you** (or: For you, a seed will be named in Isaac; To you, offspring will be invited in union with Isaac).” [Gen. 21:12]

8. **That is,** [some MSS: That is because] **the children of the flesh** (= those born physically by humans; or: = the self that is produced by influence from the alienated System) – **these [are] not the children of God! But rather, “the children of The Promise” is He continually considering into [being] seed** (or: He is constantly counting into [the] Seed; [that] is habitually reckoned for a seed).

9. **For the Word** (or: message) **of Promise [is] this:**

“**Corresponding to** (or: At; In line with) **this season** (or: In accord with this

fitting situation) **I will come, and then a son will exist for Sarah** (or: shall be by Sarah; will exist in Sarah)." [Gen. 18:14]

10. **Yet not only so, but further, Rebecca, also, continued having a marriage-bed** (= was habitually having sexual intercourse and conceiving children) **from the midst of one man, Isaac, our father** (= ancestor).
11. **For you see, not as yet being born ones, nor ones practicing** (performing; accomplishing) **anything good or vile** (mean; sorry; careless; bad [p46 reads: worthless; of bad quality; corrupt; evil]) – **to the end that God's purpose, which He designed and set beforehand, may continually remain** (abide; dwell) **down from** (corresponding to and in accord with) **election** (a selection and choosing-out; a choice), **not forth from out of works** (or: actions), **but instead from out of the One continually calling** (inviting; summoning) –
12. **It was said** (or: declared) **to her that,**  
    **"The greater** [by implication: the older] **will perform as and be a slave to and for the smaller** [by implication: the younger; the inferior]." [Gen. 25:23]
13. **Just as it has been written,**  
    **"Jacob I love, yet Esau I regard with ill-will** (I hate; I feel distaste for; I love less; I am unfriendly to; I dislike; I am tired of; I esteem with little affection)." [Mal. 1:2-3]
14. **What, then, shall we say? Not [that there is] injustice** (behavior contrary to the Way pointed out) **with God? Of course not** (May it not come to be)!
15. **For He is saying to Moses,**  
    **"I will be merciful to** (will relieve the distress and misery of) **whomever I should habitually be merciful** (or: I may continuously relieve of distress and misery), **and I will be compassionate to whomever I should** (or: may) **be continuously compassionate."** [Ex. 33:19]
16. **Consequently, then, [it is] not of the one constantly exercising his will** (or: [it does] not pertain or belong to habitually intending or designing), **nor of the one constantly rushing forward** (or: nor does it pertain or belong to the one continuously running or habitually racing), **but rather of God** (belonging to or pertaining to God), **the One constantly being merciful** (or: habitually and continuously relieving from distress and misery; or: but to the contrary, it is from the One repeatedly dispensing mercy, which is God).
17. **For the Scripture is saying to Pharaoh that,**  
    **"Into this itself** (or: For this very thing) **I roused you forth** (I awakened and stirred you to come out), **so that I may display and demonstrate in you My power and ability, so that My Name would be thoroughly proclaimed** (preached and published far and wide) **within all the land** (or: in the entire earth)." [Ex. 9:16]
18. **Consequently, then, on whom He from time to time wills** (or: to whom His will is presently directing) **He is continuously merciful** (He constantly relieves from distress and misery). **Yet whom He from time to time wills** (intends; designs), **He continues progressively hardening.**

19. **You will ask me** (or: protest to me), **then, "Why, then, is He still blaming and continuing to find fault? For who** (which one; what) **has withstood** (has stood over against or in place of) **His intention** (His deliberated purpose and resolve) **and is yet still so standing?"**

20. **O man** (or: human)! **On the contrary, even more, what** (or: who) **are you – the one habitually answering back to God** (or: replying against God; from a position of standing instead and in opposition, judging for God; disputing with God)?

**"The thing molded and formed will not say to the One molding and forming, 'Why did** (or: do) **you make** (construct; create) **me thus?'"** [Isa. 29:16; 45:9]

21. **Or does not the Potter hold authority or have a right pertaining to clay, forth from out of the same kneaded mixture to make the one a container** (a vessel; an instrument; a utensil) **into honor and value, yet the other into an unhonored one** (a worthless one; one without value; one deprived of privileges)?

22. **Now since** (or: So what if) **God – habitually willing** (or: repeatedly intending) **to display and demonstrate inherent fervor, natural impulse, propensity and disposition** (or: teeming passion; swelling desire; or: anger, wrath and indignation), **and also to make known by personal experience His power and ability – in much long-suffering** (long-breathing; forbearance) **bears and carries** (or: brought forth and produced; or: enduringly supports while moving) **containers** (vessels; instruments; utensils) **of natural impulse** (of passionate disposition; of inherent fervor; of teeming passion and swelling desire; or: of anger; of wrath; of indignation), **being folks having been thoroughly prepared and made adequate for loss** (adapted and adjusted down into ruin, waste and destruction [of their well-being]), **and now continuing in this condition,**

23. **[it is] to the end that He could and would** (or: may) **also at some point make known by intimate experience the riches** (or: wealth) **of His glory** (or: of the glory which is Him; or: His manifestation of that which calls forth praise; His reputation; His opinion) **upon containers of mercy** (instruments of mercy), **which He beforehand prepared** (made ready and provides) **[to enter] into glory and splendor**

24. **– even us, whom He calls** (or: at one point summoned; invites), **not only from out of the Jews, but further, even from out of the nations** (or: out of the ethnic multitudes also; forth from the Gentiles, too).

25. **And so, as He is saying in Hosea,**

**"The one [that is] not My people, I will call, 'My people,' and her being one that had not been loved, 'Beloved one;'**

26. **"and it will be in the place where it was declared to them, 'You folks [are] not My people,' there they will be called 'sons of [the] Living God.'" [Hos. 2:25; 2:1]**

27. **Now Isaiah is repeatedly crying out over Israel,**  
**“Although (or: If) the number of the sons of Israel may (or: should) be as the sand of the sea, the remnant (the survivors who are left) will be delivered (saved, healed and made whole; rescued);**
28. **“for the Lord [= Yahweh] will produce a Word of bringing ends together (or: will construct a thought of completing combinations; will do an accounting of combining goals together; will create [the] thought of finishing things together; will perform [the] Logos of combined maturities) and of cutting things together (of combined or summary cuttings) upon the land (or: earth).” [Isa. 10:22-23]**
29. **And further, just as Isaiah before declared,**  
**“Except the Lord [= Yahweh] of Hosts left a seed down within for us (or: conserved a seed in or by us), we would become as Sodom, and we would be made like as (or: likened to) Gomorrah.” [Isa. 1:9]**
30. **What, then, shall we say? That [the] nations (ethnic multitudes; non-Israelites; Gentiles) – the ones not constantly pursuing (pressing forward rapidly after) rightwising (right relationship with fair and equitable dealings in accord to the Way pointed out; justice) – overtake, seize and take-down the rightwising as a possession: yet a rightwising (justice; righteousness; equity and right relationship in the Way) that [is] forth from out of the midst of faith, trust and conviction!**
31. **However Israel, habitually pursuing a Law and custom pertaining to rightwising (a [Torah] which offers right relationship, and has to do with equity, etc.) did not precede into Law (did not outstrip [others] into [the] Law and custom; did not reach ahead of others what [Torah] offers).**
32. **Through what cause (or: Why)? Because [it was] not forth from out of a source of faith, trust and conviction, but rather as from out of works (actions) as its source. They dash against and stumble on (or: by) the Stone of the Stumbling,**
33. **Just as it has been written,**  
**“Look and consider! I am repeatedly placing in Zion a Stone of Stumbling, and a Rock of a trap-snare. And the one habitually believing upon Him (or: It) will not be brought to shame, disgrace, or disappointment.” [Isa. 28:16]**

## CHAPTER 10

1. **Indeed, brothers (= family, or, fellow believers), the good thinking (pleasure; consuming desire; good will; delightful imagination) of my heart, and the request (plea; petition) [directed] toward (or: face to face with) God over them (or: for their sake) [is; leads] into deliverance (salvation; health and wholeness; restoration to their original state and condition).**
2. **For I am habitually testifying and giving evidence among them, because**

**they continue possessing a zeal from God** (or: For you see, I can repeatedly bear witness to and for them that they constantly hold God's zeal and they continuously have a boiling jealousy and hot aspiration concerning God), **but however, not down from** (or: on the level of and in accordance with) **full and accurate experiential knowledge and recognition.**

3. **For they, being continuously ignorant of God's Way pointed out** (or: of God's fair and equitable dealings in right relationship; of God's right behavior and just accomplishments) **and constantly seeking to establish** (to set and make to stand) **their own way pointed out** (their own righteousness and way of dealing in relationships), **were not placed under and humbly aligned to God's Way pointed out** (or: were not subjected to God's fair and equitable dealings; were not brought under God's rightwised relationships),

4. **for you see, Christ [is] an end of Law** (or: for Christ [is the] goal of Law; for Christ [is] a termination of [the] Law; for Christ [is] perfection and maturity of law and custom) **[leading] into the Way pointed out in fair and equitable dealings, and rightwised relationships of justice, to and in everyone habitually trusting and believing** (or: for everyone normally exercising faith with conviction; with each person remaining loyal).

5. **For Moses is writing [about] the way pointed out** (the fair and equitable dealings and right relationship) **[which is] out of the Law** [= Torah; some MSS read: from the midst of law], **that,**

**"The person** (human) **doing** (performing) **the same things** (or: these very things) **will live** (pass his existence; exercise functions of life) **within them** [some MSS: within it] (or: in them [or: it] he shall live and will be possessed of vitality)." [Lev. 18:5]

6. **Yet the rightwising** (the Way pointed out; the fairness and equity; the justice and right relationship) **out from the midst of faith is constantly saying thus** (is habitually speaking in this manner):

**"You should not say in your heart, 'Who will ascend (climb back up) into the Heaven** (or: the sky; or: the atmosphere)?"

**– that is, to lead, convey, carry or bring Christ down;**

7. **Or,**

**"Who will descend (climb down) into the Deep (the Abyss)?"**

**– that is, to lead, convey, carry or bring Christ back up again from out of the midst of dead ones.**

8. **But rather, what is He** (or: it) **saying?**

**"The saying** (the declaration; that which is spoken; the speech) **is** (or: exists) **near you – within your mouth and within your heart!"** [Deut. 30:11-14]

**– that is, the declaration of The Faith** (or: the saying which pertains to the conviction of trust; that which is spoken which is trust; or: the speech comes from faith, trust reliance and fidelity) **which we are habitually announcing publicly** (proclaiming extensively),

9. **namely that whenever you can speak the same saying** (or: agree) **in your**

**mouth, that "Jesus Christ [is] Lord"**

(or: so that if at any time you would confess in your mouth the declaration that Jesus [is] Lord [with other MSS: because if ever you should suddenly avow in your own mouth, "Lord Jesus!"]) **and would believe within your heart** (= trust and have confidence in the core of your being) **that God raised** (or: arouses and awakens) **Him forth from out of the midst of dead folks, you will be delivered** (healed and made whole; kept safe; rescued; saved; restored to your original state and condition).

10. **You see, in** (or: by) **[the] heart** (= core of your being) **it is progressively believed and trusted** (or: a person is made loyal and given confidence) **[leading] into rightwisdom** (justice; a turn in the right direction with equitable dealings and right relationships with the Way pointed out), **yet by** (or: in) **[the] mouth the same thing is being repeatedly said** (or: it is agreed and habitually confessed and professed) **[leading] into the midst of a deliverance** (a rescue; salvation; health and wholeness).

11. **For the Scripture is saying,**

**"Everyone habitually believing** (putting trust) **upon Him will not be disgraced, put to shame, humiliated or be disappointed."** [Isa. 28:16]

12. **You see, there is no distinction or separation made by putting asunder in order to define or distinguish between Jew and Greek, for the same Lord** (Owner; Master) **of everyone** (or: for the same One [being] Lord of all) **is continuously being rich unto** (or: is constantly abundantly furnishing [Himself] into) **all the folks habitually calling upon Him.**

13. **For you see,**

**"Everyone – whoever may at some point call upon the Name of the Lord** [= Yahweh] **– will be delivered** (rescued; saved, healed and made whole)!" [Joel 3:5]

14. **How, then, can** (may; should; would) **they at some point call unto** (= invoke) **One Whom** (or: that which) **they do** (or: did) **not trust or believe** (or: have faith in)? **And how can** (may; should; would) **they believe where they do not hear** (or: trust in Whom they did not hear)? **And how can they at any point hear apart from a person continually making public proclamation** (habitually publishing and extensively heralding)?

15. **Yet how can they publicly proclaim unless they may be sent forth as representative with a mission** (or: as emissaries)? **Just as it has been and stands written,**

**"How timely and seasonable [are] the feet of the folks continually bringing and announcing goodness** (or: the good news of ease and well-being): **the good and excellent things!"** [Isa. 52:7]

16. **But, to the contrary, everyone did not put the ear under hearing obedience** (or: However, not all listen in obedience) **to the good news** (or: message of goodness, ease and well-being). **For Isaiah is saying,**

**"O Lord** [= O Yahweh], **who believes** (which one adhered and trusted) **in**



**our hearing** (or: by our hearing; in the thing heard from us)?” [Isa. 53:1]

17. **Consequently, the faith** (or: the trust; confidence) **[comes] from out of the midst of hearing** [as its source], **yet the hearing [comes] through a saying of Christ** (or: through Christ's utterance; through something spoken concerning Christ; or by means of a declaration which is anointed, or from Christ; through a word uttered which is Christ; [other MSS: God's speech]).

18. **But, I ask, isn't it rather that they didn't pay attention or hear? On the contrary!** (or: However, I am saying, do they fail to hear? Most certainly!):

**“Their clear, distinct sound** (as vibrations of a musical string; = their voice; = their utterance) **comes out into all the earth** (or: went out into the entire land), **and their sayings** (the things spoken by them; their declarations) **into the boundaries** (limits; extremities) **of the inhabited area.”** [Ps. 19:5]

19. **But further, I am asking, isn't it rather that Israel did not come to know or gain insight** (or: However, I say, did not Israel fail to experientially and intimately know)? **First Moses is saying,**

**“I will bring rivalry, envy and jealousy alongside you folks** (or: I will provoke you to jealousy) **upon [the situation of] a non-nation** (a no-nation; upon one not a multitude); **upon [the situation of] an unintelligent** (stupid; unable-to-put-things-together) **ethnic multitude** (or: nation) **I will bring an impulsive mental attitude, anger and vexing indignation and inherent fervor alongside you folks.”** [Deut. 32:21]

20. **Yet Isaiah is daring and risking without restraint, and is saying,**

**“I am** (or: was) **found within those not seeking or trying to find Me;** **I become** (or: became; was birthed) **apparent** (visible; obvious to sight; manifest) **in** (or: by; to) **the ones not inquiring about Me.”** [Isa. 65a;1]

21. **Now toward Israel He is saying,**

**“The whole day I stretch and spread out my hands toward a consistently disobeying** (noncomplying; refusing to believe) **and habitually contradicting** (refuting; speaking instead-of; speaking back against) **people.”** [Isa. 65:2]

## CHAPTER 11

1. **I am asking** (or: saying), **then, God does not** (or: did not) **thrust away His people, does He** (or: did He)? **Certainly not** (May it not happen)! **For I myself am also** (or: also exist being) **an Israelite, forth from out of the seed of Abraham, of the tribe Benjamin.**

2. **God does not** (or: did not) **thrust away His people – whom He by experience intimately foreknew! Or have you not seen, and thus perceive, in [the passage of] Elijah, what the Scripture is saying as he is repeatedly encountering in God** (or: hitting on target when conversing with God), **concerning the sphere and condition of** (or: down against) **Israel?**

3. **"O Lord [= O Yahweh], they kill Your prophets! They dig down under**

(thus: undermine to demolish) **Your altars! And as for me, I was left under, alone** (or: I'm the only one left below), **and they continually seek** (are continuously trying to find) **my soul** (my breath; = they want to kill me)." [1 King 19:10, 14]

4. **To the contrary, what does the useful transaction** (the deliberative instruction; the oracle) **say to him?**

**"I leave down** (or: reserve) **to Myself** (for Myself; in Myself) [other MSS: They have been leaving for Myself] **seven thousand adult males, those men who do not bend a knee to Baal.**" [1 Kings 19:18]

5. **Thus, then, also** (or: even) **within the present season** (in the current appropriate situation), **a remnant** (a small remaining part) **has been birthed** (has come to be and exists) **down from a selection of grace** (in accord with a choosing out, or, an election, by a gift of favor and joy).

6. **Now since** (if) **[it is] by grace** (in a gift of favor), **[it is] no longer from out of works** (deeds; actions)! **Otherwise grace** (the joyous gift of favor) **comes to be no longer grace** (or: Else grace is no longer birthed or comes to be grace) [some MSS add: but if from out of works, it is no longer grace, otherwise the work is no longer work].

7. **What, then? That which Israel is constantly searching for** (or: seeking out), **this it did not encounter** (or: did not hit upon the mark, and thus, obtain), **yet The Selected One** (the Picked-out and Chosen One; or: the choice collection; the elect – that which is chosen out) **hit upon the mark, encountered and obtained it. But the rest** (the folks remaining) **were petrified** (were turned into stone; were made calloused and were hardened),

8. **just as it has been and stands written,**

**"God gives** (or: at one point gave) **to them a spirit** (breath-effect and attitude) **of stupor, from receiving a piercing blow** (or: deep sleep; a senseless mental condition), **eyes of the [condition] to not see, ears of the [condition] to not hear, until this very day** (or: until today's day)." [Deut. 29:4; Isa. 29:10]

9. **And David is saying,**

**"Let their table be birthed into a snare** (a trap) **and into a wild beast trap-net and into a trap-stick, even into a repayment to them** (for them; in them).

10. **"Let their eyes be darkened, to not see, and let them bend** (or: bow) **their back together [in bondage] through all** (or: every [situation])." [Ps. 69:23-24]

11. **I am asking, then, they do not stumble that they should fall, do they? Certainly not! On the contrary, by** (or: in) **their fall to the side the Deliverance** (the Rescue, Salvation, health and wholeness; the restoration to the original state and condition) **[is] in** (for; to) **the nations** (the ethnic multitudes; the non-Jews; the Gentiles; the pagans) **unto "the [situation] to bring jealousy**

**alongside** (or: in order to provoke them to jealousy).” [Deut. 32:21]

12. **Now since** (or: if) **their fall to the side [brings, or, is] enrichment of the world** (universe; = all humanity; or: the ordered System outside of Israel) **and their lessened condition** (their lapse; their diminishing; their loss; = their defeat) **[brings, or, is] enrichment of the nations** (the ethnic multitudes; the non-Jews; the Gentiles; the pagans), **how much exceedingly more their filled-full condition** (their full measure with the entire contents)!

13. **So I am presently speaking to you** (or: for you), **the nations** (the ethnic multitudes; the non-Jews; the Gentiles; the pagans). **In as much as** (or: For as long as), **indeed then, I myself am an emissary** (envoy; missionary; one sent on a mission with a commission) **pertaining to and belonging to [the] ethnic multitudes** (nations; non-Jewish groups; Gentiles; pagans), **I am continually building the reputation, appearance and notions of my service** (or: I am glorifying the function and execution of my attending in waiting upon [you folks]),  
14. **if somehow, possibly, I may arouse my own flesh** (= my own people) **to jealousy and can deliver** (or: should save; as a future: I will rescue and make whole) **certain folks** (or: some) **from among them.**

15. **You see, if their casting away [is, means or brings the] reconciliation** (or: conciliation) **of the world** (the bringing of the universal system to another level of existence; the profitable exchange for the ordered system; or: = all humanity's change from enmity to friendship), **what [will be] the receiving** (the acceptance; the taking or drawing toward one's self as a companion or associate) **[of them] if not life forth from out of the midst of dead folks?!**

16. **Now since** (or: But if) **the Firstfruit [is] holy** (set-apart and consecrated), **the kneaded mixture** (the lump which is mingled and reduced to a uniform consistency by treading, kneading or beating) **[is] also; and since** (or: if) **the Root [is] holy** (set-apart and consecrated), **so also [are] the branches** (the shoots; the boughs).

17. **Now since some** (or: if certain ones) **of the branches are broken off** (or: were at one point broken out of [the tree]), **yet you yourself, being a wild olive tree of the field or forest, you are** (or: were) **grafted in within** (or: among) **them, you also came to be** (are birthed; are become) **a joint-participant** (a partner taking in common together with; a co-partaker) **of the Root and of the Fatness** (= sap) **of The Olive Tree** (or: of the oil of the olive).

18. **Stop boasting against** (or: Do not be constantly vaunting or exulting over) **the branches! Now since you are habitually boasting and exulting** (priding yourself), **you yourself are not bearing** (supporting; sustaining; carrying) **The Root, but rather, The Root you!**

19. **You will say** (or: declare), **then, "Branches are broken off** (or: were broken out of [the tree]) **to the end that I may be grafted in."**

20. **Beautifully [put]!** (Ideally [said]!; Well [conceived]!) **In lack of faith or trust** (or: By unbelief) **they are broken off** (or: were broken out of the midst), **yet you yourself stand in faith** (or: by trust; with confidence). **Stop being haughty** (Don't constantly have high opinions; Do not continually think lofty things), **but to the contrary, [be constantly having] an attitude and mindset of respectful awe** (or: [Godly] fear)!

21. **For you see, since** (or: if) **God spares not** (or: did not spare) **the natural branches** (the branches down from, or, in accord with, nature), **neither will He spare you!**

22. **Observe, perceive and consider, then, God's useful kindness** (benevolent utility) **and abruptness** (sheer cutting-off; rigorous severity) – **on the one hand upon those falling: abruptness** (sheer cutting-off); **on the other hand** (or: yet) **upon you: God's useful kindness** (benign, profitable utility), **provided** (or: if) **you should persistently remain in** (or: by) **the useful kindness** (or: = be kind and useful). **Otherwise you, also, will be cut out!**

23. **Now they also, if they should not persistently remain in the lack of faith and trust** (or: unbelief), **they will be grafted in, for God is able** (capable; is constantly powerful) **to graft them back in again!**

24. **For since** (or: if) **you yourself were cut out of the olive tree [which is] wild** (of the field or forest) **by nature, and then to the side of nature** (perhaps: outside of or contrary to nature) **you are** (or: were at one point) **grafted in – into a fine** (beautiful; cultivated; garden) **olive tree – to how much greater an extent** (or: for how much rather) **will these, the ones in accord with nature, be engrafted into their own olive tree!**

25. **For I am not willing for you folks to continue being ignorant of this secret** (or: mystery), **brothers** (= fellow believers; family), **in order that you folks may not continue being thoughtful, prudent or discreet by yourselves** [other MSS: among yourselves (or: within yourselves)], **that a petrifying, from a part** (a stone-like hardening in some measure; a callousness [extending over] a part), **has been birthed and come into existence in Israel** (or: has happened to Israel) **until which [time; situation] the full measure** (or: the entire content; = full number) **from the nations** (or: of the ethnic multitudes who are non-Jews) **may enter in.**

26. **And thus, all Israel will be delivered** (rescued, saved, made whole and restored to their original position), **according as it has been written,**

**"The One continuously dragging out of danger and drawing to Himself**  
(The Rescuer; The Deliverer) **will arrive and be present from out of Zion;**  
**He will turn irreverence away from Jacob.**

27. **"And this [is] the arrangement for them from beside Me** (or: And this [will be] My covenant in, to and for them) **when I take away their failures** (deviations; sins; mistakes; misses of the target; shooting amiss of the goal)."  
[Isa. 59:20-21; 27:9]

28. **Corresponding to** (With respect to; In accord with; Down from) **the Good**

**News** (the message of goodness and well-being), **on the one hand, [they are] enemies** (hostile ones; ones regarded as enemies) **because of** (or: through; with a view to) **you folks; on the other hand, according to** (in accord with; down from; corresponding to) **the selection** (the choosing out; the election) **[they are] loved ones, because of** (with a view to) **the fathers** (= ancestors),  
29. **for the effects of God's gracious gifts and calling** (or: invitation) **[are] unregretted** (not to be regretted afterward; are not subject to recall; = are never taken back).

30. **For just as you folks were once** (or: at one time) **incompliant to God** (or: unconvinced, disobedient, unwilling to be persuaded and stubborn by God), **yet now** (at the present time) **you folks are** (or: were) **mercied** (made the recipients of mercy) **by** (or: in; with) **the incompliance** (disobedience; stubbornness; lack of being convinced) **of these folks.**

31. **Thus, also, these now** (at the present time) **are incompliant** (stubborn; disobedient; unconvinced) **by** (or: for; to) **your mercy, to the end that they also may now be mercied** (would be the recipients of mercy).

32. **For you see, God encloses, shuts up and locks all mankind** (everyone; the entire lot of folks) **into incompliance** (disobedience; stubbornness; lack of being convinced), **to the end that He could** (or: would; should) **mercy all mankind** (may make everyone, the all, recipients of mercy)!

33. **O, the depth of God's riches** (wealth; resources) **and wisdom and intimate, experiential knowledge and insight!**

**How unsearchable** (inscrutable) **His decisions** (distinctive separations; judicial awards; judgments), **and untrackable** (untraceable) **His ways** (paths; roads).

34. **For,**

**"Who knows** (knew by intimate experience) **the Lord's** [= Yahweh's] **mind?**

**Or, who becomes** (or: came to be) **His planning adviser** (His design counselor; the one who makes determinations with Him)?" [Isa. 40:13]

35. **Or,**

**"Who gives to Him first, and it will be repaid to him?"** [Job. 41:3]

36. **Because, forth from out of the midst of Him, and through the midst of Him** (or: through means of Him), **and into the midst of Him, [is] the whole** (everything; [are] all things; or: = Because He is the source, means and goal of all things – everything leads into Him)!

**By Him** (In Him; To Him; For Him) **[is] the glory** (the manifestation of that which calls forth praise; the reputation; the notion; the opinion; the credit; the splendor) **on into the ages. It is so** (Amen; So be it)!

## CHAPTER 12

1. **Consequently, brothers, I am repeatedly calling you folks alongside to exhort, implore and encourage you, through God's compassions to stand your bodies alongside** (or: to set or place your bodies beside) **[the] Well-**

**pleasing, Set-apart** (Holy), **Living Sacrifice by God** (or: in God; for God; to God; with God), **[this being] your sacred service which pertains to thought, reason and communication** (or: your rational service; your logical and Word-based service).

2. **And stop constantly conforming yourself to** (or, as passive: And quit being repeatedly fashioned or patterned together by) **this age** [or, with other MSS: and not to be continuously configured to this age; and to not constantly remodel yourself for this age], **but on the contrary, be continuously transformed** (transfigured; changed in shape, form and semblance) **by the renewing** (or: in the renewal; for the making-back-up-new again) **of your mind into the [situation and condition for] you to be habitually examining in order to be testing and, after scrutiny, approving what [is] God's will** (design; purpose; resolve; intent): **the good and well-pleasing, even perfect** (finished and complete)! (or: the thing [that is] virtuous, satisfying and able to succeed.)

3. **For, through the grace and favor being suddenly given to me, I am saying to** (or: for) **everyone being among you folks not to be continually over-opinionated or elated** (to be constantly hyper-thinking to the point of being haughty, arrogant or having a sense of superiority; to be habitually over-thinking issues; to constantly mind things above; to be overweening) **beyond what is necessary** (binding; proper), **but rather to think** (mind; be disposed) **into the disposition to be sane and of a sound mind, as God divides and distributes** (or: parted) **to, in and for each one a measure of faith** (a meted amount of firm persuasion; a measured [portion of] trust; a [specific or allotted] ration of confidence).

4. **For you see, just as** (or: according to what is encompassed) **in one body we continuously have** (constantly hold and possess) **many members, yet all the members do not have the same mode of acting** (do not constantly hold the same function),

5. **thus we, the many, are** (and: continue to exist being) **one body within Christ** (in union with [the] Anointed), **yet individually** (or: the situation being in accord with one), **members of one another** (or: but still, [being] on one level, [are] members whose source is, and who belong to, each other).

6. **Now constantly holding** (having; possessing) **excelling grace-effects** (or: gracious favors that carry-through), **down from and in accord with the grace and joyous favor being given to us, in us and for us, whether prophecy – [let it be] down from and in line with the above-word of the faith**

(or: in accord with the analogy of the loyalty; according to the proportion of trust; following the pattern of the corresponding relationship that pertains to the Faith; down along the upward-thought of faith or the up-message of the belief; in accordance with conformability of the Faith; on the level of the correspondence and ratio of confidence);

7. **or whether serving** (thoroughly dispensing in attendance on a duty) – **[let us be, or live] in the service** (the attendance to the duty; the arrangement for

provision; the aid through dispensing); **or whether the one constantly teaching – [let him continue] in the teaching** (the instructing);

8. **or whether the person normally performing as a paraclete** (one habitually calling alongside to aid, admonish, encourage, exhort and give relief) – **[let him flourish] in the calling alongside to give relief and aid, as well as for admonition, encouragement and exhortation;**

**the one habitually sharing** (imparting; giving together) – **in simplicity** (singleness; or: = with generosity);

**the one constantly setting himself before [a situation]** (standing in front and presiding; or: being in charge of giving care or aid) – **in diligent haste** (= eagerly);

**the one continuously mercying** (applying mercy) – **in cheerfulness** (pleasantness; gleeful abandon).

9. **Love [is] not overly critical and [does] not [make] hyper-distinctions or excessive divisions or separations** (or: [is] unfeigned, unhypocritical and [does] not play a role as an actor).

**With abhorrence** (or: strong detesting) **[be] constantly shrinking away from the worthless thing** (the bad situation; the painfully toilsome endeavor; the base, cowardly or evil thing) **[and be] habitually gluing or welding yourself** (attaching yourself and adhering) **to The Good One** (or: the profitable situation; the virtuous endeavor).

10. **In brotherly love** (or: By fond affection, as for members of a family,) **unto one another, [be] tenderly affectionate folks who express warm regard, being people constantly endeavoring to take the lead by the honor** (estimation of value or worth) **of one another** (or: habitually esteeming one another first in value; constantly giving preference to one another in honor).

11. **[Be] eager and in diligent haste – not slothful, lazy or hesitating folks. In** (or: By) **the Breath-effect** (or: Spirit), **[be] people constantly boiling hot! For the Lord** (or: In the Owner; By the Lord; To the Lord [= Yahweh or Christ]), **[be] folks constantly slaving** (performing as slaves)!

12. **In** (or: By) **expectation** (and: hope), **[be] people continuously rejoicing; in pressure** (squeezing; tribulation; compression), **[be] folks constantly remaining under** (humbly enduring); **in thinking and speaking toward goodness and well-being** (or: by prayer), **[be] people habitually persevering** (persisting in adherence and engagement).

13. **To the** (or: For the; In the) **needs of the set-apart folks** (the holy ones) **[be] people continuously sharing** (contributing and partnering; having common participation). **[Be] folks habitually pursuing** (rapidly following; eagerly pressing toward) **the love of foreigners** (or: Follow the course of hospitality by fondness expressed in kindness to strangers).

14. **You folks must constantly speak well of** (or: bless) **the people consistently pursuing** (or: persecuting) **you: be continuously blessing** (speaking well of [them]) **and stop cursing** (or: you must not continue cursing)!
15. **Practice** (or: Be constantly) **rejoicing with those who are presently rejoicing** (or: habitually rejoicing), **and constantly weep** (or: cry; lament) **with those presently** (or: habitually) **weeping**;
16. **in this very same vein, continue being folks who are focusing your thinking into one another: not being those constantly setting their minds on the high positions or elite social statuses** (or: don't be corporately arrogant), **but rather, being folks consistently led away together to the low, humble ones** (or: by the humble people; in the low things; = associate with folks of low social standing).

**You folks must not habitually become people of a particular mind-set** (or: Stop engendering corporate arrogance or producing opinionated folks; or: = don't become conceited) **among yourselves!**

17. **To no person practice giving away** (returning or repaying) **evil in exchange for evil** (ugly in the place of ugly; worthless, bad, ill, unsound, poor quality over against the same)!
- Habitually being folks taking thought in advance** (having forethought) **for fine things** (or: providing beautiful and ideal things; giving attention ahead of time with regard to things of good quality) **in the sight of all humanity**,
18. **if able** (if capable; if possible), **regarding that which has its source in you folks** (as to that which proceeds from yourselves corporately) **[live] being men continuously at peace with all mankind** (in the midst of all people),
19. **not being folks habitually getting justice for yourselves** (not maintaining what is right concerning yourselves; not avenging yourselves), **beloved ones, but on the contrary, you folks must yield the position held in anger** (or: give a place for [His] natural impulse, propensity, passion and personal emotion; give place to [His] intrinsic fervor; relinquish [your] right to anger or wrath), **for it has been written**,
- "In Me** (or: For or By Me) **[is] maintenance of justice** (execution of the Way pointed out; working out of the right); **I Myself, will give away instead** (I will make a recompense; I will take the opposing position of giving away),' **the Lord** [= Yahweh] **is habitually saying.**" [Deut. 32:25]

20. **But further,**
- "If your enemy** (the one hostile pertaining to you) **should perhaps be hungering** (or: continues hungry) **you must continue feeding him morsels** (supplying him with food); **if he may continue thirsting** (be constantly thirsty) **you must continue giving drink to him** (causing him to drink), **for while constantly practicing** (performing; doing) **this you will pile on and heap up burning coals** (embers) **of fire upon his head.**" [Prov. 25:21-22]

21. **Do not be habitually conquered under** (or: Stop being overcome by) **the**



**worthless** (the bad of quality; the ugly and unsound; the evil), **but to the contrary, be constantly conquering** (overcoming; victorious over) **the worthless** (the unsound, the bad and the ugly; the evil) **[by being] in union with The Good One** (or: [a participant] within what is profitable; or: in the midst of virtue).

## CHAPTER 13

1. **Every soul** (= Everyone) **is to be continuously placed and arranged, or aligned, in a supportive position by superior** (or: excelling) **authorities** (or: must be subjected to rulers holding dominion and jurisdiction above [him]) [p46, D\*, F, G read: To every superior authority you folks must subject yourselves]. **For an authority does not exist except under God** (or: For there is no authority, except by God), **and the existing ones are those which have been arranged and set in order** (placed in their relative positions) **under God** (or: by God).

2. **So that, the one constantly placing himself in opposition to the authority** (or: the man resisting and posting an array as to battle against or to stand instead of the authority) **has taken a stand against God's precise and complete arrangement** (or: institution), **and the ones having taken an opposing stand, and remaining in opposition, will take to themselves** (or: will receive in themselves) **a decision** (that which [God] decides to do or to bring to pass; a judgment; a separating leading to a distinction).

3. **For the chief ones** (those in first position; the headships; the princes; the rulers) **are not a fear to** (or: for) **the good work** (the virtuous and profitable action), **but rather, for the worthless** (the ugly; the base; the evil; the one of poor quality).

**Now are you not wanting to constantly fear** (or: So are you normally desiring to be unafraid of) **the authority?**

**Keep doing the good** (the virtuous; the profitable), **and you will have praise** (applause; commendation) **forth from it** [i.e., the authority],

4. **for it is God's servant** (attendant who renders service or does a duty; an aid in dispensing; one who arranges for provision) **for you** (or: to you), **[directing you] into the good** (the profitable; the virtuous). **Yet if you should be constantly doing the worthless** (the evil; the base; the thing of poor quality; the ugly), **be fearing, for it is not purposelessly** (aimlessly; vainly) **continuing to bear the sword! For it is God's servant, a maintainer of what is right** (an obtainer of justice; an avenger) **into a fruitful fervor** (to a strong personal emotion; unto an angry result; unto [its] personal bent) **for** (in; to) **the person constantly practicing** (accomplishing; performing) **the worthless** (the ugly; the poor of quality; the evil).

5. **On which account** (or: Wherefore) **[there is] compelling necessity** (or: compression) **to constantly be subjected and humbly aligned in support** (or,

as a middle: to be subjecting and aligning oneself; to place oneself under; to humbly subordinate oneself), **not only** (or: solely) **because of strong personal emotion** (intrinsic fervor; natural disposition; swelling desire and teeming passion; or: indignation, anger or wrath), **but further, also, because of the conscience.**

6. **For you see, because of this you folks continually fulfill the obligation by paying tribute-taxes brought on by a foreign ruler – for they are God's public servants** (officials; officers), **men constantly attending to** (staying by and persisting at) **this very thing** [i.e., duties].

7. **Render** (give away in answer to a claim; pay) **the debts** (the duties; what is owed) **to everyone: to the tax [collector], the tax; to the [one collecting] civil support tax, the civil government tax; to [whom] fear [is due], fear; to the one [due] honor and value, honor and value.**

8. **You folks must be in the habit of owing not one thing to anyone, except to constantly be loving one another, for the one continually loving the different one** (or: the other person) **has made full the Law** (has fulfilled law and custom).

9. **For the [Law says],**

**"You will not commit adultery,"**

**"You will not commit murder,"**

**"You will not steal,"**

**"You will not over-desire** (crave; covet; lust)," [Ex. 20:13-14; Deut. 5:17-18] **and if any different implanted goal** (impartation of the finished product within; inward directive), **it continues being summed up in this word, namely,**

**"You will love your near one** (your close one; your associate; your neighbor) **as yourself."** [Lev. 19:18]

10. **Love is not habitually working [the] worthless** (poor quality; base; bad; evil; harm) **for** (or: to) **the near one** (the associate; the neighbor). **Love [is], then, that which fills up Law's full measure** (the entire contents of law and custom; the Law's fulfillment).

11. **This also – being folks having seen and thus knowing the season** (the fit of the situation) **– that [it is] by this time** (or: already) **an hour to be aroused** (or: awakened) **out of sleep, for now our rescue** (our deliverance; our wholeness, health and salvation) **[is] closer than when we came to trust** (or: we believed).

12. **The night advances, and the day has approached and is presently near. We should put, then, the acts** (or: works) **of the Darkness away from ourselves** (or: take off and put away the deeds pertaining to darkness; = ignorance; that which was before the light arrived), **and clothe ourselves with the instruments** (tools; weapons; implements; [some MSS: works; deeds]) **of Light** (or: The Light).

13. **As within [the] Day, we should** (may) **walk about** (= live our lives)

**respectably** (reputably; decently; with good form; mannerly; pleasing to look upon; presentably) – **not in festive processions** (or: orgies; revelries; excessive feastings; carousing) **and collective drunkenness** (intoxications); **nor in beds** (i.e., sexual interludes) **and outrageous behaviors** (vice; loose conduct; indecencies); **not in strife** (contentious disposition) **and in jealousy** (envy) –  
 14. **but rather, you folks must clothe yourselves with** (or: put on) **the Lord, Jesus Christ, and stop** (or: do not continue) **making forethought** (constructing provision; planning ahead; performing provident care) **into excessive desires of the flesh** (= into rushing upon emotions which pertain to the inner self; = into the setting of feelings and longings upon something of the human nature that is oriented to the System).

## CHAPTER 14

1. **So constantly reach toward and receive in your arms** (take as a companion, admit to your society and friendship, and partner with) **the one continuing without strength in the faith** (the person weak in trust and confidence) – **not [putting him] into separated distinctions** (or: discriminations) **based upon or pertaining to opinions** (or: reasoned considerations; thought processes; dialogues or disputes; things being thought through; thoroughly considered and settled accounts).
2. **One person, indeed, is habitually trusting** (is continually believing; continues to have faith) **to eat everything, yet the person being constantly weak** (without strength) **continues** (or: is normally) **eating vegetables**.
3. **The person habitually eating the one thing must not constantly make nothing out of** (= look down on) **the person not eating. And the person not normally eating the one thing must not constantly make a decision about** (separate away from; make a distinction between; pass judgment on) **the one habitually eating, for God reaches toward him and takes him in His arms** (receives him as a companion and a friend, and has taken him as a partner).
4. **You, who are the person constantly judging** (separating away; making a distinction or a decision about) **another man's house-servant** (domestic)! **By** (In; To; For; With) **his own Lord** (Master; Owner) **he continues standing, or, he is falling. Yet he will be made to stand, for you see, the Lord** [= Yahweh or Christ] **is constantly able** (perpetually powerful) **to make him stand**.
5. **One person, on the one hand, is habitually discriminating** (deciding; separating; passing judgment; making a distinction): **a day from** (or: beside) **a day** (or: = [one] day more than, or compared with, [another] day). **Yet, on the other hand, another is habitually deciding for every day** (or: is constantly separating each day [as alike, or, as set-apart]). **Let each one habitually be fully led within his own mind** (or: Each person must constantly be carried to full measure in union with his own mind [on this matter]).
6. **He who is habitually minding** (being disposed to; being opinionated about)

**the day, in the Lord** [= Yahweh] **is continuously opinionated** (or: for the Lord [= Christ] is he [thus] minding or being disposed) [some MSS add: and yet the person not minding the day, to (for; in) the Lord he is not minding it]. **And the one habitually eating, in the Lord** [= Yahweh or Christ] **is he eating, for he habitually gives thanks to God** (constantly expresses gratitude by God, for God and in God). **And the one not eating is not eating in God** (to God; for God), **and habitually expresses gratitude for God** (in God; gives thanks to God).

7. **For not one of us is living to himself** (for himself; by himself; in himself), **and not one is dying away by himself** (in himself; for himself; to himself).

8. **You see, both if we are** (or: should be) **living, in the Lord** (or: for, to and by the Lord [= Yahweh or Christ]) **we are** (or: could and should be) **living, and then, if we may** (or: would) **be dying, in, for, to and by the Lord we would be dying. Then, both if we are living, and if we may be dying, we are the Lord's** (we constantly exist being of [Yahweh]; we continuously belong to the Lord).

9. **For into this [situation] Christ not only died away, but also now lives, to the end that He would** (or: should) **be Lord** (Owner; Master; Possessor) **both of dead folks as well as of living people.**

10. **But you! Why are you constantly judging** (discriminating against; separating away; making a decision about) **your brother** (= fellow believer)? **Or why are you also habitually making light of** (making nothing out of; setting at naught; treating with scorn or contempt) **your brother?**

**For you see, we will all stand in attendance alongside on God's elevated place** (platform or stage which is ascended by steps, from which one speaks in a public assembly; or: we will all present ourselves in the seat, dais or throne which is God [some MSS: Christ]),

11. **for it has been written,**

**"I, Myself, am continuously living. The Lord** [= Yahweh] **is saying that in Me** (by Me; to Me; for Me) **every knee will bend in worship, or, to sit down** (or: I live, says the Lord, because every knee will bend to sit down in Me), **and every tongue will agree, bind itself and promise to God** (speak out of the same word in God; publicly acclaim God; openly profess by God)." [Isa. 45:23]

12. **Consequently, then, each one of us will give a word** (present a message; render an account) **about himself to God** (or: for God; by God; in God).

13. **No longer, then, should we continue judging** (making decisions about; discriminating against; separating away) **one another, but rather, to a greater extent you folks must decide this: not to continue placing** (or: setting) **the stumbling-block for the brother; neither a snare** (a trap-spring; a cause for tripping or becoming trapped).

14. **I have seen to know** (or: have perceived), **and I have been persuaded**

**and now stand convinced, within [the] Lord Jesus, that nothing** (not one thing) **[is] common** (ceremonially defiled; unclean; contaminating; = the opposite of set-apart or holy) **through itself, except to** (in; by; for) **the person considering** (or: logically accounting and reckoning) **anything to be common** (defiled; contaminating); **to** (for; in; by) **that one [it is] common and unclean.**

15. **For instance, if because of solid food** (or: the effect of something eaten) **your brother is continually made sad** (made sorry, distressed or grieved), **you are no longer continuing to walk about** (= living your life) **in accord with** (or: down from and on the level of) **Love** (or: you are not yet habitually walking [your path] in love). **Do not, by your food** (or: for your solid food), **progressively destroy away** (lose by ruining; bring to loss) **that person over whom Christ died.**

16. **Do not cause your good thing** (or: the excellence and virtue which pertains to you) **to be slandered** (defamed; insulted; blasphemed; spoken bad about),

17. **for you see, God's kingdom** (or: the reign and rule which is God; the expression of God's sovereignty) **is not** (or: does not exist being) **solid food and drink, but rather, fair and equitable dealing** (which brings justice and right relationship in the Way pointed out; rightwising), **peace** (and: harmony; [= shalom]) **and joy** (or: rejoicing) **within set-apart Breath-effect** (or: a dedicated and holy spirit and attitude; or: in [the] Holy Spirit).

18. **For the one continuously slaving for** (and: in) **the Christ in this realm [is] well-pleasing** (well-satisfying; fully acceptable) **to** (or: in; by; with) **God, and approved** (after examination and testing) **by people** (or: among mankind).

19. **Consequently, then, we are continuously pressing forward and pursuing the things pertaining to, belonging to and which are the peace** [= shalom] **and the things pertaining to, belonging to and which are the act of building a house, pertaining to [input] into one another** (or: which [effect] edification [infusing] into each other).

20. **Stop tearing down** (dissolving; loosing down; demolishing) **God's work for the sake of solid food** (or: on account of the effect of what is eaten). **Indeed, all things [are] clean** (= ceremonially pure) [Aleph2 adds: to the clean ones], **but on the other hand, [it is] bad** (harmful; unsound; base; wicked; evil; not as ought to be) **for** (to; in) **the person who by habitually eating causes stumbling through it.**

21. **[It is] beautiful** (fine; as it ought to be; profitable; ideal) **not to eat meat** (animal flesh), **neither to drink wine, nor even that in which your brother habitually stumbles** (strikes himself against [it]), **or is being constantly snared, or is continually weak.**

22. **The faith, trust and confidence which you, yourself, continue to have, hold it in accord with** (in line with, on the level of, and corresponding to) **yourself in God's sight and presence** (or: = Keep your personal faith between you and God). **Blessed and happy [is] the one not constantly judging**

**himself** (evaluating himself; separating and dividing things within himself; criticizing himself; making decisions or determinations about himself) **within that which he is habitually examining to test and to prove** (or: in what he normally approves).

**23. Now the person continually wavering and doubting, being undecided, has been and remains condemned, if he should eat, because [it is] not forth from out of faith** (or: it does not have trust as its source). **And everything which [is] not forth from out of faith** (or: [does] not arise from trust) **is a failure to hit the target** (exists being an error; is a deviation from the goal; continues being sin).

## CHAPTER 15

**1. Now we ourselves, the able ones** (the powerful people), **owe and thus are constantly obliged** (or: are continually indebted) **to pick up and habitually carry** (or: embrace) **the weaknesses** (the areas of being without strength) **of the unable ones** (the powerless or disabled people; the incapable), **and not to constantly be pleasing ourselves.**

**2. Let each one of us be habitually pleasing to the near one** (or: be continuously accommodating for [his] neighbor or associate), **[leading] into The Good, toward building the House** (or: unto [his] good, toward edification).

**3. For Christ also did not please Himself** (or: For even Christ does not make accommodations for Himself), **but rather, just as it has been written,**  
"The insults (unjustifiable verbal abuses; reproaches) of those habitually insulting You fell (or: fall) upon Me." [Ps. 69:10]

**4. For as much as was written before, was written [leading] into the teaching** (the instruction and training) **[which is] ours** (or: was written unto and for our instruction), **to the end that through the persistent remaining-under** (the humble yet relentless endurance), **and through the calling-alongside of the Scriptures** (or: through the Scriptures' comfort, consolation, relief, aid, support and performance as a Paraclete) **we may constantly hold expectation** (or: have hope).

**5. Now may the God of the persistent remaining-under** (the humble, patient and relentless endurance) **and of the calling-alongside for comfort, relief, consolation, aid and support** (or: the God Who is humble endurance and is the essence of the performance of a Paraclete) **give to** (or: grant for) **you folks to be constantly mutually disposed** (to be minding the same thing; to be of this very opinion) **within and among one another, down from** (or: in accord with and in the sphere of) **Jesus Christ** [other MSS: Christ Jesus],

**6. to the end that at the same time, with a unanimous rush of passion, you folks may** (or: would) **in one mouth continuously glorify** (or: enhance the reputation of and the opinion about) **the God and Father of our Lord, Jesus Christ.**

7. **Wherefore, be constantly reaching out with your hands and taking one another in your arms** (welcoming and receiving one another as partners), **just as the Christ** (or: the Anointed) **also in this way receives you as partners** (takes you [B, D\* & P read: us] in His arms; took you to Himself), **into God's glory!**

8. **For I am saying [that] Christ has been birthed and remains a Servant** (an Attendant; a Helper; a Minister) **of and pertaining to Circumcision** (= God's covenant people), **over God's truthfulness** (or: Circumcision's Servant for the sake of a truth from and about God, and a reality which is God), **into the standing to confirm** (stabilize; make good; cause to stand by stepping in place on a good footing; or: to guarantee the validity of) **the promises which pertain to and belong to the fathers** (the patriarchal promises),

9. **and on the other hand** [to place on good footing and confirm the standing of] **the ethnic multitudes** (the nations; the non-Israelites; the pagans), **over mercy** (for the sake of mercy), **[are] to glorify God** (to enhance the reputation of and the opinion about God), **just as it has been written,**

**"Because of this I will openly profess and acclaim You** (speak out of the same word for and to You; agree and promise) **within ethnic multitudes** (among nations that are pagans and Gentiles), **and I will play music** (strike the string; make melody; sing with musical accompaniment) **to, for and in Your Name."** [2 Sam. 22:50; Ps. 18:50]

10. **And again he is saying,**

**"Be of a good frame of mind** (Be merry and glad; Have thoughts of wellness), **you ethnic multitudes** (non-Jews), **together with His people."** [Deut. 32:43]

11. **And again,**

**"You folks – all the multitudes** (all nations; all of the Gentiles) – **be continually praising the Lord** [= Yahweh]." [Ps. 117:1]

12. **And again, Isaiah is saying,**

**"He will be The Root** (or: the Sprout from the root) **of Jesse, even the One habitually standing up** (placing Himself back; raising Himself up) **to continue being Ruler** (being The Chief; to repeatedly be the Beginner) **of multitudes** (of nations; of Gentiles). **Upon Him ethnic multitudes** (non-Jews; nations) **will place their expectation** (will rely; will hope)." [Isa. 11:10]

13. **Now may the God of Expectation** (or: the God Who is Hope and Expectation) **make you full of all joy and peace within the midst of constant trust and in union with continual operation of faith and believing, [leading] into the midst of continually surrounding you with abundance within The Expectation** (or: in union with hope) – **within [the] power of a set-apart spirit** (or: within [the] Holy Spirit's ability; or: in union with a power which is, and whose source is, set-apart Breath-effect).

14. **Now, my brothers** (Family members; fellow believers), **I myself also have**

**been persuaded and remain convinced about you that you yourselves are** (or: exist being) **folks stuffed full of goodness** (bulging with excellence and quality), **being those having been filled and remaining full of all The Knowledge** (intimate, experiential knowledge and insight), **being men continuously able and empowered, also, to habitually put one another in mind** (or: to place [thoughts] in each other's mind; to advise or admonish).

15. **Yet I more daringly write to you** (or: Yet with assumed resolution I outspokenly write to you) **partly as habitually calling you back to full recollection** (causing you to be completely remembering) **because of the grace and favor being given to me from** [other MSS: by; under] **God,**

16. **into the [arranged ability for] me to be Christ Jesus' public servant into the nations** (a public worker of Jesus Christ unto the ethnic multitudes and pagans), **constantly doing the work of a priest for God's good news** (or: habitually functioning as the Temple for the message of the goodness which is God), **to the end that the offering composed of the ethnic multitudes** (or: the act of bearing forward gifts from the pagans; the approaching of the nations as an offering) **can become pleasingly acceptable** (or: well-received), **being that having been separated and remaining set-apart within the midst of holy spirit** (or: in union with a set-apart Breath-effect; within [the] Holy Spirit).

17. **I have and continuously hold, then, the boast** (the glorying; the exulting) **within Christ Jesus** (or: in union with Anointed Jesus) **about the things facing toward** (or: with a view to; face-to-face with) **God.**

18. **You see, I will not venture to speak** (or: tell) **anything of which** (or: what) **Christ does not** (or: did not) **work down, produce and bring into effect through me into submissive giving of the ear** (or: humble and obedient hearing and paying attention) **of ethnic multitudes** (or: of [the] nations and pagans) **by an arranged speech and message as well as by a work** (or: in word and in action or deed) – **in power of signs and of miracles: in [the] power of God's Spirit** (or: in union with an ability of God's Breath; [other MSS: in the midst of set-apart Breath-effect] –

19. **with a view for** (in the purpose for) **me to have filled [the region] from Jerusalem even, around in a circuit, as far as Illyricum [with] the good news of the Anointed** (or: the message of goodness which is Christ).

20. **Now thus** (or: in this manner) **am I constantly loving the honor, which is my driving ambition, to habitually be proclaiming the message of goodness and well-being where Christ is** (or; was) **not named, to the end that I should not be building upon another person's foundation.**

21. **But just as it has been written,**

**"They, to whom it was not reported concerning Him, will see!**

**And they who have not heard will understand from things flowing together."** [Isa. 52:15]

22. **For this reason** (Wherefore), **also, I was repeatedly being cut-in on** (interrupted; hindered) – **many times and by many things – in regard to coming to you.**



23. **Yet now I am no longer holding a place** (or: having a territory; or: = having an opportunity) **within these regions, but am holding** (or: having) **a great longing to come to you – for many years –**

24. **as whenever I may be traveling** (journeying; proceeding) **into Spain. For I constantly expect** (or: hope) **to gaze on you** (or: get a look at you), **while passing through, and to be escorted** (or: sent forward with funds and supplies) **there by you, if first I can be filled within, in part, from you** (or: if first I could be in some measure satisfied by your company).

25. **But now I am progressively traveling into Jerusalem, continually performing as a servant** (functioning as an attendant; supporting and supplying necessities) **to the set-apart folks** (the holy ones; the saints; sacred people).

26. **You see, Macedonia and Achaia take delight and were well-pleased to make some common sharing** (a certain participating contribution) **into the poor** (the destitute) **of the set-apart folks** (holy ones; saints) **in Jerusalem.**

27. **For they take delight and were well-pleased and are their debtors, for since the ethnic multitudes** (the nations; the Gentiles; the non-Jews) **have common participation** (or: share) **in their spiritual things, they also continue indebted to perform communal service to** (and: for) **them in things pertaining to the material life** (or: fleshly things).

28. **Bringing this, then, to fruition** (or: Attaining this goal; Coming upon completion, then, of this) **and myself sealing to them** (or: in them; for them) **this fruit, I will go away, through you, into Spain.**

29. **Now I have seen and thus know** (or: am aware) **that when coming to you I will come in fullness** (within that which fills up; in the entire contents; in full measure) **of Christ's message of goodness** (or: good word; well-speech; blessing).

30. **Now I am calling you alongside** (entreating and exhorting you), **brothers, through our Lord** (Master; Owner), **Jesus Christ, even through the Spirit's love** (or: the love which is the Breath-effect), **to struggle together with me** (or: to contend and fight together with me in the public games) **within the thoughts and words of goodness and well-being [directed] toward God over me** (or: in union with prayers, face to face with God, for my behalf),

31. **to the end that I may be dragged out of danger from the habitually in compliant** (disobedient; stubborn; unconvinced) **folks within Judea, and that my attending service which is directed into Jerusalem may come to be well-received by, and acceptable to, the set-apart people** (holy ones; saints),

32. **so that, in coming to you in joy, through God's will and purpose, I myself will take rest, repose and refreshing in company with you folks.**

33. **Now the God Who is The Peace** (the God Who has the characteristics of Peace; the God of [Shalom]) **[is] together with all of you folks. Count on it** (It is so; Amen)!

1. **Now for (or: with) you I continue standing together with Phoebe, our sister** (or: Now I am placing Phoebe, our sister, with you; Now I am recommending Phoebe, our sister, to you), **she being also an attending servant of the called-out community** (or: assembled congregation) **[which is] in Cenchrea,**

2. **to the end that you folks may reach out with your hands and take her in your arms, within [the] Lord** [= Yahweh or Christ], **worthily** (in a manner of equal value) **of the set-apart folks** (of the saints; of the holy ones), **and may stand beside her within whatever matter** (event; affair) **she may continue having need of [from] you folks, for she also became one who stands before many** (or: a leader or presiding officer over many; = a champion, protector or patron of many) – **even of me, myself!**

3. **Greet Prisca and Aquila, my fellow workers within Christ Jesus,**

4. **who, over my soul** (= person, or, life), **placed their own necks under the axe, to whom not I alone am constantly giving thanks, but further, also all the called-out communities** (summoned-forth congregations) **of the nations** (belonging to the ethnic multitudes of the Gentiles), **as well as the called-out community down at their house** (or: which also follow the pattern of their house-assembly).

5. **Greet Epanetus, my beloved one, who is a firstfruit of the [province of] Asia [entering] into Christ.**

6. **Greet Mary** (or: Mariam), **who wearily labored many things into you folks.**

7. **Greet Andronicus and Junia** (p46 and others read: Julia), **my relatives** (or: fellow-countrymen) **and fellow-captives, who are ones bearing a distinctive mark** (a sign) **upon them** (or: = that are well-known or famous) **among those sent out with a mission** (the representatives; the emissaries), **ones that were birthed within Christ before me.**

8. **Greet Ampliatus, my beloved within [the] Lord.**

9. **Greet Urbanus, our fellow-worker within Christ, and Stachus, my beloved one.**

10. **Greet Apelles, the tried and approved one in Christ. Greet those from out of the ones of Aristobulus.**

11. **Greet Herodion, my relative** (or: fellow-countryman). **Greet those from out of the people of Narcissus – those being within [the] Lord.**

12. **Greet Tryphena and Tryphosa, the women habitually wearied and spent with labor within [the] Lord. Greet Persis, the beloved one who is weary from much labor within [the] Lord.**

13. **Greet Rufus, the chosen one in the Lord, and his mother, and mine.**

14. **Greet Asyncritus, Phlegon, Hermes, Patrobas, Hermas and the brothers with them.**

15. **Greet Philogos and Julia, Nereus and his sister, and Olympas and all the set-apart (holy) ones with them.**

16. **Greet one another in a set-apart (holy; saintly) kiss** (or: expression of

affection). **All the called-out communities of Christ are greeting you folks.**

17. **But I am calling you alongside** (to encourage and exhort), **brothers, to constantly view attentively and mark those continually causing the divisions, or standings-apart, and the snares** (those occasions for stumbling and becoming entrapped) **to the side of** (= which are a counterfeit of and a distraction to) **the teaching which you yourselves learned by instruction, and you folks must slope forth** (or: deflect) **away from them** (= avoid them),

18. **for such folks are not habitually performing as slaves for our Lord Christ, but rather for their own belly** (cavity; bowels or stomach; = appetite), **and through the useful smooth talk** (profitable words) **and complimentary speech** (blessings!) **they continuously deceive** (mislead; seduce) **the hearts of the folks without malice** (those with no bad qualities; blameless and innocent ones).

19. **You see, [the report of] your obedient hearing and compliance has reached** (or: arrived) **unto all people. Therefore I constantly rejoice upon you** (or: over [this news of] you), **yet I am wanting you folks, on the one hand, to be wise [leading] into The Good, yet, on the other hand, unmixed into the bad** (the worthless; the evil).

20. **Now the God Who is The Peace** (the God of harmony Who is the source of shalom) **will rub together, trample and crush the adversary** (the opponent; the satan) **under your feet swiftly! The grace** (or: joyous favor) **of our Lord Jesus [is] with you folks.**

21. **Timothy, my fellow-worker, is greeting you. Also Lucius, Jason and Sosipater, my relatives** (fellow-countrymen).

22. **I, Tertius, the one** [being the amanuensis (or: scribe) and] **writing down the letter, am greeting you in [the] Lord.**

23. **Gaisu, my host, and the whole of the called-out assembly, greets you. Erastus, the city manager** (administrator; steward) **greets you. Also Quartus, the brother.**

[vs. 24 omitted by the oldest MSS – repeats vs. 20b]

25. **Now by the One** (in the One; to the One) **being continuously able and powerful to set you steadfast** (to make you stand firm and settled) **in accord with** (or: corresponding to; in the sphere of; in line with) **my message of goodness and well-being – even the preaching and public heralding of the message of Jesus Christ – down from** (in accord with; in line with) **an unveiling** (or: a revelation and a disclosure) **of a secret** (or: mystery) **that had been being kept silent** (or: quiet) **in eonian times** (or: for times relating to the ages; to times pertaining to the Age),

26. **but now is being brought to light and manifested, and through prophetic Scriptures, down from** (according to; on the level of and in line with) **a command of the eonian God** (God in relation to the ages; = the God who created, inhabits and rules the ages), **[which leads] into faith's hearing**

**obedience and a humble listening in regard to trust, [and speaks] unto all the ethnic multitudes** (nations; Gentiles; pagans; non-Israelites),  
27. **by God** (or: in God), **alone wise, through Jesus Christ, in Whom [is] the glory** (by Whom [is] the reputation) **on into the ages of the ages. It is so**  
(Count on it; Amen)!

[Written circa A.D. 57 – Based on the critical analysis of John A.T. Robinson]

# FIRST CORINTHIANS

## CHAPTER 1

1. **Paul, a called** (invited) **one, one sent forth with a mission** (an emissary; a representative) **of, and from, Jesus Christ** [with other MSS: Christ Jesus' ambassador] **through God's will** (purpose; intent), **and Sosthenes, the brother** (= fellow believer),

2. **to God's called-out community** (or: summoned-forth group that has God as its source, and which belongs to God), **the one being within Corinth – to those having been set-apart** (made holy; sanctified; made sacred) **within Christ Jesus** (or: in union with [the] Anointing of Jesus): **called** (or: invited) **folks, set-apart people** (holy ones; saints; sanctified folks; sacred ones; = folks devoted to God) – **together with all those in every place constantly calling upon the Name of our Lord** [note: the phrase applied to Yahweh in Gen. 12:8; Zech. 13:9], **Jesus Christ – their [Lord] as well as ours:**

3. **Grace** (the influence and boon of undeserved favor, kindness, joy and goodwill) **and peace** (or: harmony; [= shalom]), **from God, our Father and Lord, Jesus Christ** (or: from our Father, God, and [the] Owner, Jesus [the] Anointed).

4. **I always and progressively give thanks to** (or: for) **my God**  
(or: experience gratitude in my God; express the ease of grace in my God; experience the happy fortune of abundant favor in my God; observe my God's competent and prosperous grace), **upon the basis of God's grace** (favorable influence) **[which is] being given to you folks within and in union with Christ Jesus,**

5. **because within the midst of everything, and in union with all humanity, you folks are** (or: were) **made rich** (enriched) **within, and in union with, Him – within every thought** (in the midst of all [the] Logos; in all reason; within all [the] message; in every word and expression) **and in all intimate, experiential knowledge and insight –**

6. **correspondingly and in proportion as Christ's witness** (or: the testimony pertaining to and whose origin is the Anointed One; or: the evidence of the Anointing) **was made certain, stable and established on good footing** (or: validated, warranted and confirmed) **within you folks,**

7. **and as you people are not continuing trailing behind or constantly late, so as to be deficient or fall short – not even in one effect of grace** (or: gracious gift) – **being ones habitually receiving and taking away into your hands from out of our Lord's** [= Yahweh's, or Christ's] **unveiling: Jesus Christ**  
(or: from the midst of the uncovering and revelation of our Lord, Jesus [the] Anointed; or: forth from the disclosure from our Lord, which is Jesus Anointed),

8. **Who will be making you folks stable, certain and established on good footing until maturity** (until attainment of the goal; until accomplishment of the intended results): **people not [being] open to accusation** (or: those not in the

midst of a [legal] charge, not being called into account, or considered in some category; unimpeachable ones), **within the midst of and in union with the Day of our Lord** [Christ or Yahweh] – **Jesus Christ!**

` (or: in the Day which is our Lord, Jesus Christ; or: in the day of [Yahweh], which is our Master, Jesus [the] Anointed.)

[comment: the phrase "the day of the LORD" was used by the prophets to signify God's influence and activity upon people]

9. **God [is] full of faith, trustworthy, loyal and faithful – through Whom you folks were called and invited into a participation** (a common partnership; fellowship; a sharing) **of His Son, Jesus Christ, our Lord** (Owner; Master).

10. **Now I am constantly performing as a paraclete, calling you alongside to aid, comfort and encourage you, brothers** (= fellow members), **through the Name of our Lord – Jesus Christ – to the end that you can** (should; may; would) **all keep on speaking the very same thing, and there may not continue being tearing splits** (divisions; schisms; rifts) **among you folks, but you should** (or: would) **progressively be folks having been mended, knit together and restored so as to be adjusted down, attuned on the same level, fitly and completely united within the very same mind and in the very same opinion** (consent; sentiment; the effect of your intimate experiential knowledge).

11. **For it was made evident and is clear to me about** (or: concerning) **you folks, my brothers** (= fellow believers), **by those of Chloe's [people; group; household], that there continue being quarrels** (situations of strife; discordant debates) **among you people** (or: contentious dispositions within you folks).

12. **Now I am saying this because each of you is habitually saying, "I, myself, am indeed [a follower] of Paul," yet [another], "I, myself, belong to Apollos," and [another], "As for me, I [am] of Cephas' [group]," but [another], "I, myself, [am] from Christ."**

13. **Christ has been parted and remains divided into fragments!** (or, as a question: Has Christ been fragmented into divided parts?)

**Paul was not crucified over** (on behalf of; other MSS: concerning) **you folks! Or were you baptized into the name of Paul?**

14. **I am continually thankful** [other MSS: I constantly thank {others add: my} God] **that I baptized** (immersed) **not one of you folks, except Crispus and Gaius,**

15. **so that no one could say that you folks were immersed** (baptized) **into my name!**

16. **Now, I did baptize** (immerse) **the household of Stephanas, too. Beyond that I do not know for sure whether I immersed anyone else.**

17. **For Christ did not send me off with a commission to be constantly baptizing** (immersing), **but rather to habitually announce the message of goodness** (to repeatedly bring the message of abundant well-being; to progressively declare the news of fortunate and ideal ease), **[though] not in cleverness of word** (within [the] wisdom of a message or an idea; not in skillfulness of rhetoric), **to the end that the cross of the Christ** (the Anointed

One's execution-stake) **cannot** (or: would not) **be made empty or void of content and purpose.**

18. **You see, the message** (the word; the Logos) **of the cross** (or: the idea and concept pertaining to the execution-stake) **is and continues being, on the one hand, stupidity** (nonsense; foolishness) **to** (or: for; in) **those folks progressively destroying themselves** (or, as a passive: being habitually lost or undone); **yet, on the other hand, it is and continues being God's power** (or: the ability of God; the power which is God) **in us, to us and for us: in the folks being habitually delivered**

(or: for those being continually rescued, repeatedly saved and progressively restored to health and wholeness; or: to the ones being progressively restored to their original state and condition).

19. **For it has been written, and thus stands,**

**"I will undo** (untie and loose away; destroy) **the wisdom and cleverness of the wise ones, and I will set aside** (or: displace; invalidate) **the intelligence** (comprehension; understanding) **of the intellectual** (intelligent; comprehending) **people."** [Isa. 29:14]

20. **Where [is] a wise one? Where [is] a scribe** (one learned in the Scriptures; the scholar)? **Where [is] a collaborating seeker** (a co-investigator; a discussor; a learned sophist; a reasoner) **of this age? Does not God prove** (or: make) **stupid** (foolish; nonsensical) **the wisdom** (cleverness; learned skill) **of this ordered arrangement** (controlling System; world of culture, religion, economy and government)?

21. **For since, in view of the fact that – within the Wisdom of God** (or: in the wisdom whose source and origin is God; in the midst of the wisdom which is God) – **the ordered arrangement and System did not come to have an intimate, experiential knowledge of God through means of this Wisdom**

(or: You see, in as much as – in union with God's wisdom – the world of mankind did not recognize, or have insight into, God through means of [human] wisdom), **God delights and considers it profitable** (thinks it thoroughly competent and easy; imagines it well-done) **to deliver** (or: save; rescue; restore to health, wholeness and their original state and condition) **the folks trusting and believing, through the stupidity of the proclamation**

(or: the aforementioned foolishness of that which is proclaimed; or: the dullness of the effect of heralding; or: the "nonsense" of the result of the message preached),

22. **in as much as, both Jews constantly request** (habitually demand) **signs, and Greeks** (those of the Hellenistic culture) **constantly seek** (habitually try to find) **wisdom!**

23. **Yet as for us, we are constantly proclaiming** (habitually heralding) **Christ: One having been terminally crucified** (executed on a stake) – **indeed, a trap-spring** (or: a snare; thus: an obstacle or cause for stumbling or being ensnared) **to** (or: with; for; among) **Jews** (those of the Jewish culture and religion); **yet stupidity** (foolishness; nonsense) **to** (or: for) **[the] multitudes** (among [other] ethnic groups; in [the] nations; with the non-Jews),

24. **and yet [it is] Christ: God's power and ability, as well as God's wisdom**  
(or: and so [we see the] Anointed One – a power from, and which is, God,  
as well as understanding insight and skillful cleverness from, and which is,  
God), **to, for, in, with and among those [who are] the called** (or:

invited) **people!**

25. **Because God's stupid thing** [or: plan; idea] (or: the foolish act of God;  
nonsense from God) **continues being wiser than mankind** (humans; people),  
**and God's weak act [is] stronger than mankind** (humanity; people).

26. **For, take a comprehensive look at** (or: as an indicative: you folks are  
progressively observing and seeing) **your calling, brothers, that [there are] not  
many wise folks – according to flesh**

(or: corresponding to a flesh [system of philosophy or religion]; on the level  
of [the estranged human situation]; = having their origin in the sphere of a  
self oriented toward a controlling System), **not many powerful ones**  
(those with ability), **not many well-born ones** (ones born to ease and profit;  
those of noble birth; folks with good genes or genealogy),

27. **but to the contrary, God collects His thoughts and speaks forth** (or:  
selects and picks out; chose) **the stupid things** (or: the foolish ones) **of the  
organized System** (the world of religion, culture and its society; or: the cosmos;  
the universe), **to the end that He could** (or: would; may) **habitually disgrace  
and bring shame down on the wise ones; and God collects His thoughts  
and speaks forth** (or: selects, picks out and chooses) **the weak things** (or: the  
powerless or sickly ones) **of the System** (world; arranged order), **so that He  
would bring disgrace and shame down on the strong things** (or: the robust  
and mighty ones),

28. **and God collects His thoughts and speaks forth** (or: selects, picks out  
and chooses) **ignoble things**

(or: those of no family; those without known ancestry; the base ones; or:  
the things that are unborn or have not happened; the occurrences that  
have not come to be) **pertaining to the controlling System** (or: from the  
world or government, politics, religion, culture), **and those that are looked down  
on, despised and regarded as having come from out of nothing – even  
those being nothing** (or: not existing; the things [which] are not) – **in order that  
He could make ineffective** (may bring down to idleness and uselessness) **the  
existing things** (= [systems of government and religion] presently being),

29. **so that no flesh [nature, government or religious system] – [including,  
or at] all – could boast in God's sight or presence** (or: before God).

30. **Now you folks are, and continuously exist being, forth from out of the  
midst of Him – within and in union with Christ Jesus, Who came to be** (or: is  
birthed) **wisdom in us** (or: to us; for us) **from God; likewise, both fairness and  
equity** (right relationship in the Way pointed out; rightwisdom – being turned  
in the right direction – and justice) **and the essence of being set-apart** (or:  
holiness; sanctity) – **even release by payment of a ransom** (or: redemption) –

31. **to the end that, correspondingly as it has been and stands written,**



**"The one constantly boasting: let him habitually boast and constantly take pride in [the] Lord [= Yahweh]." [Jer. 9:23]**

## CHAPTER 2

1. **And I, myself, coming toward you, brothers** (= fellow believers), **did not come repeatedly announcing the message of God's secret** (or: constantly proclaiming the news of the mystery [other MSS: witness; testimony] from God) **down to you as down from an elevation of thought** (or: according to superiority of word), **or of wisdom and cleverness** (= with a message of transcendent rhetoric or philosophical subtlety and brilliance),
2. **for I decided not to see or know anything among you folks, except Jesus Christ – and this One being one having been crucified** (executed on a stake)!
3. **And I, myself, came to you and faced you folks in lack of strength** (or: in union with weakness), **and in fear – even in much trembling and agitation of mind** (or: very nervous; shaking with reverence and respect; or: = with earnestness and much concern),
4. **so my message** (word; thought) **and my public proclamation [were] not in persuasive words** (ideas) **of wisdom** (or: cleverness), **but to the contrary [were] in demonstration of spirit as well as of power and ability**  
(or: in the midst of a display of proof from [the] Spirit, consisting of power and ability; in union with a documented manifestation which was Breath-effect and which was a means of influence and capability),
5. **to the end that your trust would not be in human wisdom** (your faith and reliance would not exist in cleverness of people), **but rather in God's power, means, influence and ability.**
6. **Now we habitually speak wisdom among the mature folks** (or: in the midst of the finished, complete, or perfect ones who have arrived at the goal), **yet not a wisdom of this age, neither of the rulers** (chief people; leaders) **of this age – of those progressively and successively being brought down to idleness and ineffective uselessness** (= being one by one fired from their jobs; or: gradually nullified and rendered inoperative).
7. **To the contrary, we habitually speak God's wisdom within the midst of a secret** (or: we normally speak – in [the form or realm of] a mystery which only the initiated understand – the wisdom which is God): **the [wisdom] having been hidden away and remaining concealed, which God before marked out and set its boundaries** (or: previously designed) – **before the ages – [leading] into our glory** (our manifestation which calls forth praise; our good reputation),
8. **which [wisdom] not one of the rulers** (leaders; chief people) **of this age know** (or: came to know) **by intimate experience. For if they knew, they would not likely have crucified the Owner of the glory**  
(or: For if they know, they would not stake-execute the Lord of the manifestation which calls forth praise).

9. **But to the contrary, according as it has been and stands written,**  
    **"Things which an eye has not seen and an ear does not hear, neither**  
    **does it ascend (climb up) upon [the] heart of a human, so as to**  
    **conceive – so many things God prepares and makes ready in (or: for)**  
    **the folks habitually loving Him."** [Isa. 64:3; 52:15]
10. **Yet [other MSS: For] God unveils [them] in us (reveals [them] to us)**  
**through the spirit (or: the Spirit; the Breath-effect), for you see, the spirit (or:**  
**the Spirit; the Breath-effect) constantly and progressively searches,**  
**examines and investigates all mankind, and all things – even the depths of**  
**God!**
11. **For who, of humanity (of mankind), has seen so as to know the things of**  
**the human (or: the [matters] pertaining to a person), except the spirit of the**  
**human (or: the person's spirit) – the one within the midst of him? So, too, no**  
**one (or: not one) experientially or intimately knows (or: came to know or have**  
**insight regarding) the things of God (God's matters), except the Spirit of God**  
**(or: God's spirit; the Breath-effect which is God).**
12. **Now we did not receive (or: do not accept or take to ourselves; do not take**  
**control of or grasp hold of) the spirit of the System (the world's spirit and**  
**atmosphere), but to the contrary, that spirit (or: Spirit; Breath-effect) [which is]**  
**from out of the midst of God – to the end that we can see and know the**  
**things being freely and joyously given to and for us in grace (or: being**  
**graciously bestowed, and favorably given in us) by God,**
13. **which things we are also habitually speaking – not in words taught by**  
**human wisdom (or: not taught within thoughts or ideas whose origin is human**  
**wisdom), but rather in ones taught by spirit (or: within ones taught whose**  
**source and origin is [the] Spirit – from the effect of a Breath), habitually**  
**evaluating, deciding, combining or contrasting spiritual [matters] together**  
**by spiritual [means] and with qualities inherent in the Breath-effect**  
    (or: constantly matching or comparing/contrasting things pertaining to  
    spirit with things in spirit/[the] Spirit; progressively judging collectively  
    spiritual folks for spiritual [reasons]).
14. **But a soulish person (a human which is dominated by, or living focused on,**  
**his breath [= the present transient life], or by those things which characterize the**  
**soul [emotions; will; intellect; physical life; internal welfare; the self; the ego])**  
**does not normally accept (or: habitually get or welcomingly receive the offer of)**  
**the things of God's Breath-effect (or: which have the character and quality of**  
**the Spirit of God; pertaining to God's spirit and attitude), for they are stupidity**  
**(foolishness; nonsense) to him (for him; in him), and he continues unable and**  
**habitually has no power to intimately and experientially know [them] or get**  
**insight, because they continue being sifted and held up for close spiritual**  
**examination**

(are normally evaluated spiritually above; are constantly brought back for spiritual separation and discernment; are progressively re-evaluated through means of Breath-effect).

15. **Yet the spiritual person** (one dominated by and focused on spirit or the realm of the Spirit, and characterized by the qualities of spirit: the Wind which continuously moves across the land) **is, on the one hand, continuously sifting and re-evaluating** (habitually separating and deciding above on; progressively holding things up for close examination of) **all things and all humans, yet, on the other hand, he is being sifted and held up for close examination or decision by no one.**

16. **For,**

**"Who intimately knows** (or: experientially knew) **[the] Lord's [= Yahweh's] mind? Who will co-habit with** (mount, as male with female; come together so as to unite with and be knit with) **Him?"** [Isa. 40:13]

**Yet we, ourselves, are continuously holding** (or: progressively having) **Christ's mind** (a mind which is Anointed, which is Christ)!

### CHAPTER 3

1. **And I, myself, brothers, was not able to speak to you folks as to spiritual ones** (people having the effect of the Breath), **but to the contrary as to fleshly folks** (ones whose material make-up is flesh; = people who live in the estranged condition) – **as to infants in Christ** (or: non-speaking babies in [the] Anointing).

2. **I gave you folks milk to drink, not solid food, for you were continuing not as yet being able** (having power). **But then, neither are you yet now** (at present) **able** (or: having power), **for you are** (continue being) **still fleshly ones.**

3. **For you see, in which place** (or: insofar as) **[there is] jealousy and strife among you folks – are you not existing being fleshly folks** (people fitted for, or adapted to, flesh), **even constantly walking around** (= living your life) **according to, on the level of, in the sphere of, and corresponding to humanity?**

4. **For whenever anyone repeatedly says, "I, myself, am indeed of Paul** (belong to Paul; have my association with Paul), **" yet a different one [says], "I, myself, of Apollos" – are you not continuing being fleshly humans** (people acting like the flesh)?

5. **What, then** (or: So then, what), **is Apollos? And what is Paul? [They are] attending servants, through whom you folks came to believe and trust – even as the Lord [= Christ or Yahweh] gave** (or: gives) **to and in each one.**

6. **I, myself, plant** (or: planted), **Apollos irrigated** (or: waters; caused [you] to drink), **but then God was causing [it/you] to progressively grow up and increase** (be augmented).

7. **So that neither is the one habitually planting anything** (anyone [of importance]), **nor the one habitually irrigating** (watering; giving drink), **but rather God: the One habitually and progressively causing growth and increase.**

8. **Now the one continually planting and the one continually irrigating are one** (exist being a unit), **yet each one will receive his own wage** (pay; compensation) **corresponding to his own labor** (toil).
9. **For we are God's fellow-workers** (or: we are co-workers of God; we exist being co-workers who belong to God). **You folks are God's farm** (or: field under cultivation), **God's building** (or: construction project; structure, or act of building).
10. **Corresponding to, in accord with and to the level of God's grace and favor [which are] being given to (or: by) me, as a skillful master-carpenter** (a wise chief-builder; a clever head-artisan; [the] learned and insightful leading-builder; wise architect, engineer or foreman; a wise originating begetter) **I lay** [other MSS: have laid] **a foundation** (or: laid a foundation [stone]), **yet another is progressively building a house upon [it]. Now let each one continue watching to observe** (= take care) **how he keeps on building the house upon [it]** (or: upon the house),
11. **for no one can** (or: continues able to; is having power to) **lay another foundation** (or: to place or set another foundation [stone] of the same kind) **beside** (or: in addition to and distinct from) **the One lying** (continuing being laid): **which is** (continues being) **Jesus Christ** (Jesus [the] Anointed One; = Jesus, [the] Messiah).
12. **Now if anyone proceeds building a house** (a superstructure) **upon the** [other MSS: this] **Foundation – gold and silver [with] precious** (valuable) **stones; wood [and] thatching: herbage** (or: grass; hay) **[or] stalk** (or: straw; stubble) –
13. **each one's work will make itself to be visible in clear light** (or: will become apparent), **for the Day will make [it] evident** (show [it] plainly). **Because it is being progressively unveiled** (continually revealed) **within the midst of Fire, and the Fire, Itself, will test, examine and put to the proof** (or: prove by testing) **what sort of work each one's exists being.**
14. **If anyone's work which he built upon [it] will remain, he will receive wages** (pay; compensation).
15. **If anyone's work will be burned down, he will incur a loss** (sustain the damage; forfeit [it]), **yet he, himself, will be saved** (rescued and delivered; healed and restored to health; returned to his original state and condition), **and as in this way – through Fire!**
16. **Have you folks not seen, and know, that you people continuously exist being God's Temple** (Divine habitation; holy place and holy of holies; inner sanctuary), **and God's Spirit is constantly dwelling** (Breath is making Its home; the Wind which is God is housing Himself) **within the midst of you folks?**
17. **If anyone habitually spoils, ruins, wrecks or corrupts God's Temple, God will spoil, ruin, wreck and corrupt this person; for God's Temple – which ones you folks, yourselves, are** (exist being), **– is set-apart** (holy; sacred).

18. **Let no one continue to be completely cheating, tricking, deceiving or deluding himself: if anyone among you folks habitually imagines** (thinks; supposes; presumes) **[himself] to be wise** (to exist being a clever one) **within this age** (this era; this period of time), **let him come to be** (or: birth himself) **stupid** (dull; foolish; a fool) – **to the end that he can come to be** (may birth himself) **wise**.

19. **For you see, the wisdom** (cleverness; skill) **of this world System** (ordered and controlling arrangement of culture, religion and politics) **is stupidity** (exists as nonsense and foolishness) **[when put] beside or next to God** (or: in God's presence). **For it has been written,**

**"He is the One habitually laying hold of and catching in His fist the wise** (clever) **ones, within the midst of their every act** (or: capability and readiness to do or work; cunning; craftiness)." [Job. 5:13]

20. **And again,**

**"[The] Lord [= Yahweh] continues, by intimate experience, knowing the reasonings** (thought processes; designs) **of the wise ones, that they are** (continue being) **fruitless and to no purpose."** [Ps. 94:11]

21. **Hence** (or: And so), **let no one continue boasting in people** (in humanity), **for all people are yours** (or: all things pertain to you),

22. **whether Paul, or Apollos, or Cephas; whether [the] world** (System of culture, religion, economy and politics), **or life, or death; whether things standing or having been placed within [your situation], or things being about to be** (impending things), **all people and all things [are] yours** (or: everything [pertaining to you] has its origin in you),

23. **yet you folks [are] Christ's – yet Christ [is] God's!**

(or: now you have your source and origin in [the] Anointed, and [the] Anointed has His source and origin in God.)

#### CHAPTER 4

1. **Thus, let a person** (a human) **continue logically considering** (or: measuring and classifying) **us as God's subordinates** (God's deputies; those under God's orders; God's under-rowers) **and house-managers** (or: administrators) **of God's secrets** (or: mysteries which require initiation for receiving).

2. **In this situation, furthermore, it is constantly being looked for and sought after, in house-managers** (administrators), **that this person may be found [to be] full of faith** (loyal; reliable; trustworthy; faithful).

3. **Now to** (or: for) **me, it is of little importance** (a very trivial matter) **that I am being continually critiqued** (sifted, reviewed and evaluated; put up for judgment) **by you folks, or by a human day** [= day of reckoning; man's tribunal or day in court]. **In contrast, by habit, neither do I set myself up for critique** (or: review, evaluate or judge myself).

4. **For, in and regarding** (or: [as] to) **myself, I have been conscious of nothing; but yet in this I have not been set forth as** (or: made to be) **fair and**

**equitable** (just and rightwised with right relationship in the Way pointed out). **Now the One continually setting me up for evaluation** (sifting, reviewing and deciding about me) **is [the] Lord** [= Christ or Yahweh].

5. **Hence** (or: And so), **do not be constantly evaluating** (or: stop judging, making decisions about or critiquing) **anything before [its] season** (before a fitting, due or appointed situation): **until the Lord** [= Yahweh or Christ] **would come – Who will give light to** (or: shine upon and illuminate) **the hidden things of the Darkness** (or: the hiding things which are darkness), **and will set in clear light** (or: manifest) **the intentions and purposes** (designs, dispositions, motives and counsels) **of the hearts – and then the praise and applause from God will be birthed** (will happen; come into being) **in each human** (or: for every person)!

6. **Now I refashioned these things** (or: transfer these things into a figure; change these things to a distinctive form; = changed the form of the metaphor), **brothers – with a view to Apollos and myself – because of you folks, to the end that in us you could learn not to set your thoughts** (be disposed; put your intellect and opinion; entertain sentiments) **on things over and above things which have been written, so that you do not continue being puffed up – one over and above another, [and] down on the different one.**

7. **For who continues making you to discriminate** (to thoroughly separate or divide through the midst; or: who is repeatedly discerning and distinguishing you)? **And what are you habitually holding** (constantly having) **which you did not receive? Now since** (or: if) **also you received [it], why do you continue boasting, as though not receiving [it]?**

8. **You folks already continuously exist being ones having become completely satiated, with the result that you are now fully satisfied. You are already suddenly rich. You people suddenly reign as kings – apart from us!** [note: these three statements could also be questions: Are you... Are you... Do you...?] **And would that you surely did reign, so that we could also reign as kings together with you!**

9. **Indeed, it continues seeming to me that** (or: I regularly suppose that; I am presently thinking and imagining that) **God shows us off** (exhibits us) – **the last ones sent off with a mission** (or: the emissaries and representatives put on display last) – **as men condemned to die in the public arena** [e.g., as gladiators, or as thrown to the lions], **because we were made to be a theater for** (or: to) **the world** (the organized and controlling System of culture, religion, economy and politics), **and for** (and: to) **agents** (messengers), **and for** (or: to) **humanity** (mankind; people).

10. **We [are] stupid folks** (fools; ones led by nonsense) **because of Christ, yet you folks [are] sensible and intelligent ones** (ones with understanding) **within and in union with Christ; we [are] weak ones, yet you people [are] strong ones; you [are] folks in glory and illustrious reputation, yet we dishonored and unvalued ones.**

11. **Until the present hour** (or: Up to now – this very minute), **we also continue being hungry, constantly thirsty, habitually naked** (= scantily clothed), **repeatedly being struck on the ear with a fist** (= treated roughly) **and are continuously unsettled** (= homeless and wanderers).

12. **Further, we continue toiling** (laboring) **to weariness – habitually active in work with our own hands** [note: the Greek culture despised manual labor]. **Being constantly insulted** (reviled; cursed; verbally abused), **we are repeatedly speaking words of goodness** (or: blessing); **being habitually pursued and persecuted, we are continuously holding up** (or: holding back [i.e., from retaliation]);

13. **being incessantly defamed** (slandered; plied with ill-rumors; other MSS: blasphemed), **we regularly called them to our sides** (normally entreated and offered assistance). **We were made to be as that which comes from cleaning all around** (as the off-scourings; as the filthy refuses) **of the world** (the organized System of culture, religion, economy and government) – **wiped-off filth and scum of all things and all people – until right now!**

14. **I am not continuing to write these things [to be] constantly shaming you folks** (or: turning you back within yourselves), **but to the contrary, as my beloved children** (loved born-ones), **I am progressively placing things in your minds.**

15. **For should you folks proceed to have a vast multitude** (a myriad; ten thousand) **of child-escorts and guardians** (or: tutors) **within Christ, in contrast [you do] not [have] many fathers, because in one moment I, myself, fathered** (gave birth to; generated) **you people within and in union with Christ Jesus – through means of the message of abundant wellness** (the news of fortunate and ideal ease; the news of goodness).

16. **Therefore, I am repeatedly performing as a paraclete for you** (calling you to my side to aid, comfort, encourage and advise you). **Progressively come to be** (or: Keep on becoming) **my imitators** (ones who copy or mimic).

17. **Because of this, I sent Timothy to you folks – he who is my beloved child** (loved born-one) **and one full of faith** (or: a loyal, reliable, faithful and trustworthy person) **within and in union with [the] Lord** [= Christ or Yahweh], **who will call you back to remembrance** (will be reminding you) **of my ways** (roads; paths) – **the ones in union with an Anointing** [other MSS: in the midst of Christ Jesus (or: in {the} Anointing of Jesus); others: within {the} Lord Jesus; others: in Jesus] – **correspondingly as** (according as; along the lines as and to the level as) **I am habitually teaching everywhere, within the midst of every called-out community** (ecclesia).

18. **Now certain ones were puffed up** (= became arrogant), **as though I [were] not proceeding to be coming to you.**

19. **Yet I will quickly** (speedily) **come to you folks, if the Lord** [= Christ or Yahweh] **should intend** (purpose; will) **[it], and I will know by intimate experience not the word** (thought; idea; message; verbal expression) **of those having been puffed up, but to the contrary, [their] ability and power.**

20. **For God's reign** (or: the kingdom and sovereignty which is God) **[is; lies] not within an idea** (a thought; a word; a message; a verbal expression), **but rather within ability and in the midst of power.**

21. **What do you folks want** (presently desire; normally intend; by habit purpose)? **Should I come to you people within [the realm of] a rod** (staff; = with corrective measures), **or within love, and in a spirit of gentle and tender kindness** (or: meekness)?

## CHAPTER 5

1. **It is actually** (or: generally; everywhere) **being repeatedly heard [that there is] sexual immorality** (in this case: incest) **among you folks – and such a sort of sexual misconduct which is not even being mentioned** (or: named) **among the ethnic multitudes** (nations; non-Jewish groups): **so as someone continues to hold** (or: have) **[his] father's woman** (or: wife; thus: [his stepmother])!

2. **And now you folks, yourselves, have been puffed up and remain inflated with pride! And still you do not rather mourn and grieve** (or: lament and express sorrow), **so that the man performing this act would** (or: that the man practicing this deed should) **at once be caused to depart** (or: be lifted up) **from out of your midst.**

3. **For I, myself, indeed continuing being absent – in the body – yet continuously being present alongside – in** (or: by) **the spirit** (or: Breath-effect; or: attitude) – **have, as being present, already sifted, evaluated and decided about the man thus working down to this effect:**

4. **[upon] your being gathered together within the Name of our Lord, Jesus Christ, and together with my spirit** (or: attitude) **in the power and ability of our Lord Jesus,**

5. **[you are] to hand over such a man, with the adversarial [spirit]** (or: in the adversary; by the opponent; or: to satan), **into a loss of the flesh** (or: an undoing and destruction of this [estranged human nature]; a loss of [his “dominated existence” – Walter Wink]) – **to the end that the spirit may be saved** (rescued; delivered; restored to health, wholeness and its original state and condition): **within the midst of and in union with the Day of the Lord** [= Christ or Yahweh; other MSS add: Jesus; others read: our Lord, Jesus Christ].

6. **The effect of your boast is not beautiful, fine or ideal. Have you not seen so as to know that a little leaven** (or: yeast) **progressively leavens** (permeates) **[the] whole lump of dough** (that which has been mixed and kneaded together)?

7. **At once completely clean out the old leaven, so that you folks would progressively be a new lump of dough, just as you are free from ferment** (or: in that you have continued being an aggregation which has been freshly mixed and kneaded together – correspondingly as you are continuing being unleavened ones). **For also Christ, our Passover** [= Passover lamb], **was slaughtered in sacrifice.**



8. **Consequently, we can** (or: should) **be continuously keeping and celebrating the Feast** (Festival) – **not in union with old leaven** (or: leftover yeast), **neither in union with or in the midst of a leaven of bad quality** (worthlessness; ugliness; what ought not to be; malice) **and painful misery** (hard labor; evil disposition; mischief; wickedness) – **but in contrast, in union with and in the midst of unleavened cakes** (matzah) **of genuineness** (or: integrity and sincerity; that which has been tested by sunlight and found to be genuine or pure and unadulterated) **as well as truth and unhidden reality.**
9. **I wrote to you folks, in the letter: not to keep on mixing yourselves together again with men who make a practice of whoring, or who are male prostitutes** (or: to not be repeatedly intermingled again with male paramours who sell themselves) –
10. **and [I am] not wholly or altogether [referring] to this world's fornicators or male paramours**  
(or: the male prostitutes of this cultural, religious and political system [note: the concept of sexual misconduct also has a figurative aspect in Scripture, denoting unfaithfulness to God]); **or to those who are greedy and want to have more than, and to take advantage of, others and [are] folks who snatch things away, as extortionists; or [who are] idolaters** (or: hirelings of the idols). **Otherwise, in that case, you folks continue under obligation to consequently exit the System** (go forth from out of the midst of the world of culture and society) –
11. **yet at this time** (or: so now), **I write for you folks not to continue mixing yourselves back together with anyone being regularly recognized as** (usually designated; habitually named or called) **a "brother," if he should continue being a paramour** (a sexually licentious man, or one who deals with prostitutes or who sells himself for sex), **or a covetous and greedy person, or an idolater, or a verbally abusive one, or a drunkard, or a snatching one** (or: an extortioner) – **to not even be habitually eating with such a person.**
12. **For what [right is it] for me to be making decisions about or judging those [who are] "outside"? Are you, yourselves, not repeatedly sifting and critiquing** (or: separating and judging) **those "inside"? Now those "outside" God habitually sifts and makes decisions about** (judges).
13. **"Lift up out and carry forth** (Expel; Remove) **the degenerate person** (the worthless, base or evil one who brings pain and misery) **out of the midst of yourselves."** [Deut. 13:6; 17:7; etc.]

## CHAPTER 6

1. **Does anyone of you folks [who] are continuing holding a thing done toward someone else**  
(or: are now having a business transaction focused toward another; continue in having a dispute or law-suit proceeding toward the different person) **now dare or boldly presume to continue to be judged upon the basis** [or: = in the place or court] **of unjust folks** (people who are unfair and

inequitable and are not in the way pointed out), **and not upon the [basis; place; court] of the set-apart folks** (the saints; the holy ones)?

2. **Or have you not seen so as to know that the set-apart folks** (the saints; the holy and sacred people) **will sift, separate, evaluate and decide about the organized System** (the world of culture, religion and government)? **So since** (or: if) **within the midst of you folks the world System is to be habitually** (progressively; repeatedly) **evaluated and judged, are you people unworthy or unfit in regard to deciding about very trivial controversies**

(or: not of equal value to the smallest standards by which to sift and evaluate; or: of [holding the] least tribunals or places for court)?

3. **Have you not seen so as to know that we shall sift, separate, evaluate and make decisions about agents** (or: judge messengers) – **why not, indeed, the affairs and business matters of everyday life?**

4. **Indeed, therefore, if you may continue having tribunals** (places or situations for trying things; or: standards for evaluating controversies) **pertaining to life's affairs and business matters, make it a practice to seat [as judges] those in the local called-out community [who] have been regarded as amounting to nothing and are treated with contempt and scorn** (those least esteemed and of humble station in life).

(or, as a question: are you making it a practice to seat [as judges] those looked down upon in the congregation?)

5. **I am saying [this] to direct you folks toward turning back within** [your community or yourself, and so, to reconsider].

**Is there thus not one wise man** (a man skilled with insight) **among you folks who will be able to thoroughly sift and hold up [things] for evaluation and decision** (to adjudicate back) **in his brother's midst?**

6. **To the contrary a brother is constantly being brought to court** (sued; judged; evaluated and decided about) **with a brother** (= by a fellow believer; or: member of the same family) – **and this upon [the basis and situation] of unbelievers!**

7. **Indeed, it is already** (or: to begin with [= even before going to court]) **therefore wholly a defeat** (a being overcome; a default) **for you folks – that you continue having lawsuits with one another. Why not rather continue suffering wrong** (or: be repeatedly treated unfairly and unjustly)? **Why not rather continue being defrauded** (or: being deprived from; or, as a middle: allowing yourselves to be cheated)?

8. **Yet instead, you yourselves are constantly committing wrong** (being unfair and unjust; living contrary to the Way pointed out) **and are repeatedly defrauding** (cheating; depriving from [someone]) – **and this [to] brothers** (= fellow believers; = members of the Family)!

9. **Or have you not seen so as to know that unfair** (unjust; inequitable; way-crossing) **folks will not inherit God's kingdom** (receive an allotment in God's sovereign reign)? **Do not be repeatedly misled or constantly caused to wander** (or: be deceived). **Neither sexually licentious folks** (paramours;

fornicators), **nor idolaters, nor adulterers, nor unmanly** (effeminate; men who wear soft, delicate clothes; catamites; men or boys who allow themselves to be used homosexually), **nor men who lie with and have sexual intercourse with males,**

10. **nor thieves, nor greedy** (covetous) **ones; not drunkards, not verbal abusers, not people who ravenously snatch, swindle or extort, will inherit God's kingdom** (will receive an allotment in God's sovereign reign).

11. **And some of you were these things. But now you folks bathed yourselves off** (took a bath to cleanse things away). **But further, you were set apart** (made holy). **But also you were rightwised and placed in the Way pointed out** (turned in the right direction, made fair and equitable, and then joined in right relationship with God and mankind) **in union with and within the midst of the Name of our Lord, Jesus Christ – even in union with and within the midst of the Spirit of** (or: Breath-effect which is) **our God!**

12. **Everything is presently out-of-Being** (or: authorized; allowed; permitted) **to me and for me. But yet not everything proceeds to bear together for advantage, profit or help. Everything is authorized, permitted and out of [His] Being, but still I, myself, will not be brought under authority by anyone.**

(or: With and to me, all humanity is from the source of Being, and continues with right and privilege. However, all humanity is not habitually carrying together. With and to me, all humanity is from the source of Being, and continues with right and privilege, nonetheless, I will not be put in subjection to rights and privileges under any person or under any certain thing, pertaining to me.

or: Everyone has rights with me, but on the other hand, not all things are advantageous. Everyone has privilege with me, although, as for me, I will not be subdued under anyone's privilege.)

13. **The foods** (the things eaten) **[are meant] for the stomach, and the stomach [is meant] for the things eaten, yet God will make both it and them useless and unprofitable** (or: will also bring this and these down to being idle). **Now the body [is] not for prostitution** (or: sexual immorality), **but rather for the Lord – and further, the Lord [is] in** (or: for; with) **the body.**

14. **Yet God both aroused** (awakened) **and raised up the Lord, and He is presently and progressively** (or: one-after-another repeatedly) **arousing and raising us up** [reading with *p11.46\**, A, D\*, P and others; or: *p46c2*, B and others read: He suddenly aroused and raised us up (or: at one point arouses and raises us up); or: *p46c1*, Aleph, C, D2 and others read: He will raise us up] **through His power and ability.**

15. **Have you folks not seen so as to know that your** [other MSS: our] **bodies are** (exist being) **members** (body parts) **of Christ? Upon lifting up and carrying off** (or: bearing away) **the members** (body parts) **of the Christ, will I** (or: should or could I) **then make [them] members** (body parts) **of a prostitute? May it not come to be** (or: happen; = Heaven forbid; = No way)!

16. **Or, have you folks not seen so as to know that the man continually joining himself** (or: being habitually glued in intimate union) **to** (or: in) **a prostitute exists being one body [with her]? For, He says,**

**"The two will exist being [joined] into one flesh."** [Gen. 2:24]

17. **Now the one continually joining himself** (or: being habitually glued in intimate union; in himself being continuously welded) **to** (or: in; with) **the Lord exists being one spirit** (or: one Breath-effect).

18. **Constantly flee** (Repeatedly take flight [from]) **the prostitution.** [note: this would also apply to idolatry in pagan temples which used prostitutes as part of the idol worship] **The effect** (or: result) **of every sin** (failure to hit the target; error; mistake) – **whatsoever a person may do – exists being outside of the body. Yet the one habitually committing prostitution** (practicing sexual immorality) **is habitually sinning** (sowing errors and mistakes) **into his own body.** [note: both his physical body, and the body of the called-out community]

19. **Or, have you folks not seen so as to know that your body is a temple of the set-apart spirit** (or: a sanctuary belonging to the Holy Spirit; a holy place and a holy of holies which pertains to the Sacred Breath) – **within the midst of you – which you people constantly hold and have from God? And further, you folks do not belong to yourselves,**

20. **for you people were bought, as at a marketplace: [there was] value and honor involved in the price** (or: [you are] of value)

(or: = for you were bought and paid for; or: for from a valuable price you folks were bought at market).

**By all means then, glorify God** (bring a good reputation to God; manifest that which calls forth praise to God) **within your body** (or: within the midst of the body which is you folks)!

## CHAPTER 7

1. **Yet concerning the things which you folks wrote: "Is it fine for a man to by habit not touch a woman so as to hold or kindle her as a wife?"**

(or: = Now about what you wrote: "Is it ideal for a man to live in celibacy as a way of life?")

2. **Well, because of prostitutions** (= the dangers of sexual immorality, or the lure of pagan temple prostitutes), **let each man continually hold and be permanently having a wife** (or: woman) **for himself, and each woman be constantly holding and permanently having her own husband.**

3. **Let the husband habitually render** (give away in answer to claim and expectation) **to the wife [her] due** (what is owed to her; the obligation; the debt), **yet likewise the wife, also, to the husband.**

4. **The wife continues having no right or authority pertaining to her own body, but to the contrary, the husband [does]. Now likewise the husband, also, continues having no right or authority pertaining to his own body, but to the contrary, the wife [does].**

5. **Do not habitually deprive** (defraud; rob) **one another, except anytime** (or: unless perhaps) **it should [be] from out of mutual consent** (spoken

agreement) **with a view toward a specific period** (or: appointed season) **so that you [both] may be at leisure in activities that lead toward goodness and well-being** (or: could be otherwise unoccupied for prayer; can give each other time for thoughts of ease or be unemployed with a view to wellness), **and then you [both] may proceed being again [putting your attention] upon this very thing [i.e., resume your physical relationship], so that the adversary** (the opponent) **may not keep on testing you** (endeavoring to put you to the proof; trying you; tempting you) **because of your lack of strength** (through your lack of control; because of your incontinence).

[note: continued sexual relations in marriage was a duty, under Jewish law and custom; failure to do so was grounds for divorce – Ex. 21:10-11]

6. **Now I am saying this in accord with the common knowledge of experience, not down from an arrangement put upon [you]** (or: not in response to an imposed disposition or injunction).

7. **You see** [other MSS: Now], **I normally want** (keep on wishing; repeatedly set my will for) **all people** (all mankind; all humans) **to habitually exist being even as myself! But of course each one continues having and holding his own effect and result of grace and favor** (or: gracious gift) **from out of God: on the one hand, one person in this way, and on the other hand, another in that way.**

8. **Now I am saying to the unmarried** (= single) **people, and to the widows, that [it is] fine for them** (or: beautiful in them; ideal to them) **if they can** (may; should; would) **remain even as I [am].**

[note: from Acts 26:10, where Paul says “I cast my vote,” being a member of the Sanhedrin, he would have been a married man at that time]

9. **Yet if they are not habitually having inner strength and control, [then] they must at once marry, for it is better to proceed to marry** (or: to be being married) **than to be repeatedly set on fire** (or, as a middle: to progressively burn oneself [= with passion and desire]).

10. **Now beside this, I – not I, myself, but rather, the Lord – am giving an added message to those being married: a wife is not at any point to be separated** (disunited so as to be apart from) **[her] husband**

11. **– yet, even if she should get separated or be caused to depart, let her remain unmarried or else she must at once be reconciled to [her] husband – and a husband is not to proceed in divorcing** (or: leaving, or sending away) **[his] wife!**

12. **Now to the rest, I, myself – not the Lord – am speaking: if any brother is having an unbelieving wife** (or: a woman not full of faith), **and she continues mutually content** (habitually thinks it jointly profitable and easy; with [him] is agreeable and approving) **to continue dwelling and making a home with him, let him not proceed to divorce her** (or: leave her, or send her away).

13. **And a wife who is having an unbelieving husband** (or: a man not full of faith), **and this man continues mutually content to continue dwelling and**

**making a home with her, let her not divorce** (or: leave or send away) **[her] husband.**

14. **You see, the unbelieving husband** (man void of faith) **has been made set-apart and remains holy and sacred within** (or: in union with) **the wife, and the unbelieving wife** (woman void of faith) **has been made set-apart and remains holy and sacred within** (or: in union with) **the brother** (= the believing husband) – **otherwise, the consequence is your children being unclean. Yet now they are set-apart** (holy ones; sacred ones).

15. **So if the unbelieving** (or: faith-lacking; trust-void) **one proceeds to be separating** (disuniting so as to be apart), **let this one continue separating and departing: the brother or the sister has not been nor is now enslaved** (has not been bound in servitude nor is held as a slave) **within such situations – for God has given you** [other MSS: us] **a permanent call within the midst of and in union with peace and harmony** [= shalom].

16. **For what have you seen or how do you know, O wife** (or: dear lady; woman) – **whether you will bring health and wholeness to** (or: will rescue, save and deliver) **[your] husband** (or: man)? **Or what have you seen and how do you know, O husband** (or: dear sir; O man) – **whether you will bring health and wholeness to** (or: will rescue, save and deliver) **[your] wife** (or: woman), **except as the Lord** [= Christ or Yahweh] **has divided and distributed** [other MSS: divides and distributes] **a part to** (or: in; for) **each one?**

**Let each one thus be habitually walking about** (= continue living your life in this way), **as God has permanently called [him].**

17. **And thus am I habitually arranging throughout** (or: thoroughly setting in order; fully prescribing or distributing; or: arranging the troops) – **within the midst of** (or: in union with) **all the called-out communities** (or: among all the summoned-forth folks).

18. **Was anyone called** (invited; summoned) **being a person having been circumcised? Let him not be de-circumcised** (have the marks of circumcision covered over)! **Has anyone been called [being] in [the condition of, or, among the group termed] uncircumcision? He is not to proceed in being circumcised!**

19. **The circumcision is nothing, and the uncircumcision is nothing – but to the contrary [what matters is the] observing and keeping of the goals implanted from God** (or: the impartations of the finished product within, which is God; or: God's inward directives to [His] end).

20. **Let each person – within the midst of the calling** (vocation; = station, position, situation or circumstances) **in which** (or: to which) **he was** (or: is) **called – keep on remaining** (dwelling; abiding) **within this.**

21. **Were you called [while being] a slave? Quit letting it be a concern or worry for you** (Do not continue to let it be a care to you). **But nonetheless, if you also continue to have the power and ability to become free** (or: a freeman), **make very much use of** (or: all the more employ) **[it]!**

(or: Instead, even if you presently have means to come to be at liberty, [choose] rather to use [your present situation].)

22. **In fact, the person within the Lord** [= Christ or Yahweh] – **being one that was called [when being] a slave – is [the] Lord's freed-person** (or: exists being [Christ's or Yahweh's] emancipated slave). **Likewise, the person being one that was called [when being] free, or a freedman, is Christ's slave.**

23. **You folks were bought, as at a marketplace: [there was] value and honor involved in the price** (or: [you are] of value). **Do not continue becoming slaves of humanity** (or: Do not repeatedly come to be slaves of people).

24. **Let each person, brothers** (= fellow believers; family members) – **within that which he was** (or: she is) **called – keep on remaining** (dwelling; abiding) **at God's side and presence within the midst of this.**

25. **Now about the virgins** (or: unmarried girls of marriageable age) **and celibate women, I do not hold** (or: have) **an arrangement put upon [you]** (or: an imposed disposition or injunction) **which originates from [the] Lord** [= Yahweh, or Christ], **but I continue giving [you] the result of experience-gained knowledge, as being one having been mercied** (shown mercy) **by** (or: under) **[the] Lord, to exist being one full of faith** (or: to be trustworthy, loyal and faithful).

26. **I therefore reason from custom [that] this continues to be inherently beautiful** (fine; ideal) – **because of the present necessity which has been placed within through compulsion** (= a time or circumstance of stress) – **that the [situation is] ideal** (fine; beautiful) **for a person to continue being thus** (= as he is; or: for humanity to continue existing in this way):

27. **Have you been bound together so that you are now tied to a wife? Stop** (or: Do not continue) **seeking loosing or release. Have you been released so that you are now loosed from a wife? Stop** (or: Do not continue) **seeking a wife.**

28. **Yet even if you should marry, you are not making a mistake** (or: missing the goal). **And if the virgin or celibate woman should marry, she does not fail** (is not making a mistake or missing the goal). **Still, such folks** (= those who do) **will have pressure and constricting stress, in the flesh** (= their natural lives) – **and as for myself, I [would] spare you folks [that].**

29. **Now I forcefully declare this, brothers** (= family), **the season** (fitting and appointed situation) **now exists being one that has been contracted** (drawn together so as to be shortened, curtailed and limited)! **So that for the remaining [time]** (the rest of [the season]), **those presently having wives** (or: the men now holding a woman) **should proceed in being as not presently having [them],**

[note: in the culture and time which Paul is here addressing, the term “married,” or, “having a woman” referred to both formal marriage, and to a man and a woman living together]

30. **and those presently weeping** (lamenting; shedding tears), **[should be] as [if] not weeping, and those presently rejoicing, [should be] as [if] not rejoicing, and those habitually buying at the market place, [should be] as**

**[if] not constantly holding on to it** (owning it; keeping it held down; retaining it; = not being possessive),

31. **and those habitually employing** (making use of) **the System** (the ordered arrangement and world of culture, economy, religion and government) **as not folks who are constantly using it down** (= making excessive employment or over-use of it), **for the outward shape, fashion, form and appearance of this System** (ordered world of culture, religion and society) **is progressively passing by** (= the present scene and scheme of things is changing and passing away).

32. **Now I intend** (purpose and want) **you folks to constantly exist being free from anxiety** (care; concern; worry). **The unmarried one** (= the person who is not co-habiting; the single person) **is habitually concerned about and caring for the Lord's things** (= the issues pertaining to Yahweh; the matters that come from and belong to Christ): **how he or she can please** (be accommodating to) **the Lord**.

33. **Yet the one being married is constantly concerned about and repeatedly caring for the involvements of the System** (the issues pertaining to his world of culture, religion, economy and government): **how he can please and be accommodating to the woman** ([his] wife), **and thus, he has been divided so as to be distributed in parts!**

34. **Further, the unmarried** (or: = single) **woman – as well as the virgin** (or: unmarried mature young woman of marriageable age) – **is habitually concerned about and caring for the Lord's things** (= issues; matters): **[i.e.] that she may continually exist being set-apart** (holy; sacred) – **both in [her] body and in [her] spirit** (or: so that she would be sacred with body as well as with spirit; that she should be holy both for the Body, and for the Spirit). **However, the woman being married is constantly concerned about and repeatedly caring for the involvements of the System** ([her] world): **how she can please and be accommodating to the man** ([her] husband).

35. **Now I am saying this with a view toward your personal advantage** (that which brings benefits together to your very selves) – **not so that I can throw a noose** (= a leash) **upon you folks! To the contrary, [it is] with a view toward good form** (the well-fashioned [life]; the scene of ease and competent-appearing action) **and a good seating, [being] undistracted beside the Lord** (or: a close seat of ease, undistractedly sitting in the Lord).

36. **Now if anyone continues reasoning about custom [so as] to go on bringing the appearance of bad form** (or: is behaving dishonorably or indecently – that which is contrary to the accepted fashion) **upon [the situation of] his virgin [daughter; or: fiancée] – if she may be over her prime** (= beyond marriageable age; past the bloom of youth) – **and thus** (or: in this way) **he has obligation [for it] to proceed in occurring, let him continue to do what he is wanting and intending – he is not making a mistake or missing the goal: let them be marrying.**



37. **Now [he] who has been standing firm and is now settled in the seat of his heart – presently having no necessity** (continuing to hold no compulsion) **but holds authority concerning** (or: has a right pertaining to) **his own will and has decided this in his own heart – to continue keeping watch over and guarding his virgin** [daughter; fiancée; or, perhaps: his own virginity], **will be doing beautifully** (finely; ideally).

38. **Consequently, also, the one giving his virgin [daughter] in marriage** (or: the one marrying his virgin [fiancée]; or: the one giving the virginity of himself in marriage) **is doing** [other MSS: will be doing] **beautifully, and yet the one not giving in marriage or getting married will be doing better.**

39. **A wife, by law and custom, has been bound upon and remains tied to her husband for as much time as he continues living. Yet if the husband may fall asleep in death, she exists being free to be married to whom she continues intending** (willing; purposing) – **only within [the] Lord.**

40. **Yet, she continues** (or: exists) **being happier** (more blessed) **if she remains as she is, according to the knowledge gained from my experience. Now I also continue seeming to hold** (or: have; possess) **God's spirit** (= God's attitude on this matter).

(or: For I, myself, am also continuing to presume to constantly possess God's Spirit and Breath-effect).

## CHAPTER 8

1. **Now concerning [foods] that were offered in sacrifice to idols, we have seen and know that we all continue having insight and knowledge gained by personal experience.** [note: this may have been a quotation from their letter to Paul]

**The knowledge** (Greek: *gnosis*) **keeps on puffing [us] up, but The Love** (Greek: *agape*) **progressively edifies and builds up the house!**

2. **If anyone continues imagining** (supposing; presuming) **to have come to know anything through his experience, he not as yet knows according as it continues binding and necessary [for him] to personally know** (or: he does not yet have insight to the level as he ought to have insight).

3. **Yet if anyone is continuously or habitually loving God, this person has been personally and intimately known by God and continues under the experience of His knowledge** (or: this One has been intimately known by him [i.e., by the one progressively loving God]).

4. **Therefore, concerning the eating of the [foods] that were offered in sacrifice to idols, we have seen and know that an idol [is] nothing** (or: = meaningless) **within [the] System** (in the world of [our] culture or religion, or within the midst of the created universe), **and that [there is] no other God, except One.**

5. **For even though certainly there are ones being habitually termed or called "gods" – whether within heaven or upon earth (or: in sky and atmosphere, or on land) – just as there are many "gods" and many "lords,"**
6. **to the contrary, to us (or: for us; with us) [there is] one God, the Father, from out of the midst of Whom [is] the whole (or: [are] all things) – and we [directed and proceeding] into Him – even one Lord (or: as well as one Owner and Master), Jesus Christ: through Whom [is] the whole (or: [are] all things) – and we through means of and through the midst of Him!**
7. **Nevertheless, the intimate, experiential knowledge, insight and awareness (or: *gnosis*) [of this is] not within everyone (or: all folks). Now some – by joint custom and mutual habit pertaining to the idol, until right now – are continually eating [food] as something sacrificed to an idol, and their conscience being weak is repeatedly being stained (polluted; defiled).**
8. **Yet food (something eaten) will not place us beside, nor cause us to stand in the presence of, God. Neither if we should not eat are we continually behind time or being in the rear (also = falling short or failing to attain, thus being inferior), nor if we should eat are we constantly attaining superabundance (surrounding ourselves with more than enough; exceeding).**
9. **So continue to be on watch and take notice lest somehow this "right" (privilege and authority from out of existence; = liberty) of yours should come to be a thing struck forward which will cause the weak ones to stumble.**
10. **For if anyone should see you – the one presently having (continuing in holding and in possession of) experiential, intimate "knowledge" or insight – repeatedly lying down (habitually reclining at a meal during a sacrificial banquet) within an idol's temple (or: shrine), will not his conscience – he being a weak person – be built up as [his own] habitation into the [place or situation where he feels right, and at home] to be habitually eating [foods] having been given in sacrifice to idols?**
11. **You see, [thus] the one, being habitually weak, is being progressively loosed away and ruined (or: is destroying himself) by (with; in; for) your "knowledge" – the brother (= fellow believer; member of the family) because of whom Christ died!**
12. **Now continually erring (repeatedly failing and missing the goal; habitually acting amiss and sinning) into the midst of the brothers (or: into the [hearts] of [your] fellow believers) in this way, and repeatedly beating and wounding their weak conscience, you folks are constantly erring (failing; sinning; acting amiss) into the midst of Christ.**
13. **Because of this very reason, if food is habitually being a snare-stick to entrap my brother (= fellow believer; family member) or cause him to stumble, I should under no circumstances eat meat (flesh [i.e., referring to what was offered to idols]) – on into the Age! – so that I should not be a snare-stick to entrap my brother (or: group member) or cause him to stumble.**

1. **Am I not free** (Do I not exist being a free man)? **Am I not one sent forth with a mission** (a representative; an emissary; a commissioned agent)? **Have I not seen Jesus, our Lord** (Owner; Master)? **Are you folks not my work within the Lord** (or: = in union with Christ or Yahweh)?
2. **If I am not one sent off with a mission to** (or: for) **other folks,** nevertheless I surely am to and for you people – for you, yourselves, are my seal of the expedition (the mission for which I was sent off), **within, and in union with, the Lord** [= Christ or Yahweh].
3. – **this is my defense** (my verbal reply) **to** (or: for) **those continuously examining me and sifting the evidence about me** –
4. **Are we not in any way continuing to have [the] right** (privilege from out of being; authority) **to eat and to drink?**
5. **Are we not in any way continuing to have [the] right** (authority; privilege from existence) **to be habitually leading around a sister [as] a wife – as also the rest of those sent out on a mission and the Lord's brothers, and Cephas?**
6. **Or, are only Barnabas and I continuing to have no right** (privilege; authority) **not to be habitually active in a trade** (not to be constantly working)?
7. **Who is at any time habitually performing military service** (serving as a soldier) **at his own expense** (by his private rations)? **Who makes a habit of planting a vineyard and then is not eating its fruit? Or who habitually tends** (or: shepherds) **a flock and then is not eating from out of the flock's milk?**
8. **Am I not speaking these things to accord with [what is] human** (or: in line with and in the sphere of humanity)? **Or is not the Law also saying these things?**
9. **For within the Law of Moses it has been written:**  
    **"You will not muzzle an ox** (bull; cow) **[that] is progressively treading in threshing."** [Deut. 25:4]  
**Is the attention and concern to** (or: by) **God [here perhaps] not about the oxen?** (or: It is not a care with God that has reference to bulls!)
10. **Or, is He saying [this] entirely because of us? Because of us! For it was written that the one progressively plowing ought normally** (or: is constantly obliged) **to be habitually plowing upon [the basis of] an expectation** (or: hope), **and the person habitually threshing [to do so] on an expectation of the [result]: to continue participating in his share [of the produce].**
11. **Since, upon [the ground of] an expectation, we, ourselves, sowed the spiritual things in** (to; for) **you folks, [is it] a great thing if we, ourselves, shall reap a harvest of your fleshly things** (= natural or material goods)?
12. **Since, or if, others are continually sharing and participating in your privilege** (right; authority), **[why] not rather** (or: all the more) **we? But to the contrary, we do not** (or: did not) **make use of this right** (privilege from being; authority), **but rather we are habitually putting a roof over, and thus covering** (perhaps: = putting up with) **all people, and all things** [or: situations],

**so that we should not give any hindrance to the progress of Christ's good news**

(or: would not offer any incision which blocks the way for the message of abundant goodness, wellness and fortunate ease which pertains to and has its origin in the Anointing, and which is the Anointed One).

**13. Have you folks not seen so as to know that those habitually working at** (performing the duties of; engaged in the business pertaining to) **the sacred things of the temple are habitually eating from out of the things of the temple** (the holy place of the sanctuary)? **Those constantly sitting beside and attending to the altar are habitually sharing jointly in a portion of the altar** (= the offerings sacrificed there).

**14. Thus also, the Lord** [= Yahweh or Christ] **thoroughly arranged for those habitually bringing down the announcement of the message of goodness** (of the abundant wellness, good fortune and ease) **to be continuously living from out of the message of goodness** (= the announcement of ease, wellness and good fortune being the source of their living).

**15. Yet I, myself, have not made use of nor do I now employ even one of these things – and I do not write these things so that it should come to be thus in me** (or: = in my case): **for to me [it would be] fine** (beautiful; ideal), **rather, to die than that anyone should** [other MSS: shall] **make my boast empty and void,**

**16. for it is not a boast for me if I should habitually announce good news, for a compressed necessity** (a compulsion) **is continuously lying upon me. For it is a woe** (a condition or situation at which I would say, "Alas!") **to and for me, if ever I should not constantly announce the message of goodness.**

**17. For since** (or: if) **I am willingly or voluntarily performing this** (executing this action) **as a habit, I continually have compensation** (pay; a wage). **Yet if unwillingly or involuntarily, [still], I have been given faith [for]** (or: entrusted [with]) **the management of a Household.**

**18. What, then, is my compensation** (pay; wage)? **That while repeatedly announcing the message of goodness, I will** (or: can) **deposit** (put; set; place) **the good news** (the message of abundant wellness and fortunate ease) **without cost** (or: expense; or: = free of charge), **[leading] into the [situation so as] not to make downright use of my right or privilege within the good news** (or: not to fully employ or abuse my authority from being in union with the message of goodness).

**19. You see, continually being free from out of the midst of all things and from all people** (or: from everything), **I enslave myself to all people** (or: everything and everyone), **to the end that I can** (may; would) **gain [all] the more folks.**

**20. So I come to be** (or: became) **as a Jew for** (or: to; with) **the Jews, to the end that I can** (would; may) **gain Jews; as under Law for** (or: to; with) **those under Law, to the end that I can** (or: would; should; may) **gain those under Law;**

21. **as without law** (or: as lawless) – **[though] not continually being without a law pertaining to God, but to the contrary, within a principle which is Christ** (or: Christ's law; the custom which has the character and quality of Christ; or: [the] law which is [the] Anointing) – **to those without law** (for and with the lawless ones), **to the end that I can** (may; would) **gain the folks without law.**

22. **To** (For; Among) **those without strength** (the weak ones), **I become** (or: came to be) **as without strength** (weak), **to the end that I would** (can; may) **gain those without strength** (the weak ones). **I have become and continue to be all things for** (to; among) **all folks** (or: peoples), **to the end that I can** (would; may) **by every means** (in every way; under all circumstances) **save** (rescue; deliver; restore to health, wholeness and their original condition) **anybody!**

23. **Now I habitually do all things** (or: everything) **because of the message of abundant wellness** (the good news; the message of prosperous and ideal ease, and goodness), **to the end that I can** (would; may) **for myself come to be its joint participant** (co-partner; sharer-in-common, along with others; equal fellow in communion).

24. **Have you folks not seen, so as to know, that those progressively running, on the race-course within a stadium, are indeed all progressively running** (or: constantly and repeatedly racing), **yet one normally** (= each time) **grasps** (takes; receives) **the prize** (victor's award)? **Be habitually running** (progressively racing) **so that you folks can** (may; would) **seize and take [it] down in your hands!**

25. **Now every person habitually engaging in a contest** (participating in the violent struggle of the public athletic games) **constantly exercises inner strength and self-control in all things, and among all folks: those, of course, therefore [do it] so that they may** (can) **grasp** (take; receive) **a corruptible wreath that will soon wither, yet we an incorruptible** (unwithering) **one.**

26. **So now, I, myself, am constantly running** (racing) **in this manner – not as without clear visibility of the goal** (not in an uncertain or aimless manner which lacks clear purpose); **thus I am habitually boxing – not as repeatedly flaying** (= punching) **air.**

27. **To the contrary, I am repeatedly “striking my face below my eyes and beating my body black and blue”** (= treating my body severely by discipline and hardship) **and continually leading [it] as a slave** (or: causing it to lead the life of a slave), **lest somehow, while proclaiming** (heralding; preaching; [note: at the games it means to announce the rules of the game and call out the competitors]) **to** (or: for) **others, I myself should** (can; may; would) **come to be one that does not stand the test** (or: unproved; or: without the approval which comes from testing; or: disapproved and disqualified).

1. **So I am not intending** (or: willing; wanting) **you folks to continue being ignorant, brothers, that our fathers** (= ancestors) **were all continually existing under the cloud, and everyone passed completely through the midst of the sea,**
2. **and so they all immersed themselves into Moses** (or: got themselves baptized [other MSS: were baptized] unto Moses), **within the cloud and within the sea,**
3. **and they all ate the same spiritual food,**
4. **and they all drank the same spiritual drink, for they kept on drinking from out of a spiritual bedrock** (or: cliff rock; rock mass) – **one continually following along behind** (or: progressively accompanying [them]). **Now the bedrock** (or: cliff rock) **was the Christ** (or: the rock mass was existing being the Anointing).
5. **But still, God did not take delight** (was not well-pleased; did not approve) **in the majority of them, for they were strewn down flat on the ground** (scattered and laid low) **within the midst of the wilderness** (desolate place; desert; uninhabited place).
6. **Now these things were made to be types of us** (or: were birthed to be examples for, and pertaining to, us), **[directed] into this [goal]: [for] us not to habitually be those who set their strong passions** (rushing emotions; ardor; cravings) **upon worthless things** (ugly things of bad quality), **just** (correspondingly; along the same lines) **as those also set their passionate emotions and cravings on [such things].**
7. **Neither continue on to become** (or: Stop becoming) **idolaters, just** (or: correspondingly; along the same lines) **as some of them, even as it has been written,**  
    **"The people sit down to continually eat and drink, and they stand up** (arise again) **to repeatedly engage in childish play** (sport; amusement)." [i.e., play around the idol – the golden calf; Ex. 32:6]
8. **Neither may we continue practicing sexual immorality** (prostitution; fornication) **just** (correspondingly; in the same sphere) **as some of them practiced sexual immorality** (or: partook of the prostitution) – **and twenty-three thousand fell in** (or: on) **one day.**  
    [*note: this whoredom involved the idolatry of Baal worship – Num. 25:1-9*]
9. **Neither should** (or: may) **we keep on putting the Anointed One** (or: Christ) **to outrageous tests** [with other MSS: put the Lord (= Christ or Yahweh) to the proof, out of {personal motives}; with others: try-out God] **just as some of them tested and tried [Him] – and were being destroyed** (loosed-away) **by the serpents, day by day.** [Num. 21:5-9]
10. **Neither continue habitually murmuring** (grumbling with a buzz of under-toned mutterings of critical and discontented comments; [Num. 16:41]) **exactly as some of them murmured – and loosed themselves away** (or: destroyed themselves) **by the Destroyer** [*note: same word used in Ex. 12:23, LXX.*]

11. **Now all these things went on progressively** (or: from time to time) **stepping together among** (or: to) **those folks typically** (as examples; figuratively), **and it was written with a view toward a placing [of them] into the minds of us: ones unto whom** (directed into the midst of whom) **the ends** (= conjunctions; or: consummations; goals) **of the ages have come down to** (or: arrived at) **and are now face to face [with us].**

[note: "the ends," plural, may describe a picture of a succession, where "one end" meets "another end," this latter being really the beginning of another indefinite time-period, stretched out like a rope; each rope in the time-line having "two ends."]

12. **Consequently, let the person habitually supposing** (thinking; imagining) **to have taken a stand – and presuming to still be standing – be continually taking notice and observing so as to heed [that] he should** (or: [and] he would) **not fall.**

13. **No trial** (or: ordeal; temptation; putting to the proof; effect of probing and testing) **has laid hold of or seized you folks except a human one** (something pertaining to the human nature and situation).

**Now God [is] faithful, loyal, trustworthy, and full of faith and trust – One who will not permit** (let, allow; or: let go; leave alone) **you folks to be tested, tried, tempted or made to undergo an ordeal above** (or: over; = beyond) **that which you continue having ability and power [to handle or endure], but to the contrary, together with the trial** (or: ordeal), **He will also continually make the way out** (the egress; or: He also will habitually do the stepping forth from out of the midst; or: He will even progressively construct the out-come) **to continually enable and repeatedly empower you folks to undergo [it]** (to bear up under [it]; to carry on under [it], sustain [it], and lead on).

14. **Wherefore by all means, my beloved ones, be habitually fleeing away from the idolatry** (the religious service of form, figures or image, and of what is seen; phantoms of the mind; impressions or fancies; ideas and concepts).

15. **I am now saying [this] as to and for sensible and thoughtful people** (ones with a prudent and intelligent frame of mind; discreet and discerning folks): **you, yourselves, sift and decide about** (or: separate and judge) **what I continually affirm and mean.**

16. **The cup of The Blessing** (or: The cup which is the good Word, the Idea of prosperity, ease, wellness and goodness) **which we are habitually blessing** (eulogizing; speaking well of; speaking of with reference to goodness, prosperity, ease and wellness), **is it not** (does it not exist being) **the common sharing with, participation in, fellowship of, communion with and partnership of Christ's blood** (or: the blood which is the Anointing)?

**The bread** (or: loaf of bread) **which we are habitually breaking, is it not** (does it not exist being) **the common sharing with, participation in, fellowship of, communion with and partnership of Christ's body** (or: the body which is anointed)?

17. **Because we, The Many, are** (exist being) **one bread** (one loaf of bread), **one body, for we, The All** (the all of humanity), **are continuously holding a share with others and are co-partaking from out of the one Bread** (or: the one loaf of bread).

18. **Take an extended look at Israel, according to [the] flesh, and be observing [their cultural situation]: are not those habitually eating the things sacrificed partakers of the altar** (partners and ones who share common participation pertaining to the altar)?

19. **What, then, am I now meaning and affirming? That what is sacrificed to an idol is anything? Or, that an idol is anything** (= something more than an idol)?

20. **To the contrary** (or: Not at all!): **that which the multitudes of ethnic groups** (the nations; the pagans; the Gentiles) **habitually sacrifice, they continue sacrificing to, for or by demons** (Hellenistic concept and term: = animistic influences), **and not to, for or by God** (or: even to or by a non-god, or a no-god), **and I am not intending for** (willing; wanting) **you folks to proceed to becoming partakers of the demons**

(= partners and ones who share common participation pertaining to the animistic influences [possibly: = evil or deranged spirits, mental conditions or attitudes]).

21. **You folks are unable to continue to drink** (or: You can not habitually drink) **[the] cup of the Lord** (or: the Owner's cup; or: = the cup pertaining to Christ; or: [Yahweh's] cup; cf John 18:11) **and a cup of demons** (or: a cup pertaining to animistic influences [possibly: = evil attitudes; deranged mental conditions; evil spirits]); **you are unable to continue to** (or: to habitually) **hold a share with and co-partake of [the] Lord's** [= Christ's or Yahweh's] **table and also a table of demons** (pertaining to or having its source in animistic influences [possibly: = evil attitudes or qualities]).

[note: Mal. 1:7 refers to the altar of burnt-offering as "the table of the Lord;" Isa. 65:11, Jer. 7:18 and Ezk. 16:18; 23:41 use the term "table" with reference to pagan idol-feasts; Paul may be using the terms "cup" and "table" figuratively, and not referring to specific ceremonies]

22. **Or are we proceeding to cause the Lord's emotions to boil over the side** (constantly inciting the Lord [= Christ, or Yahweh; cf Deut. 32:21, LXX] to jealous indignation)? **We are not stronger than He!**

23. **All things are authorized** (allowed; permitted; rightful; in accord with cultural law), **but yet not all things proceed to bear together for advantage, profit or expedience. Everything is allowable** (authorized; in accord with right and custom), **but yet not all things progressively edify or build up the house.**

24. **Let no one be habitually seeking the [interest, advantage, profit, welfare or edification] of himself, but to the contrary, the [interest, advantage, profit, welfare and edification] of the other** (or: different) **person.**



25. **Go on habitually eating everything that is normally being sold in** (or: at) **a meat market, while examining nothing because of** (or: sifting not one thing back through) **the conscience,**

26. **for,**

**"the earth** (or: land) **and its full measure** (entire contents; that which fills it up) **belong to and have their origin in the Lord** [= Yahweh]." [Ps: 24:1; etc.]

27. **If anyone of the unbelievers** (or: of those not full of faith) **is periodically inviting you folks [to be his guest], and you are wanting** (or: intending) **to go, keep on habitually eating everything that is normally being placed beside** (or: = set before) **you, while examining nothing because of** (or: sifting not one thing back through) **the conscience.**

28. **Yet if anyone should say to you folks, "This is [meat; something] offered in a temple or a sacred sacrifice to an idol," do not proceed to eat [it], because of that person pointing it out** (disclosing it) **and [on account of] the conscience.**

29. **Now I am not speaking [about] your own conscience, but rather the other person's. For to what purpose is my freedom now being decided by another person's conscience?**

30. **If I, myself, am continuously participating** (holding a share with [others] and co-partaking) **in grace and favor** (or: with gratitude), **why am I being repeatedly blasphemed** (spoken abusively about) **over what I, myself, am habitually receiving in good grace and for which I am expressing gratitude?**

31. **Therefore whether you folks are habitually eating or continually drinking, or anything you are constantly doing, be continuously doing all things unto God's glory**

(or: performing everything [directed toward and leading] into a good reputation pertaining to God; making all things into a manifestation which calls forth praise to God).

32. **Progressively come to be people who are not obstacles or causes for stumbling** (= become inoffensive) **– both to Jews and to Greeks** (or: those of the Hellenistic culture), **as well as to God's called-out community** (or: God's called-out person),

33. **correspondingly as I, myself, am also habitually accommodating and pleasing all folks in all things, not continually seeking the thing that bears together for advantage, profit, welfare and expedience of myself, but to the contrary, that which pertains to The Many – to the end that they can be saved** (rescued, delivered, healed, made whole and restored to their original state and condition)!

1. **Progressively come to be imitators of me, correspondingly as I, myself, also [am] of Christ** (or: of [the] Anointing).

2. **Now I am continually commending and appreciating** (or: applauding; adding praise upon) **you folks because you have called to mind and still remember everything that originated with me** (or: that came from and had its source with me; that is mine and of me), **and habitually keep possession of** (or: hold down and retain) **the traditions** (things handed on) **just as I handed [them] on** (or: gave [them] over) **to** (or: for; among) **you people.**

3. **Now I continue intending** (willing; wanting; purposing) **you folks to be aware, from having seen and thus knowing, that the Christ is** (or: exists being) **the Source** (or: Head) **of every adult male** (or: head of every husband); **in turn the adult male [was] a source of woman** (or: the husband [is] a head of a wife); **and yet God [is the] Source of the Christ** (or: [is] Head of the Anointed One)!

4. **Every adult male** (or: husband) **habitually praying [publicly] or prophesying while holding down [the; his] Source** (or: having [a head-covering {kalumma}] on, down from [his] head), **is continually bringing shame** (disgrace; dishonor) **to his Source** (or: Head).

[note: according to A.T. Robertson (*Word Pictures in the NT*, vol. 4, p.159) there is no certainty that the *tallith* was used at this time]

5. **Now every woman** (or: wife) **normally praying or prophesying [publicly] with the head uncovered** (or: [her] source not veiled down) **is continually bringing shame** (disgrace; dishonor) **to her head** (or: source), **for it is one and the very same thing with the woman having been shaved.**

[note: a dishonor as punishment for adultery; a custom for women slaves]

6. **You see, if a wife** (or: woman) **is not habitually covering herself down with a veil, let her also shear herself. Now since** (or: if) **[it is] ugliness** (deformity [of custom]; thus: a social disgrace, shame and dishonor) **for** (or: to) **a wife or a woman at any point to shear or shave herself, let her habitually veil herself down** (or: completely cover herself).

7. **So a husband** (or: an adult male), **on the one hand, is continually obligated to not be covering [his] Source** (or: veiling down the head) – **[he] being inherently** (or: constantly being under the rule and headship of) **God's image** (resemblance; likeness; portrait) **and glory** (reputation; splendor; manifestation which calls forth praise). **On the other hand, the wife** (or: woman) **is, and continuously exists being, a husband's** (or: an adult male's) **glory** (reputation; splendor; manifestation which calls forth praise).

[note: a reference to Gen. 1:28; 2:26]

8. **You see, [the] adult male is not** (or: a husband does not exist being) **forth from out of the midst of a woman** (or: [the] wife), **for to the contrary, [the] woman** ([the] Wife) **[is] forth from out of the midst of [the] adult male ([the] Husband)!** [Gen. 2:21,22]

[note: it can be argued that thus she is crowning glory of creation]

9. **For also, [the] adult Male** (or: Husband) **was not created through** (or: because of) **the Woman** (or: Wife), **but to the contrary, [the] Woman** (or: Wife) **through** (or: because of) **the adult Male** (or: the Husband).

**10. Because of this, the woman (or: wife) is continually obligated to be habitually having privilege and right from being (or: permission) upon [her] head – because of the agents**

(or: normally ought to constantly hold authority from out of being herself, [based] upon the Source, [as shown] through the messengers).

[comment: she ought to veil her glory, just as Moses veiled the glory that was on him – 2 Cor. 3:13]

**11. Nevertheless (However), in union with – and in the midst of – the Lord [= Christ or Yahweh] neither [is] a woman separate or apart from an adult male (or: a wife separated from a husband), nor [is] an adult male (husband) separate or apart from a woman (wife).**

**12. For you see, just as the woman [was] forth from out of the midst of the adult male, in the same manner, the adult male [is] through the woman – yet all things [are] (or: the whole [is]) forth from out of the midst of God.**

**13. Sift, sort-out and decide among yourselves: is it appropriate (fitting and proper) [for; in] a woman (or: wife) to [in public] be habitually praying uncovered (not veiled down) to God?**

**14. Does not even the essence and nature of what our culture has produced, itself, consistently teach you folks that if an adult male should ever plume himself or give himself airs with long hair (tresses or long ringlets; = hair ornamentally arranged like a woman's style) it is a dishonor to him (is degrading for him)?**

**15. Yet if a woman should have plumes or long hair (tresses and long ringlets that are ornamentally arranged) it is a glory to her (is a good appearance and reputation for her; is splendor and a manifestation which calls forth praise for her), because the long, ornamentally arranged hair has been given to her as a permanent endowment, instead of an article of clothing cast around [her head, or as a coat].**

**16. Still, if anyone continues presuming to be habitually fond of quarreling (likes to argue, dispute or be contentious and cause strife), we ourselves do not habitually hold to (or: have) such a custom or mutual habit – neither [do] God's called-out folks (or: communities).**

**17. Now while bringing along this announcement (giving this notification to [your] side), I do not now bring praise, applause or commendation upon [you], because you folks are not continually coming together into more strength and for the better, but to the contrary, into the inferior: a diminished situation (= the less profitable; = your gatherings do more harm than good).**

**18. You see, in the first place, in your repeated coming together within an assembly of the called-out, I am constantly hearing there to be the effects of tearing splits (= separations into cliques; divisions) continually inherent among you folks – and a certain part of it I am now believing!**

19. **Then you see, it also continues to be necessary and binding for there constantly to be choices and options among you folks, to the end that those who have been examined and tested among you may also come to be (or: be birthed) manifested ones (folks shown in clear light).**

20. **So then, on the [occasion] of your periodically coming together at the same [time and place], it is not to be eating an evening meal (supper) having the character or qualities of the Lord,**

21. **for each person, in the midst of the progressive eating, is habitually taking his own meal before [another person], who, in this second case, is also constantly hungry, [or] who, in another situation, is repeatedly drunk (or: constantly intoxicated).**

22. **So do you folks by no means continue having houses for the habitual eating and drinking? Or are you constantly despising (holding a negative attitude toward) God's called-out community, and are you repeatedly pouring shame and disgrace down on those presently having nothing? What should I say to you? Am I supposed to now praise and commend you folks? In this I am not now sending praise, applause or commendation upon [you]!**

23. **For you see, I, myself, received to myself and accepted from the Lord [= Christ or Yahweh] that which I also passed along (or: hand on) to you folks, that the Lord Jesus, within the night in which He was in process of being handed over, received and took a loaf of bread,**

24. **and then, with gratitude and expressing the ease of grace, broke it in pieces and said, "[some MSS add: You folks take {it}; eat {it}]. This is My body, being now broken over [the situation and condition of] you folks (or: on your behalf). Keep doing this, into the calling up of the memory pertaining to Me (or: with a view to remembering Me; or: unto a remembering of what is Mine)."**

25. **Similarly, [He took] the cup also, after the eating of the supper, saying, "This cup is the new arrangement within My blood (or: exists being the thorough placing and setting – which is new in kind and character – in the sphere of My blood; or: is the new covenant [being made] in union with My blood). Keep on doing this, whenever you may be normally drinking, into the calling up of the memory pertaining to Me (or: with a view to remembering Me).**

26. **For whenever (or: as often as) you folks may be repeatedly eating this loaf of bread and may be habitually drinking the cup, you continuing to proclaim and bring down the announcement of the death of the Lord – until which point He may come (or: up to the point at which He should come; or: until the time where He would suddenly come).**

27. **So that whoever may habitually eat the loaf of bread, or should be drinking the cup, pertaining to (or: with reference to) the Lord in a manner or situation without equal value (or: unworthily; unsuitably), he or she will come to be one held within (or: embraced by and possessed within the sphere of; or:**

will exist being a possession that is engulfed within) **the body and the blood of the Lord.**

28. **So let a person habitually examine, test and evaluate himself** (or: regularly approve and accept himself [i.e., his attitude and behavior in the occasion]), **and in this manner let him be habitually eating from out of the loaf of bread and drinking from out of the cup,**

29. **for the one continually eating and drinking in a manner or situation without equal value** (or: in an unworthy or unsuitable way) **is repeatedly eating and drinking the effect of an evaluation and the result of a decision** (or: a judgment) **in** (or: to; for) **himself – not continually passing [this] judging through the whole body**

(or: in not continuing to separate throughout the body; not completely evaluating the body; not discriminating for, discerning about, or making a distinction of, the body [of believers]; [other MSS add: of the Lord]).

30. **Because of this, many among you folks [are] without strength** (or: weak and infirm) **and without health** (ailing; chronically ill), **and a considerable number** (or: quite a few) **are habitually asleep** (or: continuously sleeping; or: = dead).

31. **Yet if we were** (or: had been) **in the habit of thoroughly evaluating, sifting throughout and passing discerning judgment on ourselves, we would not have been being sifted, separated, evaluated and judged.**

32. **Yet, being folks habitually being sifted, separated, evaluated and judged by, and under, the Lord** [= Christ or Yahweh], **we are being continuously child-trained, educated and disciplined [by the Lord or His agent], to the end that we should not at any point be separated-down or condemned** (= have sentence passed on us) **together, and in company with, the organized and controlling System** (the world of culture, religion, economy and government).

33. **So that, my brothers** (= fellow believers), **while repeatedly coming together into the [situation or occasion] to be normally eating, be constantly receiving from out of one another, taking them in your arms and welcoming them from out of the midst [of the group], while waiting for one another.**

34. **Now if anyone is habitually hungry, let him be regularly eating at home, so that you may not be constantly coming together** (gathering) **into a judgment** (the effects of a separation and an evaluation).

**Now I will myself thoroughly set the remaining matters [which you asked about] in order whenever I can come.**

## CHAPTER 12

1. **Now once again, brothers** (= fellow believers, or, members of the Family), **I do not intend** (purpose; want; desire) **you folks to continue being ignorant concerning the things** (or: matters) **of the spirit**

(or: the [qualities; characteristics] which are the Spirit; the [aspects or workings] of the Breath-effect; or: spiritual folks).

2. **You have seen, and know, that when you were being** (or: continued existing being) **ethnic multitudes** ([the] nations; Gentiles; non-Jews; = pagans) **[you were] folks being constantly led astray** (or: led off [the path] and away) **toward the voiceless idols** (silent images; mute forms) – **as often as you were being periodically and progressively led.**

3. **Wherefore, I am now proceeding to make known to you folks that no one – speaking within God's Spirit** (or: speaking in union with the Breath-effect of God; speaking in the sphere of a Breath which is God) – **is in the habit of saying, "Jesus [is] something set up as an offering to a deity** (or: Jesus [is] accursed)!" **And no one is able** (normally has power) **to say, "Jesus [is] Lord** (or: Lord Jesus; perhaps: = Jesus [is] Yahweh)!" **except within and in union with [the] Holy Spirit** (or: in a set-apart and consecrated spirit; in [the] Sacred Breath).

4. **Now there continue being different distributions** (divided-out apportionments) **of the effects of favor and the results of grace, yet the same Spirit** (Breath-effect),

5. **and there are different distributions** (divided-out apportionments) **of attending services, and yet the same Lord** (or: Owner; Master; [= Christ or Yahweh]);

6. **also there continue being different distributions of the results of inner workings and the effects of inward operations, and still, the same God – the One continuously inwardly working and activating all things within and in union with all people** (or: constantly energizing and operating the whole within the midst of all things).

7. **Yet in, to, for and with each person the manifestation** (clear display in light) **of the Breath-effect** (or: Spirit) **is continuously being given [with a view] to and [leading] toward progressively bringing [folks or things] together and constantly bringing mutual benefit, advantage and expedience [for everyone].**

8. **For you see, on the one hand, in** (or: to; for; with; by) **one person a word** (a thought, message or expression; [the] reason) **of wisdom** (or: a wise idea) **is repeatedly or progressively being given. In** (or: To; For; With; By) **another person, on the other hand, [is given] a word** (thought; message; expression; [the] reason) **of intimate, experiential knowledge, insight or realization – in accord with** (or: down from; in the sphere of; in line with) **the same Breath** (or: Spirit).

9. **In** (To; For; With; By) **a different person [is given] faith** (trust; loyalty; belief; trustworthiness), **within and in union with the same effect of the Breath** (or: Spirit); **yet in** (to; for; by; with) **another the effects of grace, and the results of favor, which result in healings – within and in union with the one Breath-effect** (or: Spirit).

10. **Yet in** (to; for) **another person [is given] the effects and results of inner workings and operations of abilities and powers, still in** (to; for; by) **another**

**[is given] a prophecy** (or: light ahead of time), **and in** (to; for; by) **another [is given] thorough discernings, distinguishings or discriminations pertaining to spirits**

(or: separations from spirits throughout [oneself]; [the] siftings and complete separations which lead to a thorough decision or judgment of spirits or attitudes). **Yet, in** (to; for; by) **a different person [are given] races and species** (families and classes) **of languages** (tongues), **then in** (to; for; by) **another one [are given] translations and interpretations of languages** (tongues).

11. **Now the one and the same Spirit** (or: Breath-effect) **is habitually working within** (energizing, activating and operating) **all these things, constantly dividing, apportioning and distributing in** (to; for) **each person his own [effect of grace], correspondingly as He progressively intends** (is habitually willing; continuously purposes).

12. **You see, correspondingly as the [human] body is one [body] and continuously has** (possesses; holds) **many members** (body parts), **and all the members of the one body – being many – are one body, in this way, also, [is] the Christ** (or: even thus [is] the Anointed One and the Anointing).

13. **For we, ourselves – within the midst of one Spirit** (or: in union with one Breath-effect) – **are all submerged into one body** (or: were all immersed into, so as to be enveloped by, one body) – **whether Jews or Greeks** (or: Hellenists), **whether slaves or free folks – and we all are** (or: were) **made** (or: caused) **to drink one Spirit** (or: spirit; Breath-effect).

14. **You see, then, the body is not one member** (or: part), **but to the contrary, [it is] many.**

15. **In case the foot should ever say, "Because I am not a hand, I am not from out of the midst of (= a part of) the body," not for this reason is it not from out of the midst of the body** (or: = it is not from this statement that it does not exist with the body being its source and that it is not a part of the body)!

16. **And if the ear should ever say, "Because I am not an eye, I am not forth from (= a part of) the body," not alongside of this (= not for this reason) is it not forth from (= a part of) the body!**

17. **If the whole body [were] an eye, where [would be] the hearing** (or: the ability to hear)? **If [the] whole [were] hearing** (the ability to hear), **where [would be] the sense of smell?**

18. **Yet, at this present time** (or: = But as things are), **God, for Himself, places** (or: at once set in Himself) **the members** (or: parts) – **each one of them – within the midst of and in union with the body, just as He intends** (purposed; wills).

19. **Now if the whole** (or: all) **were one member, where [would be] the body?**

20. **But, at this present time** (now) **[there are], indeed, many members** (or: parts), **yet one body.**

21. **Now the eye continues unable** (habitually has no power) **to say to the hand, "I continue having no need of you," or, again, the head [can not say] to the feet, "I continue having no need of you [two]."**

22. **On the contrary, much rather, the members of the body habitually seeming or appearing to be inherently weaker are** (or: exist being) **pressingly necessary and indispensable,**

23. **and ones which we habitually presume** (or: suppose; deem; think) **to be less valuable and less honorable [parts] of the body, we are constantly surrounding these with more abundant honor** (or: habitually place [things] of exceeding value around these), **and so our unattractive** (deformed; indecent; unfashionable) **[members] are constantly having** (habitually holding) **more exceeding and abundant good form** (or: presentability; respectability; modesty; good appearance).

24. **Now our well-formed** (or: respectable; presentable; profitably fashioned) **[members] continue having no need, but God mixed and blended the body together, giving more abundant value and honor to those habitually or repeatedly being left behind in the rear** (or: being made defective, deficient, or below standard),

25. **to the end that there should be no tearing split, causing division, within the body, but rather that the members should constantly show the same care over, and have the same concern about, the welfare of one another.**

26. **And further, whether one member is continuing to experience the effect of something, or constantly undergoes suffering, all the members continually experience the effect or the suffering together with [it]; or if a member is being constantly glorified or progressively receiving a good reputation, all the members are continuously rejoicing together with [it].**

27. **Now you folks yourselves are, and continuously exist being, Christ's body** (or: a body which is Anointed; or: a body whose source and character is Christ) **– and individually [you are] members of a part [of it] –**

28. **whom also God Himself, indeed, placed within and in union with the called-out community. [Now He] first [set] those sent off on a mission** (emissaries; envoys; representatives); **second [He placed] folks who have light ahead of time and speak it before others publicly [on behalf of God]** (spokesmen [for God]; prophets); **third [He set] people who teach. Then after that [He gave] abilities and powers, adding then effects of grace which result in cures and healings. [He also gave] folks who take [things] in hand, in place of another**

(or: those who take in their hands the other side of something in order to aid and assist; or: occasions of receiving in turn or in exchange; or: = helpful services; supports given in turn) **[and provided] situations and skills for steering the course** (or: abilities to guide and direct action; acts of pilotage; helmsman abilities and services; = administrative and managerial skills). **[He then gave] species** (or: families; races; kinds) **of languages** (or: tongues).

29. **[So you see that] not all [are] folks sent off on a mission** (representatives; envoys; emissaries). **Not all [are] those who have light**



**ahead of time and speak it before others in public** (prophets). **Not all [are] people who teach** (teachers). **Not all [have] abilities or powers.**

30. **Not all constantly hold** (habitually have or possess) **effects of grace which result in cures and healings. Not all habitually speak in multiple languages** (or: are constantly speaking by tongues; or: normally talk to tongues [figure of people groups of other cultures]). **Not all are continually interpreting** (or: habitually translating).

31. **Yet, you folks be constantly boiling with fervor** (habitually fervent in zeal) **[for; seeking; supporting; in devotion to] the greater effects of grace and favor! And still, I am now progressively pointing out and showing you folks a path** ([the] Way) **corresponding to transcendence**

(or: a road which accords with a casting-something-over [someone] on their behalf; a pathway in the sphere of excess and extravagance):

## CHAPTER 13

1. **If ever I could habitually speak** (or as an indicative: If I continuously speak) **in or with the languages of the human groups** (or: by the tongues of mankind) **– or even of the agents** (or: messengers) **– yet am not constantly having and continuously holding love, I have come to be a continuously sounding** (or: blaring; booming out; resounding) **[piece of] brass** (or: copper; bronze) **or a repeatedly clashing basin or a continuously clanging cymbal!**

2. **Even if I am continuously holding light ahead of time** (or: repeatedly have prophecy), **and I may have seen, and thus know, all the secrets** (or: every mystery) **and all the intimate knowledge** (or: insight; *gnosis*), **and if I now continuously possess all the faith and trust – so as to repeatedly transport mountains** (or: to change the place and position of mountain after mountain) **– yet do not habitually possess** (or: progressively have) **love, I am** (I exist being) **nothing!**

3. **If further I should dole out all my habitual subsistences in morsels of food – even if I should hand over my body! – so that I could boast** [C, D and other later MSS read: so that I will be burned], **and yet do not habitually possess and progressively have love, I continue being benefited** (furthered; augmented; helped; profited) **in not even one thing.**

4. **The Love** (or: This love) **is habitually even-tempered, taking a long time to be in a heat of passion** (is constantly long-enduring and patient; continues long-suffering; is slow to progress toward feelings which cause violent breathing or rushing emotions) **– it continues being usefully kind.**

**The Love** (or: This love) **is not constantly boiling with jealousy and envy. The Love is not continuously bragging or “showing off” – it is not habitually being puffed up; it is not conceited or arrogant.**

5. **It is not repeatedly indecent in manner or behavior** (it does not continually display lack of [good] form, rudeness or improper demeanor); **it is not habitually self-seeking** (or: not constantly pursuing its own interests or rights); **it is not continually caused to be sharp [in response] nor aroused to irritation or**

upset emotions; it is not habitually keeping account of the worthless thing, nor logically considering something of bad quality, nor counting the injury.

6. It does not continue to rejoice upon [seeing or hearing of] the injustice, nor is it happy about dishonesty, inequity, or lack of the qualities of the Way pointed out, yet it repeatedly rejoices with the Truth (or: takes delight together in Reality).

7. [Love] continuously covers all mankind; it is habitually loyal to all humanity; it constantly has an expectation for all mankind; it is continuously remaining under and giving support to all people.

(or, since “all” can also be neuter: It progressively puts a protecting roof over all things; it is habitually trusting in, and believing for, all things; it is continually hoping in or for all things; it keeps on patiently enduring all things.)

8. **The Love** (or, again: This love) **never – not even once – fails** (falls out or lapses; = becomes fruitless or ineffectual; [other MSS: falls down; collapses]).

**Now, whether prophecies** (or: situations of light ahead of time) **will be rendered useless and unproductive** (or: idled-down to be inactive and unemployed, discarded or, nullified) **or languages will stop themselves** (or: tongues will restrain themselves so as to cease [speaking]; “utterances of ecstasy” will cease of themselves), **or whether intimate or experiential knowledge** (or: insight; *gnosis*) **will be rendered useless and unproductive** (be idled-down to be inactive and unemployed, discarded or, nullified)

9. – **for we are progressively gaining intimate and experiential knowledge from out of a part** (insight from a piece; *gnosis* from the midst of a portion of the whole), **and we are habitually prophesying** (speaking publicly before others and sharing light ahead of time) **from out of a part** (a portion; a piece of the whole) –

10. **still, whenever the goal** (the mature person; the finished product; maturity; the complete attainment of the purpose; perfection) **should** (or: may) **come, that which is out of a part** (a piece; a portion) **will be rendered useless and unproductive** (idled-down to be inactive, unemployed or discarded).

11. **When I was an infant** (a baby; a non-speaking one), **I used to babble and make vocal utterances as a non-speaking infant. I used to habitually be in the frame of mind, take thought with the intellect and understand as a non-speaking infant** (baby). **I continued taking account, reasoning and logically considering things as a non-speaking infant. Yet when I had come to be an adult male, I had permanently made inactive** (idled-down so as to be no longer used and discarded) **the things which pertain to a non-speaking infant** (infantile things).

12. **For you see, at the present moment we continue seeing and observing through means of a metal mirror, within the midst of an enigma** (the result of something obscurely expressed and intimated, giving an indistinct image), **but then [it will be] face to face. Right now I am progressively coming to intimately and experientially know from out of a part** (gain insight from a

piece; be acquainted with a portion of the whole), **but then I shall fully and accurately know and recognize, from intimate experience and added insight, correspondingly as I am also fully and accurately known, by intimate experience.**

**13. So at the present time trust** (or: faith; loyalty; trustworthiness), **expectation** (or: hope) **[and] love – these three – continue remaining and habitually dwell [with us], yet the greatest of these [is] the Love.**  
**You folks make haste to progressively run after and continuously pursue the Love!**

## CHAPTER 14

**1. Now with boiling fervor and affection, be habitually zealous in regard to the things of the spirit**

(or, as an indicative: So, you folks continue with your hearts set on the matters pertaining to the Spirit; or, as a subjunctive: Now you should keep on being ardently devoted in aspects having the character of Breath-effect),

**yet preferably, that you folks would be habitually prophesying**

(or: would keep on speaking publicly before others, speaking light ahead of time; or: = should on behalf of God, be repeatedly proclaiming His message),

**2. for the person habitually speaking in a language is not speaking to or for humans, but rather, to and by God – for you see, no one continues to pay attention or obey. Yet for [the] Spirit** (or: by Breath-effect) **he continues speaking secrets.**

(or: for he that repeatedly speaks in a tongue is not speaking to people or for mankind, but to the contrary, to God – for no one continues listening [to him] – yet in spirit he continues speaking mysteries.)

**3. Now the one habitually prophesying** (or: normally publicly speaking [God's message] and sharing light ahead of time) **is constantly speaking an act of building** (a construction; an edification) – **even a calling to the side to give relief, aid and comfort and encouragement** (= the work of a paraclete), **as well as a speech of stimulation, soothing and gentle influence or incentive – to people** (or: among humans; for mankind).

**4. The person habitually speaking in a tongue** (or: language) **constantly upbuilds and edifies himself, yet the person constantly prophesying** (publicly speaking [God's message] before others) **continuously upbuilds, edifies and constructs the called-out community.**

**5. Now I continue intending** (purposing; willing; wanting) **all you folks to be habitually speaking in tongues** (or: with languages), **yet preferably that you would be constantly prophesying** (or: should keep on speaking publicly before others [as God's spokesmen, proclaiming God's message]), **for the one repeatedly prophesying [is] of greater [importance; influence] than the one**

**habitually speaking in tongues** (or: with languages) – **outside of this exception: [that] he should continue on to interpret** (or: translate), **so that the called-out assembly can receive an upbuilding** (or: may take hold of, and get, edification; would grasp [the] construction).

6. **So now, brothers** (= fellow believers), **if I should come to you repeatedly speaking in language after language** (or: continuously speaking in tongues), **what will I be benefiting, augmenting or furthering you folks – unless instead I speak either on an unveiling** (a revelation; a disclosure), **or in intimate knowledge based upon my experience and insight, or with a prophecy** (a proclamation [from God]), **or by a teaching?**

7. **Likewise, [with] the inanimate** (soulless; = lifeless) **things [which] are normally giving a sound – whether a flute or lyre** (or: a wind instrument or a stringed instrument): **how will it be known [what] is being played on the flute or on the lyre unless it should give a distinction in the tones**

(a set order throughout with a difference made through divisions in the arrangement or the sending of the sounds apart)?

8. **For also, if a military trumpet should give an indistinct** (uncertain; dubious) **sound, who will prepare and make himself ready for battle or war?**

9. **In the same way also, unless you, yourselves, should give an easily understood word** (an intelligible expression; a message in good signs that gives a clear meaning) **through the language, or by means of the tongue, how will the thing being habitually spoken be personally understood and experientially known, with insight? So you will [just] be continuing to speak or babble into [the] air.**

10. **Since, as it happens to be, there are so many kinds of voices in [the] world** (or: sounds in the system of cultures) – **and not one of them voiceless** (= without meaning and significance) –

11. **if then, I may not have seen so as to know the ability of the voice** (or: power of the sound; = force and meaning), **to the one presently speaking** (or: for the speaker [i.e., in his perception]) **I shall be a barbarian** (one who utters confused or unintelligible sounds; = a foreigner), **and in me** (or: in my case or view) **the one speaking [will be] a barbarian** (= a foreigner).

12. **In the same way also, since you, yourselves, are folks boiling with fervor and affection in regard to spirit things** (or: pertaining to spirits; [matters] which are Breath-effects), **be constantly and progressively seeking, [focused] toward the upbuilding, edification and construction of the called-out community – to the end that you folks can progressively surround yourselves with abundance** (or: be constantly superabounding).

13. **Therefore, let the one constantly speaking in a language, or a tongue, habitually pray that** (or: focus his thoughts on goodness and well-being [of the group] so) **he can continue to translate** (or: may proceed to interpret) **[it].**

14. **So if I am habitually praying in a language** (or: speaking or thinking goodness with a tongue), **my spirit** (or: Breath-effect) **is continually praying, yet my mind continues being unfruitful** (or: my intellect is without fruit; = useless).

15. **Which** (or: What) **is it, then?** **I will pray** (or: focus my thoughts on goodness and speak toward things going well; [other MSS: I should pray]) **in and by the spirit** (or: with the Spirit; to the Breath-effect), **yet I will** [other MSS: should] **also think and speak toward good results in** (or: pray by and with) **the mind. I will strike the strings and sing** (or: make melody) **in and by the** (or: = my) **spirit** (or: the Breath-effect), **yet I will also strike the strings and sing** (make melody) **in and by the** (or: = my) **mind.**

16. **Else, if you may continue to speak a good word in spirit** (or: to utter eulogies within [the] Spirit; to be blessing in union with Breath-effect), **how will the one normally filling up the place of the private life of a non-specialist** [note: = one who occupies the ordinary position of the "average person," being unskilled, uneducated, uninitiated into the secrets of life in the kingdom or the mysteries of Christ] **say, "It is so!** (or: Amen; Make it so!)" **at your speaking of the ease and wholesomeness of grace, and your expression of gratitude – since he has not perceived and does not know what you are presently saying?**

17. **For you, yourself, are indeed constantly expressing the ease and wholesomeness of grace and showing gratitude in a beautiful, fine and ideal way – but still the different person is not being progressively built up (edified)!**

18. **I am habitually speaking of the ease and wholesomeness of grace in God, and giving thanks to God – I am habitually speaking in languages** (or: constantly babbling in tongues) **more than all of you folks!**

19. **Nevertheless, within the called-out assembly I constantly intend to speak five words by my mind** (with my intellect and understanding) **– to the end that I may also sound-down instruction on others – rather than an innumerable number (myriads) of words within a language** (or: [ecstatic] tongue).

20. **Brothers** (= Fellow members of the community)! **Stop becoming little boys and girls in or by [your] way of thinking and use of intellect, but still be infants – non-speaking babies! – in the worthless, the ugly and the poor of quality or the evil. Yet progressively come to be mature** (full-grown; perfect; ones having reached the goal; or: = adults) **in [your] way of thinking and use of intellect.**

21. **It has been written within the Law that,**  
    **"In different** (= foreign) **languages** (tongues) **and with different** (= foreign) **lips shall I speak to (in) this people – and not even in this manner will they pay attention to Me, or listen into and obey Me,"**  
    **[the] Lord** [= Yahweh] **is saying.** [Isa. 28:11]

22. **Consequently the languages** (tongues) **are [pointing and leading] into a sign – not for believers** (or: to those constantly trusting), **but rather for unbelievers** (or: to those without trust or faith) **– yet the prophecy** (the publicly spoken message [from God]; the speaking of light ahead of time) **[is] not for** (or:

to) **unbelievers, but rather for believers** (to those habitually trusting and believing).

23. **Therefore, if the whole called-out community** (the entire local assembly) **should come together at the same [place], and everyone** (or: all) **should be speaking in languages** (or: with [ecstatic] tongues), **but then ordinary folks** (= unlearned people of the private sector) **or unbelievers should at some point enter, will they not say that you folks are presently being crazy** (continuing to behave as insane people; now acting raving mad)?

24. **Now if everyone may be prophesying, one after another, and some unbeliever** (person without faith) **or an ordinary uninstructed person may at some point enter, he is progressively being given the proof [of the situation], being exposed to convincing arguments, by everyone – [and] by everyone continues being sifted, sorted and held up so that a decision [regarding the situation] can come to him!**

25. **The hidden things of his heart are now progressively coming to be set in clear light, and thus – falling upon [his] face – he will worship God, progressively proclaiming back [to you] that God is existentially within, essentially in union with, and is presently being among you folks!**

26. **What, then, is [the conclusion], brothers** (= fellow members)? **Whenever you folks may at some point come together: each one of you habitually has a psalm** (song; tune played on a stringed instrument, with a poem); **has a teaching; has an unveiling** (revelation; a disclosure); **has a language** (or: a tongue); **has a translation** (or: interpretation) – **all things** (everything!) **[directed] toward edification, upbuilding and construction – let it habitually happen** (normally come to be; constantly occur)!

27. **So if anyone is habitually speaking in a language** (or: with a tongue) – **let it be** (or: to the extent of) **two, or three, at the most – and then** (or: also) **let one be normally translating** (or: interpreting).

[note: 2 or 3 – the number of true witness]

28. **Now if there may be no translator** (or: interpreter) **within [this] assembly of the called-out, let him or her continue in silence, yet let him or her continue to speak to** (or: in) **himself, and to** (or: in; with) **God.**

29. **Now let two or three prophets be speaking, one after another, and let the other folks continue thoroughly sifting and sorting so as to fully evaluate and reach a decision.**

30. **Yet if it may** (or: should) **be unveiled** (revealed; disclosed) **to another being seated, let the first hush, and keep silent,**

31. **for you all continue able** (constantly have power) **to be repeatedly prophesying, one by one, to the end that everyone** (all) **can be learning, and everyone** (all) **can be called alongside to receive relief, aid, comfort and encouragement** (may receive the benefits of the Paraclete).

32. **Also – [the] spirits of the prophets are normally humbly aligned with [other] prophets, or, to [the] Prophets**

(or: breath-effects of those having fore-light are constantly subjected to the arrangements [made] by [the] folks having fore-light),

33. **for God is not the source of instability, but to the contrary, of peace** (or: for God does not exist being unrest, disorder or turbulence, but rather, [is] harmony and order [= shalom]) – **as [He is] within all the called-out communities of the set-apart ones** (or: as [it is] among all the called-out folks who are the sacred people).

[note: some scholars have suggested that the following is a quote from the letter sent from Corinth to Paul, not the position of Paul, himself; or, reading the last phrase of vs. 33 as an introduction to vs. 34-35: As {is the custom} among all the called-forth groups of the holy people {= Israel},]

34. **“let the wives** (or: women) **habitually hush and continue silent [when] within the midst of the local assemblies of the called-out, for it continues not being allowed or permitted for them to be constantly babbling or habitually holding conversations, but rather, let them habitually humbly aligned** (or: be brought under subjection and subordinate themselves) – **correspondingly as also the Law** (or: the custom; or: = [the Torah]) **continues saying.**

35. **“Now if they are still desiring and intending to continue learning something, let them be habitually asking** (inquiring of) **their own husbands** (or: adult males) **at home** (within [the] house), **for it is, and continues being, bad form and shamefully offensive for a wife** (or: woman) **to be constantly babbling or habitually holding conversations within the midst of the local assembly of the called-out.”**

[note: D, F, G and other MSS place vss. 34-35 after vs. 40. Some scholars consider this as evidence of an early introduction into the text. If the author is referencing the Torah, in vs. 34, then this would have been a Jewish custom; if merely citing custom, he could have referred to the local custom in Corinth, thinking that this group was not yet ready for the freedom of maturity in Christ which Paul brings out in later epistles]

36. **Whether God's word** (thought; message) **comes forth from you folks, or it reaches down into only you people,**

37. **if anyone habitually presumes** (continues in assuming; normally imagines [himself]) **to be a prophet or a spiritual one, let him continue to fully know and acknowledge the things which I am now writing to you folks, because they are [the] Lords** [= Christ's or Yahweh's] **implanted goals** (impartations of the finished product within; inward directives)!

38. **Yet if anyone continues being ignorant or mistaken [of this], let him continue without knowledge** [other MSS: he continues being left ignorant and mistaken].

(or: Now if anyone is habitually without experiential understanding, [this] continues being not known [by him].)

39. **Consequently, my brothers** (= fellow members and family), **with boiling fervor and affection, be habitually zealous for the prophesying** (the proclaiming [of God's message] before others; or: the having and/or speaking

light ahead of time), **and do not be in the habit of cutting off, forbidding or hindering the habitual babbling in languages** (or: speaking or conversing in tongues).

40. **Yet let all things be progressively occurring** (or: coming to be) **with good form** (respectably; with good appearance and propriety) **and corresponding to an arranged order** (or: in the sphere of an aligned arrangement).

## CHAPTER 15

1. **Now I am progressively making known to you, brothers** (= fellow members of the believing community; = family members), **the good news** (the message of goodness, ease and wellness) – **which I, myself, announced as glad tidings for you** (or: the message of goodness to you; the directive of ease and well-being among you) – **which you also accepted and embraced, within which and in union with which you also stand,**

2. **[and] through means of which you folks are also progressively, and one after another, being rescued, delivered, and made whole** (saved, preserved and restored to your original state and condition) – **since you people are continuously keeping [it] in possession and retaining [it] – [even] by which, and in which, Word** (or: expressed message) **I, myself, announced these glad tidings to you people: the message of goodness for you! [Now this is] outside of this exception: [that] you placed your trust randomly** (or: Unless, in fact, you folks did believe to no purpose and express conviction feignedly)!

3. **For I handed on** (or: give over) **to you, among [the] first** (or: primary) **things, that which I also accepted and embraced: that Christ died over [the situation and circumstances of] our failures** (on behalf of our mistakes and sins) – **corresponding to the Scriptures –**

4. **and that He was buried, and that He has been awakened and raised in** (or: on) **the third day, and He remains thus – corresponding to the Scriptures –**

5. **and that He was seen by Cephas – next** (or: later) **by the Twelve.**

6. **After that He was seen by over five hundred brothers** (= fellow believers) **at one time – of whom the majority continue remaining until right now** (the present), **yet some fell asleep** (= died; passed away).

7. **After that He was seen by Jacob** (= James), **next by all the sent-forth folks** (or: the representatives; the emissaries sent away with a mission).

8. **Yet last of all [these] folks, He was seen by me, also – as if it were by one born prematurely**

(or: in a miscarriage; = born too soon, and thus weak and not fully developed, or, born dead, or, aborted; or: by one forth from out of a wound).

9. **For I, myself, am the smallest** (thus: the least one) **of the sent-forth people** (representatives), **who am not adequate to reach [the stature] to be normally called a sent-off representative or emissary, because I pursued and**



**persecuted God's called-out** (or: the community of the called-out whose source is God, and which have the character of God).

10. **Yet in** (or: by; for; with) **God's grace and joyous favor which is God, I am what I am, and His [placed]-into-me grace** (or: [birthed]-into-me joyous favor) **was not birthed to be empty, but on the contrary, I toiled to exhaustion by hard labor in excess of them all – yet not I, but rather God's grace and favor, together with me.**

11. **Whether therefore, I or those, in this way we are constantly preaching the message, and in this way you folks came** (or: come) **to trust and believe.**

12. **Now since** (or: if) **Christ is habitually being publicly preached** (heralded as a message) **that He has been, and remains, awakened and raised up from out of the midst of dead folks, how are some among you folks repeatedly saying that there is** (or: there exists) **no resurrection of dead people?**

13. **Now if there is presently no resurrection of dead people** (or: if there continues being no resurrection of dead ones; if a resurrection of dead ones does not constantly exist), **neither has Christ been awakened and raised up.**

14. **So if Christ has not been awakened and raised up, our message which we preach [is] consequently empty and without content – and your [other MSS: our] faith and trust [is] empty and vacuous,**

15. **and further, we [thus] continue to be found being false witnesses, from and concerning God, because we bring testimony and evidence down from God that He awakened and raised up the Christ – Whom, consequently, He did not raise up, if indeed dead ones are not really being habitually** (or: periodically; one after another) **awakened and raised up!**

16. **For if dead ones are not habitually** (one after another; periodically) **being awakened and raised up, neither has Christ been awakened and raised up.**

17. **And if Christ has not been awakened and raised up, your faith and trust exists being devoid of success and results – you are still within the midst of and in union with your mistakes, failures and sins!**

18. **Consequently, also, those falling asleep within the midst of and in union with Christ lose themselves** (or: loose-away and destroy themselves).

19. **If we are** (or: exist being) **folks having placed an expectation in Christ within this life only, we are, of all humanity** (or: mankind), **the ones most to be pitied and in need of mercy and compassion.**

20. **Yet now – at this present time! – Christ is roused and awake from having been raised up from out of the midst of dead people: a Firstfruit** (= the first of the harvest; the Sheaf Offering, signally the beginning of the harvest [Lev. 23:10]) **of those having fallen asleep, and are yet sleeping** (reposing).

21. **For since through a person** (or: a human; or: humanity) **[came] death, through a Person** (or: a Human), **also, [comes] resurrection of dead people.**

22. **For just as within Adam all keep on** (or: everyone continues) **dying, in the same way, also, within the Christ, all will be made alive** (or: in union with the Anointed One, everyone will be created with Life)

23. – **yet each person within his or her own class or division** (or: ordered rank; place or appointed position [in line]; arranged [time] or order of succession): **Christ a Firstfruit** (a First of the harvest), **next after that, those belonging to the Christ** (or: the ones who have their source and origin in the Anointing; those who are [a part] of the Christ) **within the midst of His presence,**

24. **thereafter, the goal**

(the finished work; the embodiment of maturity and perfection; the fulfillment; the result; the outcome; the end and purpose attained; the realization of the perfect discharge; or: the end; the closing act; the consummation), **when He can proceed handing over** (or: would progressively pass along and entrust; should by habit give over) **the reign** (or: sphere of sovereignty; kingdom) **to God, even [the] Father** (or: in [His] God and Father), **at the time that He would bring down to idleness** (make unemployed and ineffective; nullify; abolish; render useless and unproductive) **every rulership of government** (all headship and sovereignty), **even all authority and power** (or: every right, privilege and what comes out of being – also, ability)!

25. **For it is binding and necessary for Him to be continuously reigning** (ruling as King; exercising sovereignty) **until which [time or situation]** (or: until where) **He would put** (or: may place; could set) **all the enemies under His feet.**

26. **[The] last enemy being progressively brought down to idleness** (made unemployed and ineffective; rendered useless and unproductive) **[is] the Death** (or: Death, a last enemy, is being presently nullified and abolished).

27. **For you see,**

**"He completely arranges and humbly aligns all humanity** (or: subjects, supportively arranges in subordination, and brings under full control, all things) **under His feet** (= as supporting forces in His kingdom)." [Ps. 8:6]

**Now whenever He should say that all humanity** (or: everything) **has been completely arranged and aligned in subjection and placed under full control, [it is] evident** (clearly visible) **that [it is] with the exception of, and outside of, the One subjecting the whole** (or: arranging all things and situations in humble, subordinate alignment) **in Him, to Him and for Him.**

28. **Now whenever the whole** (or: all things) **may be completely supportively-aligned in Him** (or: subjected to Him; subordinately arranged for Him), **then the Son Himself will also be supportively aligned** (or: placed and arranged under) **in the One** (or: to the One) **subjecting the whole** (all things) **in Him and to Him, to the end that God can be all things within the midst of and in union with all humanity** (or: may be everything in all things; or: should exist being All in all).

29. **Otherwise, what will the folks now being baptized** (immersed) **do – or what will they produce – concerning** (over [the situation] of) **the dead people? If dead folks are not altogether** (actually; absolutely; generally speaking) **being habitually awakened and presently raised up, then why are these folks even being repeatedly baptized** (or: presently immersed, as a normal practice) **concerning them** (over their [situation])?

[comment: this vs. has been a quandary for most scholars, but I suggest

that it presents the perspective held by first century believers regarding their perceived relationship with those who died before coming to hear of the Christ, and thus be baptized – and it appears that their view was one of solidarity with them]

30. **And why are we constantly taking risks and being in danger all through every hour?**

31. **Daily I am repeatedly facing death! By my pride in you, brothers!** [note: Paul is possibly here making a solemn oath] (or: On the basis of your boasting, fellow believers) – **which I continually hold within Christ Jesus, our Lord** (Owner; Master) –

32. **if I fight** (or: fought) **in accord with human [means, methods or purposes] with wild beasts in Ephesus, what [is] the benefit for or to me** (or: how am I furthered by it)? **If dead people are not habitually** (or: continuously; periodically) **being awakened and raised up, "we should eat and drink, for tomorrow we continue dying away!"** [Isa. 22:13]

33. **Stop being led astray** (or: Do not continue being deceived and caused to wander)! **"Worthless associations, conversations or interminglings in a crowd** (or: Companionships of corrupt quality [note: this can refer to sexual encounters]; Bad company or communication) **habitually and progressively corrupt, decay, spoil and ruin useful habits, kind customs and profitable characters."** [note: a quote from a play by the poet Menander]

34. **Sober up by returning your senses into the Way pointed out, with fairness, equity and rightwised relationships, and stop sinning** (do not continue in error or failure), **for some** (or: certain folks) **continue holding an absence of an intimate knowledge of God** (or: habitually possess an ignorance pertaining to God). **I am now saying this with a view toward a turning back within [the situation] by you people** (or: facing shame and humiliation for you folks).

35. **But still someone will say, "How are the dead ones being habitually** (or: presently; periodically) **awakened and raised up? And in what sort of body** (or: with what kind of material organism) **are they continuing to come** (or: one-after-another going)?"

36. **You idiot!** (or: You senseless and stupid fellow!) **What you are habitually sowing is not being progressively brought to life unless it should die off.**

[comment: thus death is the path toward resurrection]

37. **And further, that which you continue sowing: you folks are not progressively sowing the body [= the organism] which shall be coming into being** (or: that will be developing), **but rather, a naked seed** (a bare kernel, or grain without clothing), **whether it may hit the target of wheat** (= perchance of wheat), **or any one of the rest [of the grains].**

38. **Yet God habitually gives a body to** (or: for) **it, according as He wills** (intends; purposes), **and to** (or: for; with) **each of the seeds its own body.**

39. **Not all flesh [is] the same flesh, but to the contrary, [there is] indeed one [flesh] of humans** (of people; of mankind), **yet another flesh of tamed**

**animals** (or: of livestock), **still another flesh of birds** (or: flyers), **and another of fishes.**

40. **And then [there are] supra-heavenly bodies** (bodies having the characteristics of that upon the dome of the sky, or the upper heavens, the celestial), **and earthly bodies** (bodies which exist upon the land; terrestrial bodies), **but [they are] indeed different: the glory of the supra-heavenly [bodies is] one thing, while the glory of the earthly [is] different.**

41. **[There is] one glory** (or: splendor) **of [the] sun, and another glory of [the] moon, and another glory of [the] stars, in fact star continues differing from star, in glory and splendor** (or: for you see, [one] star is progressively carrying through and bearing apart in excellence from [another] star).

42. **Thus also** (or: In this way too) **[is] the resurrection of the dead people. It is habitually** (repeatedly; presently; one after another) **being sown within corruption** (or: in union with decay and ruin; in perishability); **it is being habitually** (or: presently; repeatedly; one after another) **awakened and raised up within incorruption** (non-decayability; imperishableness).

43. **It is constantly being sown within dishonor** (in union with lack of value; in the midst of worthlessness), **it is being habitually** (or: repeatedly; constantly; one after another; progressively) **awakened and raised up within, and in union with, power and ability.**

44. **It is habitually** (continually; repeatedly; presently) **being sown a body having the qualities and characteristics of a soul** (a soulish body; or: = a body animated by soul); **it is habitually** (repeatedly; constantly; presently; one after another) **being awakened and raised up a spiritual body** (a body having the qualities and characteristics of the Breath-effect). **Since there is a soulish body** (or: = body animated by soul), **there also is** (or: exists) **a spiritual one** (or: = one animated by spirit).

[comment: note the germinal connection between the two – they are a progression of the same body]

45. **Thus also** (or: In this way also), **it has been written, "The first human** (or: man), **Adam, came for existence** (or: was birthed) **into [being] a living soul"** [Gen. 2:7]; **the Last Adam into [being] a continuously life-making** (life-engendering; life-creating; life-giving) **Spirit** (or: Breath-effect).

46. **Nevertheless, the spiritual [is] not first, but rather the one having the qualities and characteristics of a soul** (the soulish), **then afterwards, the spiritual** (that pertaining to and having the qualities of Breath-effect).

47. **The first human** (person; man) **[was/is] forth from out of the earth** (land; ground; soil; dirt), **made of moist soil and mud** (or: having the quality and characteristics of moist dirt that can be poured; soilish), **the Second Human** (Person; Man) **[is] forth from out of the midst of heaven** (or: from [the] sky; [made] out of atmosphere).

48. **As [is] the person made of and having the character and quality of moist soil or mud** (pourable dirt; soil), **of such sort also [are] the people [who are] made of and have the character and quality of moist soil or mud** (soilish folks); **and likewise, as [is] the Heavenly Person** (or: the one made of and

having the quality and character of the supra-heaven), **of such sort also [are] the supra-heavenly people – those made of and having the quality and character of the supra-heaven** (or: finished and perfected atmosphere).

49. **And correspondingly as we bear and wear the image of the dusty person**, [p46 adds: doubtless] **we can and should** [B reads: will] **also bear and wear the image of the supra-heavenly One** (or: the One having the quality and character of the finished and perfected atmosphere).

50. **Now I am saying this, brothers** (= fellow members and believers), **that flesh and blood** (= humans in their estranged condition; = people of dust who have not been resurrected) **have no power and continue unable to inherit** (receive or participate in an allotted portion of) **God's reign and kingdom – neither is corruption and decay** (the perishable) **continuing on to inherit** (participate in the allotment of) **the Incorruption** (Imperishability).

51. **See** (Look and consider)! **I am progressively telling you a secret** ([the] mystery)! **We, indeed, shall not all be laid to sleep [in death], yet we all will be changed**

(or: On the one hand, not all of us will be made to [die], but on the other hand, we all will be altered;

or: We all shall not be put to repose, and so we all shall be transformed;

or: All of us shall not sleep, but we all will be rearranged to be another or made to be otherwise),

52. **within the midst of an instant** (or: in union with an uncut and indivisible moment), **within, and in union with, the midst of a rapid sweep or blink of an eye, within, and in union with, the midst of the last or final trumpet. You see, the trumpet will sound, and the dead people will be awakened and raised up** [A, D and others: will stand back up again; will be resurrected] **incorruptible** (imperishable), **and then we, ourselves, will be changed** (made otherwise; altered; transformed).

53. **For it continues being necessary** (it is habitually binding) **for this perishable and corruptible to instantly plunge** (or: sink) **in and clothe itself with** (or: slip on; put on) **incorruption and imperishability, and for this mortal** (one that is subject to death) **to instantly plunge and sink in and clothe itself with** (or: put on; slip on as a garment) **immortality** (deathlessness; undyingness).

54. **Now whenever this mortal instantly plunges and sinks in and then clothes itself with** (or: slips on; puts on) **the Immortality, then will come into existence** (will be birthed; will take place) **the word** (the thought; the idea; the message; the saying) **which has been written,**

**"The Death was drunk down and swallowed into Victory** (or: overcoming)!" [Isa. 25:8]

55. **"Where, O Death, [is] your victory** (or: overcoming)?

**Where, O Death, [is] your stinger** (sharp point; sting; goad; spur)?" [Hos. 13:14]

56. **Now the stinger** (sharp point; or: the sting, thus, the injection) **of the Death [is] the Sin** (the mistake; the error; the failure), **and the power** (or: ability) **of the Sin [is] the Law.**

57. **But grace and joyous favor [is] in God** (or: by God) – **the One constantly** (repeatedly) **giving the Victory** (or: the overcoming) **to us, in us and for us through our Lord** (Owner; Master), **Jesus, [the] Christ!**

58. **Consequently, my beloved brothers, progressively come to be seated and settled folks – immovable and unswerving people – continuing to always be surrounded by more than enough** (or: superabounding) **within the midst of the Lord's work** (= [Yahweh's or Christ's] deed or act), **having seen and now knowing that your fatiguing labor** (or: toil) **does not exist without contents** (is not empty) **within and in union with [the] Lord** [= Christ or Yahweh].

## CHAPTER 16

1. **Now concerning the collection [being gathered] into the midst of the set-apart folks** (or: for the holy ones; unto the saints), **just as I thoroughly arranged in** (or: for) **the communities of the called-out of [the province of] Galatia, you, yourselves, do** (perform; make) **the same:**

2. **on one day of the week** (or: on one of the sabbaths) **let each one of you have the habit of putting [something] beside himself** (= at home), **continually storing up that in which he may be repeatedly prospered** (or: has been led, along a good path; other MSS: can be well-guided along the way) **so that whenever I may come, no collections may continue to happen at that time.**

3. **So whenever I should come to be at your side, whomsoever you folks may approve – after having examined and tested them – through letters [of introduction and recommendation] I will send these to bear** (carry) **off your favor and grace [in the form of a gift] into Jerusalem.**

4. **And if it should be appropriate** (or: worthwhile) **for me also to be traveling on [there], they will journey [there] together with me.**

5. **Now I shall come to you folks whenever I can** (or: may; = should happen to) **pass through Macedonia, for I am repeatedly passing through Macedonia.**

6. **So perhaps I shall aim toward you folks to temporarily lodge, or even spend the winter, so that you folks can yourselves send me forward** (= give me funds and supplies for my journey), **wherever I may continue traveling.**

7. **For I am not presently intending** (purposing; willing) **to see you right now, while passing by, for I continue expecting to stay on with you folks some time, if the Lord** [= Yahweh or Christ] **should turn [circumstances] upon [this plan]** (or: may turn [the outcome] upon [us to decide]; or: should instruct or permit).

8. **Yet I am now continuing to remain on within Ephesus, until the [feast; festival] of Pentecost,**

9. **for a door, great and energetic** (working within; activated and operative), **has been opened for me, and stands wide open to me: even many men constantly lying in opposition** (or: for you see, a great and inwardly effectual entrance has been opened back up in me, and remains open again in me, and yet many folks [are] ones habitually lying in the opposite position).

10. **Now if Timothy can** (or: may; should) **come, be constantly seeing [to it] that he should come to be fearless toward you folks, for he continues actively working** (or: performing as a worker on/in) **the Lord's** [= Christ's or Yahweh's] **work** (deed; action), **as I also [do].**

11. **No one, then, should make nothing of him** (scorn, despise or treat him with contempt; slight him), **but should send him forward in peace** (= with shalom) **with funds and supplies, so that he can** (may; should) **come toward me, for I continue receiving [benefit] from out of him, together with the brothers** (= fellow believers).

12. **Now concerning Apollos, the brother, I called him to my side many [times] to give aid, comfort and encouragement** (or: = I strongly urged him), **to the end that he should go to you folks with the brothers, and yet there was not altogether a purpose so that he should go now** (or: but it was not wholly [his] will {or: it was undoubtedly not [His] intent} that he should go at the present time), **yet he will go** (or: come) **whenever there may be a good situation** (or: he may have an opportunity).

13. **You folks be habitually awake and constantly watching** (= be alert and with your wits about you)! **Continue standing fast in union with trust, and within the midst of The Faith** (or: in loyalty)! **Repeatedly behave as adult males** (or: = Be progressively made courageous)! **Continue being strengthened.**

14. **Let all of your [actions and affairs] be habitually birthed within Love.**

15. **Now I continue calling you to my side to help and encourage you** (or: So I am now performing as a paraclete), **brothers** (= my fellow believers) – **you have seen and known the household of Stephanas and Fortunatus, that it is [the] firstfruit of Achaia, and they orderly arranged themselves into attending service for and among the set-apart folks** (holy ones; saints; sacred people) –

16. **so that you folks can also be progressively aligned with humility** (or: habitually arranged under to give support for and among; or: subjected to) **such folks** (persons of that kind), **and for everyone habitually working together** (or: with all those constantly co-operating) **and exhaustively laboring** (toiling).

17. **Now I continue rejoicing at the presence of Stephanas and Fortunatus and Achaicus, because these men fill up the deficiency belonging to you** (the result of your shortcoming; the effect of your being behind and in the rear; [other MSS: our deficiency]),

**18. for they rest, refresh and soothe my spirit – as well as yours.  
Therefore, come to progressively know such folks completely, by personal intimacy and continued experience with them.**

**19. The called-out folks (or: called-out communities) of the [province of] Asia habitually greet and embrace you folks. Aquila and Prisca [other MSS: Priscilla] continue giving you many embraces and much greeting, within [the] Lord [= Yahweh or Christ], together with the called-out assembly down in their house.**

**20. All the brothers constantly greet and embrace you folks!  
Continue to greet and embrace one another with a set-apart (holy; saintly; sacred) expression of affection (or: kiss).**

**21. This greeting to embrace you [is] in my hand – Paul's.**

**22. If anyone continues having no fondness or affection for the Lord, let him constantly be a person placed up [in prayer to be consecrated before the Lord] – [you see,] our Lord is present (has come).**

**23. The joyous favor and grace of the Lord Jesus, [the] Christ (or: [the] Anointed Lord Jesus,) [continues] with you folks!**

**24. My love [is] with all of you folks, in union with Christ Jesus. It is so (Amen)!**

[written circa A.D. 55 – Based on the critical analysis of John A.T. Robinson]



# SECOND CORINTHIANS

## CHAPTER 1

1. **Paul, one sent off as a representative from Jesus Christ** (or: an emissary and envoy of [the] Anointed Jesus), **through the effect of God's will and purpose, and Timothy, the brother, to God's called-out community – the one being** (existing) **within the midst of Corinth – together with all those set-apart** (the holy ones; the saints or sacred people) **being** (existing) **within [the] whole [region of] Achaia:**

2. **Grace** (the influence and boon of gracious favor, kindness, joy and goodwill) **and peace** (or: harmony; [= shalom]) **from God, our Father and Lord, Jesus Christ** (or: from our Father, God, and [the] Owner, Jesus [the] Anointed [= Messiah]).

3. **The God and Father of our Master, Jesus Christ** (or: our Lord and Owner, Jesus [the] Anointed One [= Messiah]) **[is] One full of words of ease and thoughts of wellness** (or: [is] well-spoken of and blessed): **the Father of the compassions and sympathetic acts of pity, and God of every entreaty and of every calling to one's [or: His] side for aid, relief, comfort, consolation and encouragement** (or: a God who is all the functioning of a Paraclete),

4. **the One continuously calling us to receive aid, relief, comfort, consolation and encouragement at [His] side** (or: the One habitually functioning as our Paraclete) **upon [the occurrence of] all our squeezing pressure** (or: our every affliction, tribulation and oppression), **[then directing and leading] us into the [sphere or situation] to in turn continue able – and to constantly have power – to keep on performing as paracletes in repeatedly giving aid, relief, comfort, consolation and encouragement for those within the midst of every pressure** (oppression; squeezing, affliction and tribulation) – **[and this] through means of the [same] assistance with which we, ourselves, are being constantly called alongside by God to receive as aid, relief, comfort, consolation and encouragement [from Him]** (or: from which we, ourselves, are habitually being given the services of the Paraclete by God) –

5. **because correspondingly as the effects and results of the Christ's experiences and sufferings are progressively superabounding into us, in the same way, through the Christ** (or: the Anointed One; [= the Messiah]; or: the Anointing), **our calling [folks] to our side to give [them] help, relief, comfort and encouragement is also progressively superabounding!**

6. **Now whether we are being continually squeezed and compressed, or oppressed in tribulation, over and on behalf of your assistance** (or: a calling to [His] side for relief, aid and comfort) **and deliverance** (salvation, rescue, health, wholeness and restoration), **or whether we are repeatedly being given relief, intimate assistance, comfort and encouragement over and because**

of your assistance and comfort – referring to [that aid and encouragement] which is continuously performing inward work and operation within the midst of [that] persistent remaining under in endurance of the very experiences and sufferings which we, ourselves, are habitually experiencing, or suffering –

7. **either way, our expectation** (or: expectant hope) **[stands] on good footing** (or: [is] stable, unwavering, with feet firmly planted) **over, and with regard to, you folks, having seen and continuing to know that just as you are, and continue to be, common participants** (partners and sharers) **of the experiences and sufferings, in the same way [are you] of the relief, aid and encouraging comfort as well.**

8. **For we do not continue intending** (or: wanting; purposing) **for you folks to continue being ignorant** (unaware or without intimate knowledge), **brothers** (= fellow members and believers), **over** [other MSS: concerning] **our squeezing pressure** (tribulation; affliction; oppression) – **referring to [that] which happened** [other MSS add: to us] **in Asia – that corresponding to an act of overshooting or throwing beyond the target** (= something extreme and excessive) **over and above [our] power and ability, we were weighted down** (burdened [with difficulty]) **so as to be without an exit** (with no way out) **for us, even to continue living!**

9. **Further yet, we ourselves had held and continued having, within ourselves, the result and effect from a decision of the Death** (or: from a judgment which meant death; or: the considered decision and insightful response in regard to death) – **to the end that we may not exist being ones having put trust and confidence upon ourselves, but to the contrary, upon the God Who is continually** (habitually; repeatedly; or: presently) **awakening and raising up the dead ones!**

10. **He Who snatched** (dragged so as to rescue) **us from out of the midst of the very prime** (or: peak) **of Death** (or: out of a death of such proportions) **will also drag us to Himself – into Whom we have placed our hope and expectation so as to yet rely that He also will Himself still drag us further toward Himself.**

11. **Your habitually cooperating and working together in undergirding support over us** (= on behalf of us, or, concerning our situation), **even in the need** (or: and by the [or: your] petition regarding [our] need), **[gives the result] that forth from out of** [other MSS: in] **many faces** (= people; or: = outward appearances) **[and] through** (or: by means of) **many folks, the effect and result of grace and favor can** (or: may) **be sent** (or: given) **unto us in the ease, prosperity and wellness of grace over our [situation]** (or: may be given in gratitude on our [other MSS: your] behalf).

12. **For our boasting** (or: expression of being proud) **is this – [and it is] the witness and testimony of our conscience: that within the midst of the System** (world of religion, culture, economy and government), **and especially** (or: more exceedingly) **in our relationship with you folks, we were turned**

**back and caused to live our lives and conduct ourselves within, and in union with, God's simplicity** [other MSS: quality and aspect of being set-apart (holiness)] **and clearness from a decision made in sunlight** (or: a sincerity which is God) – **and this not within fleshly wisdom or cleverness, but to the contrary, within the midst of and in union with God's grace** (or: the favor which is God).

13. **So then, we are not now writing other things to you, but rather either** (or: other than) **what you continue reading and recognizing, or even what you folks continue progressing to full, intimate knowledge and insight about** (or: what you presently acknowledge as added knowledge). **Yet I continue expecting and hoping that unto the goal** (until maturity and the finished product;) **you will in addition accurately and intimately come to know by experience,**

14. **just as you added personal knowledge about us, partly, because we are your cause for boasting, exactly as you also [are] ours – within and in union with the Day which pertains to, has its source in, and is, our Lord** (Master; Owner), **Jesus.**

15. **So, with** (or: in; by) **this persuaded confidence, I had formerly continued intending** (planning and purposing) **to come to you folks, so that you folks could have** (or: may hold) **a second grace** (influence and boon of undeserved joyous favor, kindness and goodwill; [other MSS: joy]),

16. **and to pass on through you [i.e., through your city] into Macedonia, and to come back again to you from Macedonia, and [then] to be sent forward with funds and supplies** (perhaps: to be accompanied or escorted on part of the journey) **by you folks** [other MSS: from you] **into the Judean [area].**

17. **Therefore, continuing in planning and intending this, surely I do not consequently engage in joking** (employ levity; use lightness; may = resort to fickleness or irresponsibility), **do I? Or the things which I habitually plan and purpose, am I constantly planning down from [the] flesh** (or: = in accordance with the estranged human nature; or: = on the level of a self that is oriented to the System), **so that it may be with me, "Yes, yes," and "No, no!"?**

18. **Now God [is] full of faith and reliable** (faithful; trustworthy)! **[With] that, our message** (or: word) **toward you folks is not** [other MSS: did not come to be] **"Yes," and then [or, at the same time] "No,"**

19. **for the Son of God, Christ Jesus – the One within the midst of and in union with you folks – being heralded and publicly proclaimed through us, [i.e.,] through Silvanus** [this may = Silas], **Timothy and me – did not come to be** (or: was not birthed) **"Yes," and yet, "No," but to the contrary, [the divine] "Yes" has been birthed and remains in existence within Him** (or: in union with Him, "Yes" has happened and continues being; or: within the midst of Him, [the] "Yes" has come into being and remains)!

20. **So** (or: You see,) **as many as [be] God's promises, [they are] the "Yes," within and in union with Him. Wherefore also, through Him [is] The Amen** (or: the affirmation; the "Count on it!"; the "It is so") **in** (or: by) **God [directed]**

**toward glory** (a good reputation; a manifestation which calls forth praise) **through us.**

21. **Now God [is] the One repeatedly placing us on good, firm footing** (constantly stabilizing and establishing us) **and completely** (or: instantly, in one point in time) **anointing us, together with you folks, into Christ.**

22. **He [is] also the One completely** (or: instantly, in one point in time) **sealing us** (imprinting us with [His] mark of identity and ownership; or: validating us and guaranteeing our genuineness), **even** (or: and) **completely** (instantly, in one point in time) **giving the advance transaction of the agreement** (or: the pledge and down payment guaranteeing full payment for purchase; or: a dowry) **of the Spirit** (or: which is the spirit; or: having its source and origin in the Breath-effect; or: which belongs and pertains to the spirit) **within the midst of our hearts.**

## CHAPTER 2

23. **Now I, myself, continue to call upon God [to be] a witness upon my own soul** (mind, will, emotions; inner life; self; or: = I stake my life on it!), **that in my continuing in holding back and sparing you folks, I no longer came** (or: I did not yet go) **into Corinth.**

24. **Not that we are constantly acting like your owners and exercising lordship with regard to the faith** (or: performing like masters over your loyalty and trust), **but to the contrary, we exist being** (or: we are) **fellow workers regarding and pertaining to your joy, for you folks have taken a stand and now stand firm in trust** (or: by and for the faith; with loyalty).

1. **So I decided this in** (or: for; by) **myself: to not come** (or: go) **to you folks again in anxiety** (or: grief; sorrow; sadness; = to make another painful visit).

2. **For since** (or: if) **I, myself, continually cause you anxiety** (sadness; sorrow; grief; pain), **who** (or: which one) **[is] the person constantly putting me in a good frame of mind** (habitually cheering me and putting my mind at ease), **if not** (or: except) **the one being constantly made sorrowful, sad, upset and anxious by me?**

3. **And so I write** (or: wrote) **this very thing, so that in coming I may** (or: should; would) **not have anxiety, sadness or grief from those concerning whom it was being necessary and binding for me to unceasingly rejoice, having been persuaded and now placing trust and confidence upon you all, because my joy has its source in all of you folks** (or: my joy exists being what pertains to all of your [situations]).

4. **You see, I write** (or: wrote) **to you from out of the midst of much pressure** (squeezing; affliction; tribulation; oppression) **and compression** (or: confinement) **of heart – through many tears – not so that you may be made anxious or sad, but rather to the end that you can** (or: may; should; would) **experience intimate knowledge and personal insight of the love which I progressively possess and superabundantly hold [being directed] into the midst of you folks.**

5. **Now if anyone has been the cause anxiety, pain, distress, sorrow or sadness, he has not upset or distressed me, but rather all of you, to an extent – so that I should not continue to be adding weight upon [you folks]** (or: but to the contrary, in part – not that I would now belabor [the point] – [it has been done to] you all).

6. **This assessment** (or: added evaluation) – **the one [held; given] by the majority – [should be] sufficient** (or: enough) **for** (or: with; to) **such a person,**

7. **so that in its place you folks are to extend grace and to perform as paracletes** (call him alongside to give aid, relief, encouragement, comfort and consolation), **lest somehow such a person may be swallowed up by more excessive anxiety** (or: drunk down in, and to, more abundant sorrow, grief, pain, distress and sadness).

8. **Therefore, I continue to call you folks alongside** (I now act the paraclete, to encourage and entreat you) **to affirm** (make valid; ratify; authoritatively confirm) **love into him,**

9. **for I write, also, into this [purpose], to the end that I can personally** (intimately and experientially) **come to know the proof** (evidence) **from your testing – whether you folks continue being those who submissively listen and pay attention unto all people** (or: hear and obey as you proceed into all situations; or: humbly pay attention, with a view to all [that has been said]).

10. **Now to whom you repeatedly extend grace or deal favorably [concerning] anything** (or: for whom you constantly deal graciously or give forgiveness [in] anything), **I also [do], for you see, in whatever I, myself, have also been extend grace, treated graciously or forgiven – since I have been extended grace, favor or forgiveness for something** (or, as a middle: for what I, myself, have extended grace – if I have extended grace for anything) – **[it is] on account of and for the sake of you folks, within the presence of Christ** (or: in union with the face of the Anointing; = in sync with what the anointing looks like),

11. **to the end that we may** (or: can; would) **not at some point be held or possessed in more things or situations by the adversary** (or: be made by satan to desire to have more than other folks; be overreached by the adversary so as to desire personal advantage), **for we do not continue being without intimate and experiential knowledge** (or: we are not still ignorant or unaware) **of the effects and results from its directing our minds.**

12. **Now on coming** (or: going) **into Troas – [proceeding] into Christ's good news** (message of goodness, ease and wellness which is the Anointing), **[there] a door, also, having been opened up and yet standing open within [the] Lord** [= Christ or Yahweh] (or: in union with the Master and Owner) –

13. **I had not had a release** (or: a relaxing; a letting flow; a relief) **in** (or: by; to; for; with) **my spirit regarding my continuing not to find Titus, my brother, but instead, on sending off arrangements for myself among them and bidding them farewell, I went off into Macedonia.**

14. **Now grace and favor [are] in, with and by God – in (by; with) the One constantly causing us to triumph** (or: progressively leading us in a triumphal procession) **at all times, within and in union with the Christ** (the Anointed One; = the Messiah), **and progressively** (or: habitually) **setting in clear light** (manifesting) **the fragrance** (aroma; odor; perfume) **of His intimate knowledge** (or: of the experience of intimacy and insight which has its source in knowing Him; or: the knowledge which is Him) **through us in every place,**
15. **because within** (or: by) **God, we continuously exist being Christ's sweet fragrance** (or: because we are an aroma of well-being for God which has its source in Christ; or: because by God we continue being an odor of ease, and a smell of goodness, which is Christ) **within and among those being progressively delivered** (habitually rescued; continuously made whole and returned to their original state and condition) – **yet also within and among those being progressively loosed-away** (or: habitually destroying themselves; or: repeatedly being lost):
16. **to** (in; for; with) **these [latter ones], a stench from out of Death, [leading] into death** (or: from the midst of [one] death on into [another, or, more] death); **yet to** (in; for; with) **those [former ones] a fragrance from out of Life, [leading] into life** (or: from out of the midst of [one Life] on into [another, or, more] life). **So who [is] adequate, sufficient or qualified [in facing or approaching] toward these matters?**
17. **For we are not – as the majority [are] – ones performing as hucksters in shameful traffic for unworthy gain, constantly peddling and marketing God's message** (God's thought and idea; the Word of God; God's Logos), **but to the contrary, we are constantly and habitually speaking as from out of the midst of that which is decided about when viewing in clear sunlight – and further, as from out of the midst of God; down within, in union with, and in the place of, God – within Christ!** (or: but in contrast, we are progressively speaking in an Anointing – as [being] forth from God [and] in God's presence!)

### CHAPTER 3

1. **Are we beginning again to continue commending ourselves** (giving ourselves a standing together with [you folks]) **as if we, like some, now need letters of recommendation to you, or from you?**
2. **You, yourselves are, and continue being, our letter – being one having been written** (inscribed; imprinted; engraved) **within your hearts** [other MSS: our hearts]; **one progressively being experientially known and continuously read** (or: periodically recognized and experienced again) **by all people** (mankind) –
3. **because you are and continue being those continuously set in clear light and progressively manifested: Christ's letter** (a letter whose source is Christ, and which is Christ), **being one dispensed in attending service by us, being one having been written** (inscribed; imprinted; engraved), **not in black** (= not with ink), **but rather, by** (with) **God's Spirit: One continuously living** (or: in a Breath-effect which has its origin in God, Who is constantly living); **not in**

**stone tablets** (or: on tablets composed of stone), **but rather within tablets which are hearts made of flesh** (or: on tablets in hearts composed of flesh).

4. **Now through the Christ we continuously possess** (or: So, through the Anointing we progressively have and hold) **this sort of persuaded trust and faith-based confidence [directed and leading] toward God** (or: face to face with God)

5. – **not that we are competent** (adequately enough; sufficiently qualified) **from ourselves to logically evaluate or count anything as it were forth from out of ourselves – but to the contrary, our competency** (adequacy; sufficiency; qualification) **[is] forth from out of the midst of** (having its source in) **God,**

6. **Who also adequately qualifies us** (or: made us fit, competent and sufficient) **[to be] attending servants of an arrangement that is new in quality** (or: pertaining to a new kind of covenant that has a different character and is fresh and effective) – **not of [the] letter** (or: not pertaining to the result of that which is written down; not having its source in the effect of a written text), **but in contrast, of a Breath-effect** (or: pertaining to the result of [the] Spirit; having its source in and being the effect of spirit), **for the effect of letter habitually kills** (or: the result of writing something into a text repeatedly puts away in death), **yet the Spirit** (or: the spirit; the breath-effect) **continuously gives life** (or: repeatedly makes alive; progressively forms life; habitually creates life)!

7. **Now since** (or: if) **the attending service of the Death** (or: the dispensing of provision marked by, pertaining to and which has its source in death – as its outcome) – **being one that has been formed by a beaten impression of types and the outlines of patterns that exists as engravings within letters and the effects of written texts chiseled on stones – was birthed and came into existence within glory** (in a manifestation which called forth praise and with a good reputation), **so that the sons of Israel came to be continuously unable** (or: habitually having no power) **to intently gaze into the face of Moses, because of the glory and manifestation which came from his face – which [glory] was being progressively unemployed so as to be brought down to having no work, to be ineffective and nullified –**

8. **how shall not rather the attending service and dispensing of the provision of the Spirit** (or: which has its source in the Breath-effect; marked by, pertaining to and being the effect of the spirit) **be within glory** (exist in the midst of a manifestation which calls forth praise; be in union with a good reputation)?

9. **For since** (or: if) **the attending service and dispensing of the condemnation** (that which brings the down-decisions) **[had] glory, to a much greater degree does the attending service and the dispensing of the fairness and equity in rightwised relationships** (or: marked by righteousness: that which correspond to the Way pointed out, and which turns us in the right direction) **progressively surround and continuously exceed in glory** (or: habitually overflow with a manifestation which calls forth praise and bring a good reputation)! [note: it would seem that Paul is casting the Law as a dispenser of

condemnation, and is contrasting that to the Good News – casting this latter as a dispenser of “righteousness” and of folks being turned in the right direction]

10. **In fact, even that which had been made glorious, [by comparison] has not been glorified so as to now be glorious – in this respect: on account of the transcending glory which is constantly surpassing [that] and progressively over-casting [us].**

11. **You see, since that which was being progressively unemployed and brought down to doing no work – even being made ineffective and nullified – [came] through glory, to a much greater extent is the continuously remaining one (the dwelling, abiding and enduring one) [existing] within the midst of glory.**

12. **Therefore, progressively possessing (having and holding) an expectation (or: expectant hope) such as this, we habitually use much freedom of speech and bold lack of reserve (or: are constantly telling it all with absolute unreservedness, based upon our citizenship), unlike Moses.**

13. **He kept on putting a head-covering (veil) upon his face so that the sons of Israel were not to gaze intently into the goal (the end; the result; the termination; the fruition) of that which was being progressively unemployed and brought down to doing no work and being made ineffective and nullified.**

14. **But further, the results of their mental conceptions, intellectual workings and thought processes were petrified (made to be a stony concretion; were hardened and made callous [note: the word became a medical term for being covered with thick skin]), for until this very day the same head-covering (veil) continues remaining (dwelling; abiding) upon the reading of the old covenant (arrangement; thorough placement) – it [i.e., the reading of the old, or the old covenant itself] continues not being uncovered or unveiled – because it [i.e., the veil, or head-covering] continues being progressively unemployed and brought down to doing no work and being made ineffective and nullified within Christ (or: = the veil is made idle and useless in union with [the] Anointing).**

15. **Still furthermore, until today, whenever Moses should be repeatedly read [e.g., in the synagogue], a head-covering (veil) continues lying upon their heart (= the innermost being of the group).**

16. **Yet whenever the time should be reached when it [= the heart] will twist and turn upon, so as to face toward, [the] Lord [= Christ],**

**"the head-covering (veil) is by habit progressively taken from around [it]."**

[note: a quote of Ex. 34:34 LXX, where Moses would enter in to speak with Yahweh; the same act was performed by the husband, on the bride, after the wedding ceremony]

17. **Now the Lord [= Christ or Yahweh] continuously exists being the Spirit (or: Yet the Breath-effect is the Lord), so where [the] Lord's Breath-effect (Spirit) [blows, there is] freedom (or: and so in the place in which the Breath-**



effect – the Spirit – which is [the] Lord [= Christ or Yahweh] [blows], liberty [comes]).

18. **Now we, ourselves, all – having a face that has been uncovered and remains unveiled** [note: as with Moses, before the Lord, Ex. 34:34] – **being folks who by a mirror are continuously observing, as ourselves, the Lord's** [= Yahweh's or Christ's] **glory** (or: being those who progressively reflect – from ourselves as by a mirror – the glory of [our] Owner), **are presently being continuously and progressively transformed into the very same image, from glory into glory – in accord with and exactly as – from [the] Lord's Breath-effect** (or: from [the] Spirit of [the] Lord [= Christ or Yahweh]). [comment: considering the context of this chapter, this may refer to the transformation from glory of Moses, into the glory of Christ; or, it may be speaking of a from time to time transfiguration from the glory of humanity into the glory of the Anointing, on an individual basis]

## CHAPTER 4

1. **Because of this – while continuously possessing** (having and holding) **this attending service and dispensing of provision – correspondingly as we were mercied** (shown mercy), **we do not habitually behave with a bad attitude, or perform in a worthless manner, or act from out of a mood or motive that is poor in quality, or, become discouraged.**

2. **To the contrary, we speak-away from ourselves** (or: spurn; renounced; disowned) **the hidden things pertaining to the shame** (or: whose source is [our] shame; that result in dishonorable conduct or bring disgrace), **not habitually walking around** (= living our lives) **in craftiness** (or: in union with the capability for every work; within readiness to do anything), **neither constantly diluting or adulterating God's message** (God's thought and idea; the Word of God), **but rather, in a manifestation of the Truth and by a setting of the Reality in clear Light, we are progressively placing ourselves together in addressing every conscience of mankind** (or: commending ourselves toward every human conscience), **in God's sight** (= before God).

3. **Now if the good news coming from us** (or: our message of goodness, ease and wellness) **continues being covered from having been veiled with a head-covering, it continues being thus covered within the midst of and among those on their way to ruin** (being progressively lost; repeatedly losing-away so as to be undone; or: destroying themselves),

4. **within and among which folks the God of this age** (or: the God who owns this indefinite time-period; the God Who is in relationship with this eon) **blinds** (or: deprived of the ability to see) **the effects of the intellects and mental powers** (or: the results of directing the mind to something) **of those without faith** (of the un-trusting ones; of the unbelieving and disloyal), **[leading them] into the [situation that] the shining forth of light and the illumination of** (or: the beaming forth of enlightenment from) **the good news of the glory of the Christ** (or: of the message of goodness, ease and wellness whose source is the

glory of the Anointed One; of the glad tidings pertaining to the manifestation which calls forth praise to the [Messiah]) – **Who continuously exists being God's image** (a resemblance and likeness of [Concordant Text adds: the unseen; the invisible] God) – **would not shine forth as the dawn to irradiate them.**

5. **For you see, we are not constantly preaching** (proclaiming; heralding) **ourselves, but rather, Christ Jesus [as] Lord** (or: Jesus Christ, [the] Lord, Master and Owner [= Messiah]), **yet ourselves [as] your slaves, because of Jesus,**

6. **because the God suddenly saying** (or: the God Who once was saying), **"Light will shine forth** (give light as from a torch; gleam) **from out of the midst of darkness," [is] the One who shines forth within the midst of our hearts, with a view to illumination of the intimate and experiential knowledge of God's glory – in a face of Christ** (or: [is] He Who gives light in union with our hearts, [while] facing toward an effulgence and a shining forth which is an intimate knowing of the praise-inducing manifestation whose source and origin is God, and which is God, [while] in union with face to face presence of Christ).

7. **Now we presently and continuously hold** (have and possess) **this treasure within containers** (jars; pots; vessels; equipment) **made of baked clay** (e.g., pottery; bone ware) **so that the transcendence of the power may habitually originate its existence in God – and not from out of us** (or: the over-cast of ability can be that which is God – and not of us; or: the overwhelming which comes from the power would exist with the character and quality of God – and not from what characterizes us)!

8. **We are people being constantly pressed [as grapes] on every [side]** (or: squeezed and constricted within the midst of everything; given affliction, oppression and tribulation by everyone), **but yet not constantly confined by a narrow space or a tight place so as to be restricted or hemmed in** (= not cramped beyond movement); **we are those being repeatedly made to be without resources, a place to walk or a means for conveyance** (or, as a middle: we are habitually at a loss about things, in doubt and perplexed), **but yet not continuously caused to be living utterly without resources or absolutely with no way out or place to walk or means for conveyance** (or, middle voice: but still, we are not continually living at a total loss, being in complete doubt, being greatly perplexed or in utmost despair);

9. **we are folks being constantly pursued and persecuted, but yet not habitually left in the lurch, being forsaken down within some situation; we are those being repeatedly thrown down, but yet not continuously caused to fall apart** (be loosed-away into ruin; be undone so as to be destroyed) –

10. **at all times continuously carrying around** (or: bearing about) **among the body Jesus' being put to death** (or: within [our] body the deadening, or the state of death, which comes from Jesus; or: within the midst of the body the dying associated with Jesus), **to the end that the life, also, of Jesus** (or: so that also the life which comes from and is Jesus; or: so that Jesus' life) **can** (may;

would) **be set in clear light and manifested, within our body** (or: in the midst of the body, which is us)!

11. **For we, ourselves – the continuously living ones – are ever being repeatedly handed over into death** (or: = continuously delivered into life-threatening experiences) – **because of Jesus – to the end that the life, also, of Jesus** (or: so that also the life which comes from and is Jesus; or: so that Jesus' life) **can** (may; could; would) **be set in clear light and manifested – within our mortal flesh!**

12. **So then** (or: Consequently), **the Death is repeatedly operating and inwardly working within us, yet the Life [is constantly operative] within you folks.**

13. **Now continuously possessing** (having and holding) **faith's very breath-effect** (or: the same spirit of conviction; or: the Spirit which itself is trust; or: the spirit which itself comes from the Faith), **corresponding to that which has been written,**

**"I trust, therefore I speak** (or: I believed, for this reason, I spoke),"

[Ps. 116:10]

**we ourselves, also, are constantly trusting and believing, therefore we are also habitually speaking,**

14. **having seen, and now knowing, that the One at one point arousing and raising Jesus** [other MSS: the Lord Jesus] **will also arouse and raise us up together with Jesus** [other MSS: through Jesus], **and will present us** (stand us alongside) **together with you folks,**

15. **for you see, all things [are]** (the whole – everything – [is]) **because of you folks, to the end that the grace** (the boon and influence of gracious favor, joy, kindness and goodwill) – **increasing and becoming more than enough through the greater part** (the majority) **of the people – can** (should; would) **cause the benefits of grace** (or: the wellness of grace; or: the attitude of gratitude; or: the expression of thanksgiving) **to be surrounding in superabundance, [leading] into God's glory** (or: [proceeding] into the praise-inducing manifestation of God)!

16. **For this reason we do not habitually behave with a bad attitude, or perform in a worthless manner, or act from out of a mood that is poor in quality, or become discouraged. But to the contrary, even if** (or: since also) **our outside person** (or: outer humanity) **is being progressively wasted away** (is constantly being decayed and brought to ruin and corruption), **certainly our inside person** (inner humanity) **is day by day** (or: from day to day; on a daily basis) **being progressively made new again** (or: renewed) **in kind and quality so as to have a different character that is fresh and effective.**

17. **So you see, the momentary light [aspect or character]** (or: lightness) **of the pressure and squeezing** (the affliction, oppression and tribulation) **is progressively working down in us a corresponding and consecutively transcending eonian weight of glory** (or: is repeatedly producing for us a heavy burden of glory, down from one over-casting on into another over-cast,

each of which pertains to the Age; or: is now accomplishing with us an according, age-lasting weight of a good reputation – [each] a transcending one [leading] into [another] transcending one; or: is continuously effecting in us – on the level of “surpassing leading into surpassing” – a weight which has the character and quality of the realm of the Age, and which belongs to a manifestation which calls forth praise),

**18. while we are not constantly fixing our gaze on or carefully noting the things that are being constantly seen or repeatedly observed, but rather, [we are continuously looking at] those things not being constantly seen or repeatedly observed, because the things being constantly seen and observed [are] for a season** (temporary; set toward a certain situation; transient), **but those things not being habitually seen or observed pertain to and have their source in the Age** ([are] eonian; [continue] age-lasting).

## CHAPTER 5

**1. For we have seen, and thus know, that if our house of the tabernacle, which is pitched on the land, would at some point be dismantled** (or: that whenever our house, which is the tent upon the earth, should be loosed down), **we constantly have** (continuously hold; presently possess) **a structure** (a building) **forth from out of the midst of God: an eonian house** (a house having the qualities and character which pertain to the Age; a house for the ages) – **not made by hands – within the midst of the heavens** (or: resident within the atmospheres).

**2. For you see, even within this one we are continuously groaning, utterly longing and constantly yearning to fully enter within and to clothe upon ourselves** (to dress upon ourselves) **our dwelling-house** (habitation) – **the one from out of the midst of heaven** (or: from, or made of, atmosphere) –

**3. since, in fact, also being folks at some point entering within and clothing ourselves** (or: being dressed, also), **we shall not be found naked.**

**4. For we also, being** (continually existing) **within the tent, are continuously groaning, being the ones constantly weighed down** (burdened). **Upon which** [situation] **we are not wanting to go out from** (to unclothe; to strip; to undress) **but rather to fully enter within and to add clothing upon ourselves, to the end that the mortal** (or: the mortal thing) **may be drunk down and swallowed under** (or: by) **The Life.**

**5. Now the One working this down, producing and fashioning us into this very [situation is] God, the One giving to us the down payment** (earnest; pledge; first installment) **of the Breath-effect** (or: which is the Spirit).

**6. Being, then, at all times and always courageous and of cheerful confidence, and having seen and thus knowing that continuously staying at home** (dwelling within the district) **within the body we are continually exiles, away from the Lord's home** (we are out of the Lord's district)

7. – **for we are habitually walking about** (= living our lives) **through faith and trust, not through perception of the appearance of external form** –

8. **yet we are constantly courageous and of cheerful confidence, even continuously delighting and thinking it good to a greater extent** (with exceeding preference) **to be away from home** (to be out of the district), **forth from out of the body, and to be staying at home** (to be dwelling in the district) **[with orientation] toward, and face to face with, the Lord** [= Christ or Yahweh].

9. **Therefore, also, we are constantly loving the value** (ambitious for the honor) – **whether staying at home** (dwelling within the district) **or being away from home** (out of the district) – **to constantly be folks [that are] well-pleasing to Him** (that give satisfaction for Him),

10. **for it is necessary for us – the all** (= the whole of humanity) – **to be manifested in front of Christ's elevated place** (a step, platform, stage, or place ascended by steps to speak in public assembly in the center of a city; or: = an official bench of a judge or public official), **to the end that each one may himself take into kindly keeping, for care and provision** (= be responsible for), **the things [done] through** (or: by means of; or: [during our] passing through [with]) **the body – [oriented] toward what things he practices** (or: accomplished), **whether good or bad, whether serviceable or inefficient, whether fair or foul, whether capable or careless.**

(or: for you see that it continues binding for us all to be set in light so as to be clearly seen in the presence of the judgment seat which is Christ, so that each should keep and provide for the things performed through the body, with a view to, and face to face with, what things [were practiced], whether virtuous or vile).

11. **Being, then, folks having seen and thus knowing the Lord's fear** (or: the respectful fear from, and which is, the Owner and Master [= Christ]; the respect and reverence pertaining to [Yahweh]), **we are constantly persuading mankind** (habitually convincing people; one after another making humans confident). **So we have been, and so remain, manifested** (set in the light so as to be clearly seen) **in God** (by God; for God; to God; with God), **yet I am also continually expecting** (or: hoping expectantly) **to have been manifested within your consciences.**

12. **We are not again recommending ourselves to you** (or: making ourselves stand together for you), **but rather, continue giving you a starting point and an occasion** (a base of operations and an incentive) **of boasting over and being proud of us – to the end that you folks may constantly possess** (have and hold) **[a position; a response; a defense] toward those continuously boasting in a face** (in presentation; in personal appearance; in a surface facade) **and not in [the] heart.**

13. **For whether we are beside ourselves** (standing without; = out of our minds), **[it is] for God** (in God; to God; by God; with God); **or whether we remain sane** (of sound mind), **[it is] for you** (to you; with you) **folks,**

14. **for you see, Christ's love continuously holds us together.**

**[We are] deciding** (discerning; judging) **this: that** [some MSS add: since] **One Person** (or: Man) **died over [the situation of] all mankind** (or: for the sake of all); **consequently all died** (or: accordingly, then, all humanity died).

15. **And further, He died over all humanity** (over [the situation] of, and for the sake of all) **to the end that those living may** (or: could; would) **no longer live for themselves** (to themselves; in themselves; by themselves), **but rather for** (or: in; by; to; with) **the One dying and then being awakened and raised up over them** (over their [situation]; for their sakes),

16. **so that we, from the present moment** (or: from now) **[on], have seen and thus know** (or: perceive; or: are acquainted [with]) **no one on the level of** (or: in the sphere of; in correspondence to) **flesh** (= the estranged human nature; = the self enslaved to the System), **if even we have intimately, by experience, known Christ** ([the] Anointed One) **on the level of flesh** (or: = in the sphere of estranged humanity; or: = in correspondence to a self oriented to the System), **nevertheless we now** (in the present moment) **no longer continue [thus] knowing [Him or anyone].**

17. **Consequently, since someone [is] within Christ** (or: if anyone [is] in union with [the] Anointed One), **[there is] a new creation** (or: [it is] a framing and founding of a different kind; [he or she is] an act of creation having a fresh character and a new quality): **the original things** (the beginning [situations]; the archaic and primitive [arrangements]) **passed by** (or: went to the side).

**Consider! New things have come into existence** (have been birthed; or: It has become new things; or: He has been birthed and now exists being ones of a different kind, character and quality).

18. **Yet further, all these things [are]** (or: the Whole [is]) **forth from out of the midst of God – the One transforming us down to be other [than we were]** (or: bringing us down into another place or state of being; changing us to correspond with other [perceptions and conceptions]; altering us down to be another [person]; changing us from enmity to friendship; reconciling us) **in Himself** (or: with Himself; by Himself; to Himself; for Himself), **through Christ, and giving to us the attending service of the transformation [for folks] to be other [than before]**

(or: the lowering into another [position]; the changing to correspond with other [situations; perceptions]; the alteration to be another [person]; the change from enmity to friendship; the reconciliation),

19. **as that God was existing within Christ** (God was and continued being in union with [the] Anointed One) **continuously transforming [the] world down to be other [than it is]**

(or: progressively bringing [the] ordered System down into another [state]; repeatedly changing [the] universe to correspond with other [conditions; perceptions]; progressively altering [the] ordered arrangement of culture, religions, economy and government down to be another one; habitually

and progressively changing [the] world [of humanity] from enmity to friendship; reconciling [the] world [of mankind])  
**in Himself, to Himself, for Himself and by Himself, not accounting to them** (not putting to their account; not logically considering for them; not reasoning in them) **their falls to the side** (their trespasses; their offences), **even placing within us the Word** (the Idea; the Reason; the message) **of the corresponding transformation** (or: the full alteration; the change from enmity to friendship; the conciliation).

20. **Over Christ, then** (or: Then for Christ's sake), **we are elders of God, performing as God's ambassadors, as [Him] continually calling alongside to give comfort and relief** (performing as a Paraclete) **through us. We are constantly begging and urgently asking, over Christ** (or: for Christ's sake): **"Be transformed down, be correspondingly altered, be changed from an enemy to friend, be reconciled, and be altered to be another [person] by God!"**

(or: "You folks must be completely exchanged in God; or: Be conciliated to, for and with God!"),

21. **for you see, He made** (or: makes) **the One not at any point knowing failure** (sin; error; mistake) **by intimate experience [to take the place of; to be] failure over us** (or: He constructed [as] a sin [offering], for our sake, the Person who was not at that point having an experiential knowledge of missing the target or making a mistake), **to the end that we may be birthed** (come into existence being; come to be) **God's rightwised qualities** (God's right relationship with fair and equitable dealing which accords to the Way pointed out; God's justice; God's way it should be, with well-ordered living and right thinking), **within Him and in union with Him.**

## CHAPTER 6

1. **Now we, habitually** (or: constantly) **working together, are continuously calling you folks alongside to aid, comfort, direct and encourage you to not accept and receive God's grace into an empty [vessel; situation; way of life],**

2. **for He continues saying,**

**"At an acceptable season** (or: In an appropriate situation; For an agreeable *kairos*) **I fully hear and respond in regard to you, and within a day of deliverance** (on a day of health, restoration and salvation), **at your cry for help, I run to give aid to you** (I run with help for you)." [Isa. 49:8]

**Consider! [It is] now** (at this moment) **an especially acceptable season** (a fitting situation well-directed toward reception and acceptance)!

**Consider! [It is] now** (at this moment) **a day of deliverance** (of health, rescue, safety, salvation and restoration to the wholeness of the original state and condition)!

3. **[We are] habitually giving no one a cause for striking [a foot] against something so as to stumble** (or: a reason or occasion for making a cutting attack toward someone) – **not in even one thing – so that the attending service and dispensing of provision would not at any point be found flawed so as to be discredited,**
4. **but to the contrary, in the midst of every [situation] and in every [way], [we are] continuously placing and standing ourselves together, and recommending ourselves, as God's attending servants who dispense provisions: within the midst of much patient endurance and steadfast remaining under [the situation] for support; in compressed squeezings, pressures, afflictions and tribulations; within the midst of constraining necessities; within tight spots that cramp, restrict and hem us in;**
5. **in [the receiving of] blows or beatings [as with a rod] or lashings; within prisons; in the midst of unsettled situations** (turbulences; political instabilities; riots); **within toilsome and exhausting labors; in sleepless nights** (or: vigils); **within times without food** (or: fasts; times of hunger).
6. **[We have served and dispensed] with pureness; in personally experienced knowledge; with forbearing patience** (in taking a long time before becoming emotional or rushing with passion); **with useful kindness; in a set-apart (holy) spirit** (or: within the midst of [the] Holy Spirit; within a hallowed breath-effect; in a set-apart attitude); **in and with uncritical love** (or: love that is free from the influence of separating for evaluation; love that is not based on making distinctions, fault-finding or judging)
7. **with and in a message of Truth** (a thought, idea and Word of Reality); **within God's power and ability; through means of the tool and instruments** (or: weapons; implements) **of the rightwised behavior and relationships** (the fairness and equity) **of the Way pointed out – on the right hand and on the left;**
8. **through a good reputation, and [through] dishonor** (or: through means of glory and a praise-inducing manifestation, as well as [through] absence of value); **through words of ill omen and words of good omen** (or: through bad reports and defamation, and [through] good reports and praise); **as wanderers and yet real** (or: as [considered being] men who deceive and lead astray, and yet [being] true);
9. **as continuing being unknown** (nonentities) **and yet constantly being ones fully recognized; as being those continually dying, and yet look and consider: we continue living; as being those progressively being disciplined, trained and educated as young boys, and yet not being ones regularly delivered to death;**
10. **as those being repeatedly made anxious, sad, distressed or in pain, but yet ever rejoicing; as constantly being men that are poor and destitute, but yet repeatedly making many rich** (or: enriching many folks); **as those possessing** (having or holding) **nothing, and yet continuously possessing all things to the full** (or: habitually having and retaining everything; or: repeatedly holding fast to all folks)!



11. **Our mouth has been opened up and continues open toward you, O Corinthians: our heart has been broadened and is now enlarged.**
12. **You folks are not being constantly restricted into some limited place within us (= in our hearts), but you are being repeatedly squeezed into restrictions in your own inner sensitivities and deep feelings (within your interior organs).**
13. **Now I am speaking as to children: [let's have] the same fair exchange of recompense. You folks also be broadened and enlarged!**
14. **Do not of yourself continue (or: Stop) becoming yoked differently (or: unevenly yoked; yoked with ones of a different sort) with folks without faith (or: by those without trust; to unbelievers; with disloyal people), for, what mutual holding (having-with: sharing; partnership; communion; membership) [have] rightwised living and lawlessness (or: fairness and a lack of following rules; equity in right relationship which accords with the Way pointed out, and inequity or wrong which come from violation of law), or what common sharing (participation; partnership; fellowship) [is] in light [directed] toward, or face to face with, darkness (or: [is there] for light with darkness)?**
15. **And what joining of voice (concord, agreement and harmony of sound) has Christ [when faced] toward Belial [Hebrew word for "worthlessness"]? Or what part for one full of faith and trust (or: portion in a believer) [corresponds] with one who lacks faith (an unbeliever; one who is not trustworthy)?**
16. **Now what mutual deposit (or: concurrence or agreement arrived by group decision) [does] God's Temple [have] with idols (or: external forms or appearances; or: phantoms of the mind; unsubstantial images or forms)? For, you see, we continuously exit being (we are) a temple of [the] living God, just as God said,**  
**"I will make My home and will walk about within and among them (= I will reside, as in a house, and live My life within and among them), and I will exist being (or: I will be) their God, and they will exist being (or: will be) My people." [Lev. 26:12; etc.]**
17. **On which account [the] Lord [= Yahweh] says,**  
**"Instantly go forth from out of their midst – and you people will instantly be marked off by boundaries so as to be defined and restricted – and do not continue (or: stop) touching what is unclean (= ceremonially defiled), [Isa. 52:11] and then I, Myself, will admit you folks and receive you into [Myself; My family], [Ezk. 20:41]**
18. **"and so I will make My existence into being a Father for you, and you will come into being (will be) sons and daughters in Me (by Me; to Me; for Me), says [the] Lord [= Yahweh] the All-strong (Almighty)." [2 Sam. 7:14; Isa. 43:6]**
1. **Therefore, beloved ones, continuing in possessing (having and holding) these – the [aforementioned] promises – we should at once cleanse ourselves off from every stain, pollution or ceremonial defilement of flesh (= the estranged human nature; = a self oriented to the System) and of spirit (or:**

whose source is flesh, and which comes from a spirit; or: pertaining to an alienated persona, as well as to an attitude bound to the System), **progressively bringing the state and condition of being set-apart** (holiness) **to full completion** (or: continuing to bring [our] dedicated consecration to its goal) **in God's fear** (or: in union with respect to God [p46 reads: in God's love]).

## CHAPTER 7

2. **You folks make room** (create space; set up an environment) **for us! We wrong no one** (We at no point related to anyone unfairly or contrary to the Way pointed out; We act unjustly to no one). **We spoil no one** (We caused no one to decay or be corrupted). **We have more than no one** (or: We overreached no one so as to have an advantage over him).

3. **I am not now speaking with a view toward condemnation** (a decision to bring [you] down), **for I have said before that you folks continuously exist** (or: are) **within our hearts – into the [situations of both] to die together and to be continuously living together!**

4. **[There is] much freedom of speech, frankness, outspokenness and boldness in me, toward you folks. [There is] much boasting in me, over** (in regard to) **you! I have been filled full so that I am stuffed with relief, encouragement and comfort – I continue overflowing from the progressive flood of superabundance which encircles me in joy – which tops all our pressure and tribulation** (or: by the joy upon every squeezing, ordeal, affliction and oppression).

5. **For even upon our coming into Macedonia, our flesh** (= physical selves, or inner natural beings) **had not had a let-up or slackening** (a release so as to be at ease), **but to the contrary, among all people and in every situation and manner [we were] ones being continuously pressed, rubbed together and oppressed: outside, fights and battles; inside, fears!**

6. **Nevertheless God, the One continuously performing as a Paraclete for the low ones** (i.e., repeatedly calling the humbled and downhearted to [His] side to give them aid, relief, ease, comfort and encouragement), **paracleted**

(comforted, assisted and encouraged) **us in the arrival and presence of Titus, yet, not only in his presence, but further, also within the relief, comfort and encouragement** (the influence of a paraclete) **in which he was paracleted** (comforted and encouraged) **upon you folks [i.e., over your situation], repeatedly reporting back to us your longing** (strong and anxious love with fond regret), **your grievous expression of anguish and remorse, your fiery zeal over me – with result that it caused me rather to rejoice –**

8. **because even if I made you sad and anxious** (or: cause you pain and sorrow) **in the letter, I am now not regretting or changing my purpose of conduct – even if I had been regretting and altering my purpose of conduct – for I see** (observe) **that that letter made you sad and anxious** (pained and sorrowful), **even if for an hour.**

9. **Now I continue rejoicing – not that I was made sad or anxious** (pained or sorrowful) – **but rather, that you were made sad and anxious [leading you] into a change in thinking and frame of mind, for you were saddened and made anxious down from and in correspondence to God, to the end that you could in nothing be disadvantaged through loss, injury or damage due to (or: from out of) us.**

10. **For you see, the anxiety, sadness and pain down from, in the sphere of, in line with and in correspondence to God continuously works, habitually effects and progressively produces a change in thinking and frame of mind: [in turn, leading] into a deliverance and wholeness of health** (a rescue and restoration to the original state and realm; salvation) **void of regret and without change in purpose. Yet the anxiety, sadness, pain and sorrow which belongs to the world** (that comes from society, and the organized System of religion, culture, economy and government) **is continuously working down the production of death** (or: is in line with repeatedly and progressively bringing about death).

11. **For consider (or: look)! This very thing – the [experience for] you to be made sad and anxious down from and in accord with God – to what extent it accomplished** (produces; worked down and effects) **[qualities] of haste to earnest diligence in you folks; but further, verbal defense** (apologetics); **but still further, indignant displeasure [with the whole situation]; yet further, fear and respect!; but then, longing** (strong and anxious love with fond regret); **on the other hand, fiery zeal and enthusiasm; yes, in fact, righting of what is wrong** (maintaining justice out of rightwised relationships from the fairness of the Way pointed out) – **within the midst of everything, in every respect and among all people, placing yourselves and standing together to continuously exist being pure** (immaculate) **in [this] matter.**

12. **Consequently, even if I write** (or: although I wrote) **to you, [it is] not on account of the one doing wrong** (behaving contrary to the Way pointed out; acting unjustly or injuriously; the offender), **nor either on account of the one being wronged** (being treated unfairly or unjustly; being injured; the victim), **but rather on account of the [opportunity] to set in clear light and manifest to you folks your haste to earnest and diligent care – that which [was] over us and on our behalf – in God's sight.**

**Because of this we have been, and remain, encouraged and comforted** (we have received the influence of a paraclete).

13. **Yet, in addition to our encouragement and comfort, we rejoice still more abundantly due to the joy of Titus, because his spirit has been rested up and continues refreshed by all of you folks** (or: from you all),

14. **because if I have made any boast to him, over you folks, I have not been brought down in shame or disgrace, but to the contrary, as we speak all things in truth and reality, thus also our boasting on Titus came to be truth** (was birthed into reality).

15. **Also, his innermost feelings and compassions** (internal organs; intestines) **are progressing more abundantly into you folks, while progressively calling back to mind the submissive hearing and humble obedience of you all – as with fear and trembling** (or: respect and attentive concern) **you received him.**

16. **I continue rejoicing, that in everything I am constantly with good courage and confidence in you – that I can depend and rely on you.**

## CHAPTER 8

1. **Now, brothers** (= fellow believers and family members; = members of the body), **we are continuing to make known to you the joyous favor which has the character and quality of God** (or: the grace which is God), **which has been given and now continues as a gift among the called-out folks** (or: in union with the called-out communities) **of Macedonia,**

2. **how that within the midst of much testing and proving which came through pressure, tribulation, oppression and affliction, the superabundance of their joy – also contrasted with the depth of their destitution** (poverty, and/or life as beggars) – **superabounds into the wealth** (riches) **of their singleness [of heart and purpose] and simplicity** (un-complexity; or: openness and sincerity in generous sharing with others),

3. **because – I continue bearing witness and testifying that – corresponding to [their] power and in accord with [their] ability, and even beyond [their] actual power and ability, [they are] those who act spontaneously and voluntarily from their own initiative,**

4. **with much appeal and calling of us to their side to give us relief, assistance and encouragement, repeatedly and constantly begging of us the grace** (or: the favor) **and the common participation** (the fellowship of the partnership) **of the attending service which pertains to the dispensing into the set-apart folks** (the holy ones; the saints).

5. **And not according as we expected, but rather they gave themselves first to the Lord** [= Christ or Yahweh; p46 & others read: God], **and even** (or: also) **to us, through the effect of God's will and purpose,**

6. **[leading] us to assist and encourage Titus, so that, just as he did before in the beginning, thus also he should fully finish and complete even this favor unto you folks** (or: he should bring this grace to its goal: even into you people).

7. **But further, even as you folks continuously superabound within everything – in faith** (or: trust) **and word** (thought; idea; message) **and experiential knowledge, as well as with all haste to earnest diligence, and in the love from out of the midst of us [that is] within the midst of you** [other MSS: the love from you [that is] within us] – **that you may be progressively superabounding in this grace, also.**

8. I am not now saying [this] down from some arrangement put upon [you], but still [I am] also continuing in testing and proving the legitimacy of the birth (or: the genuineness) of the love, which belongs to you, through means of the haste to earnest and diligent care from different folks.

9. For you people continue knowing by experience the grace of Jesus Christ (or: the favor whose source and being is Jesus [the] Anointed), our Lord (Master; Owner), that although continuously existing being rich (wealthy), because of and for the sake of you folks He became destitute and led the life of a beggar, to the end that by and in the destitution and poverty of That One, you, yourselves, could (or: should; may; would) come to be rich (wealthy).

10. And so, in this [testing and proving], I am now offering knowledge gained from my experience, for this [topic] is progressing to bring things together for you, to your benefit and expedience – you who from a year ago were first in making a beginning not only to do, but even to desire and purpose [it] –

11. even so now, bring the doing to its goal (fully accomplish the performing and the producing), so that – even as the eagerness to will (or: the propensity to rush ahead to the purpose) – thus also [may be] the accomplishing of the goal, from out of [your] possessions and holdings.

12. You see, if the eagerness continues lying before [a person], [it is] well-embraced and very acceptable – in proportion to whatever one may normally possess (have and hold), not corresponding to what he does not normally have.

13. For, you see, [the situation is] not that to (or: for; in; with) other folks [there is] a letting up with relief and ease, yet to (or: for; in; with) you folks [there is] pressure with tribulation, oppression and affliction (or: = hardship),

14. but to the contrary, out of the fairness and equity of equality within the present season (or: by an equalization in the current occasion and situation), your superabundance (or: surplus) [can flow] into the lack resulting from the shortcoming of those folks (= offset their deficiency), keeping in mind that the superabundance (or: surplus) of those folks could also at some point birth itself into the lack resulting from your shortcoming (= offset your deficiency), so that an equalizing can occur.

15. [This is] just as it has been written,

"the person [who gathered] the great quantity did not have too much, and the person [who gathered] the small amount did not have too little."

[Ex. 16:18]

16. Now grace [is] in God (or: favor [is] by God; or: thanks [be] to God) – in (or: by; with) the One constantly imparting within the heart of Titus this very same haste and earnest diligent care over you folks,

17. because [Titus] indeed embraced and responded to the comfort, relief, assistance and encouragement (the influence of the Paraclete), and being

**inherently quicker to earnest diligence, spontaneously and of his own accord went forth to you folks.**

**18. So we sent together with him the (or: his) brother whose full approval (praise and added applause) in connection with the good news (the message of goodness, ease and well-being) [has spread] in every direction through all the called-out folks (or: called-out communities)**

**19. – yet not only [this], but further, [he is] also one having had hands extended, spread wide and pulled tight by the called-out folks, [being] our traveling companion within this grace and favor [other MSS: together with this grace] which is being progressively dispensed and constantly given in attending service by us [moving with a view] toward the Lord's glory (good reputation; manifestation which calls forth praise to Christ and Yahweh), and [to] a rushing forward with strong emotion and eagerness which pertains to us (or: toward our Owner's glory and propensity to rushing with strong feelings) –**

**20. [we] being those progressively ordering and arranging this for ourselves: [that] no one can find fault with us (or: may find flaws or defects in us) in connection with this ripe maturity which is being progressively dispensed in attending service by us.**

**21. For we**

**"habitually give forethought for providing beautiful things, ideal [situations] and fine [insights] – not only in [the] Lord's [Yahweh's] sight, but also in the sight of people (humans)." [Prov. 3:4 LXX]**

**22. Now we send (or: sent) our brother, together with them, whom we often tested and proved as continually being quick to be earnest and diligent in many things, yet now much more quickly and with more earnest diligence, but with great confidence, which [he imparts] into you folks.**

**23. So whether concerning Titus – my partner and co-worker [dispensing] into you people – or whether our brothers (= fellow believers), [they are] those sent forth pertaining to the called-out folks: Christ's glory (or: [these are] emissaries and representatives who belong to the called-out communities – a good reputation for the Anointed One and a manifestation which brings Him praise).**

**24. Therefore, show within [other MSS: be continuously being ones showing within] the display and demonstration of your love – and of our boasting over you – into the face (= presence, or persons) of the called-out folks (or: the called-out communities).**

## **CHAPTER 9**

**1. For indeed, concerning the attending service and dispensing of provisions into the set-apart folks (the holy ones; the saints), it is superfluous for me to be writing to you folks.**

**2. For I have seen, and thus know, your eagerness (fore-spiritedness; forward bent in passions and emotions) – concerning which I am constantly boasting over you folks to [the] Macedonians – that "Achaia has prepared**

**itself and stands ready since last year (from a year ago)," and your zeal stimulates the majority [of them].**

**3. So I send the brothers** (= fellow members, of the Family), **to the end that our boasting over you may not be made void** (empty and to no purpose) **in this respect** (or: on this part), **so that you may be folks who have prepared yourselves – just as I have been saying –**

**4. lest by any means, if Macedonians should come with me and they should find you folks unprepared, we, ourselves – not that we should proceed to mention you folks! – should be completely brought down in disgrace and be embarrassed in this underlying assumption** (or: substructure) **of boasting.**

**5. Therefore I considered it compelling to call the brothers** (= fellow believers; = Family) **alongside and to urge them to the end that they should come unto you folks in advance and that they could thoroughly adjust, prepare and arrange in advance the blessing** (= a bountiful gift; or: a eulogy; a word of goodness, ease and well-being) **from you folks, which had been previously promised and was being fore-announced, [and for] this to continually be ready, thus: as a blessing** (= a bountiful gift; or: a eulogy; word of goodness) **and not as one who has advantage in having more** (or: not as greed or the desire to have more; possibly: not as the result of a scheme of extortion).

**6. Now this [is the reality]: the person who is habitually sowing sparingly** (in a limited way) **will also reap** (or: harvest) **sparingly; and the person who is habitually sowing on [the basis of] good thoughts and words** (or: with or for blessings; or: bountifully; with things well laid out and arranged for ease) **will also reap on good thoughts and words** (or: with blessings; or: bountifully; with things well laid out and arranged for ease) –

**7. each one [doing; giving] correspondingly** (or: accordingly) **as he has before chosen in** (or: by) **the heart, not from out of anxiety** (sorrow; pain; distress) **nor compulsion, for "God habitually and continuously loves a cheerful (merry) giver."** [Prov. 22:8 LXX]

**8. Moreover, God is constantly able with continuous power to furnish all grace to surround and to make every favor superabound into you folks, to the end that, continuously having every ability in yourselves to ward things off and constantly holding all self-sufficiency and complete contentment at all times [and] within every [situation] and in union with every person, you can** (or: may; would) **continuously superabound into every good action and noble work,**

**9. just as it stands written,**

**"He scattered abroad and widely disperses; He gives to the ones who work hard for their bread, and yet are poor; His fairness and equity** (His right dealings in rightwised relationship which corresponds to the Way pointed out) **continuously remains and constantly dwells, on into the Age."** [Ps. 112:9]

10. **Now the One habitually adding further supply and fully furnishing "seed to (for) the one habitually sowing (the constant sower) and bread unto eating (= for food)," will be supplying and furnishing – He will even multiply and give increase to fullness – your seed, and He will cause the offspring and produce (or: product) of your rightwised behavior (your fairness and equity in right relationships in the Way pointed out) to grow and increase (be enlarged; or: grow up and be amplified),**
11. **being progressively enriched unto abundance within every person (or: in everything) [leading] into complete singleness [of purpose] and simplicity [of being] for all generosity (liberality), which constantly produces (works down; accomplishes) thanksgiving to God through our midst [or, with B: which repeatedly works in accord with God's ease of grace, instilling gratitude through the midst of us],**
12. **because the attentive serving and dispensing of this public duty and service is not only repeatedly replenishing (aiming toward filling back up again) the needs (results of defaults; the effects of shortcomings, lacks or deficiencies) pertaining to the set-apart folks (the holy ones; the saints; or: the sacred [communities]), but further is also progressively superabounding (bringing excessive amounts) through many expressions of gratitude to God (or: by means of many examples of the goodness of grace in God)**
13. **through the evidence which is shown by this attending service and dispensing: folks constantly glorifying God and praising His reputation because of the humble alignment and supportive arrangement which is your accordance to the message and agreement in thought (and thus: your profession of saying the same thing), [showing] assent unto Christ's message of goodness, ease and well-being, as well as by [the] simplicity and generosity of the partnership of common sharing – into them, and into all people,**
14. **even by their request over [the situation of] (or: on behalf of) you folks – from people constantly longing and yearning for you. [It is] because of God's transcendent favor and surpassing grace [resting] upon you people –**
15. **grace and joyous favor, in and by God, [superimposed] upon His free gift – which is a wonder beyond description (or: added to His indescribable gratuity)!**

## CHAPTER 10

1. **Now I myself, Paul, am making a personal appeal in continuing to call you to my side to encourage and entreat you folks through Christ's gentle friendliness (mildness; meekness) and lenient reasonableness (or: considerateness with full probability for being suitable for a situation) – I, who indeed [am] humble and lowly when face to face (in person) among you, yet, being absent, am constantly showing courage and confidence unto you –**
2. **and am requesting, [that] when being present, to not have a situation where I need to be bold and courageous with the confidence in which I am**



**reasonably considering** (or: counting on) **to be daring upon certain folks:** **those constantly considering and counting us as folks [who] are habitually walking around** (= living our lives; ordering our behavior) **in correspondence and accord to flesh** (= governed by human principles of behavior; or: = on the level of estranged humanity; or: = in line with a self that is in bondage to the System).

3. **For though habitually walking about** (= living our lives and ordering our behavior) **within [the] flesh** (= physical body; = natural inner being), **we are not waging warfare** (or: performing military service) **in correspondence and accord to flesh** (= on the level of estranged humanity, or in line with human principles),

4. **for you see, the tools and weapons of our military service and warfare [are] not fleshly** (= do not pertain to our human condition; ["are not the weapons of the Domination System" – Walter Wink]), **but rather, [are] powerful ones and capable ones in God** (or: by God), **[focused] toward [the] pulling down** (demolition) **of fortifications** (strongholds; bulwarks; strongly entrenched positions [of the "Domination System" – Walter Wink]),

5. **progressively tearing down and demolishing conceptions** (concepts; the effects of thoughts, calculations, imaginations, reasonings and reflections) **and every height** (or: high position) **and lofty [attitude, purpose or obstacle] that is habitually lifting itself up against** (or: elevating itself up on so as to put down) **the intimate and experiential knowledge of God, and then taking captive every thought – one after another – and leading them prisoner into the hearing obedience of the Christ** (or: the humble attentive listening, which comes from the Anointed One; or: the submissive paying attention, which is the Anointing),

6. **even continuously holding [them] in a ready state and prepared condition to support fairness and equity, while maintaining rightwised relationships from out of the Way pointed out, for every mishearing** (or: hearing-aside; setting of our attention to the side; or: disobedience) – **whenever your hearing obedience may be made full** (or: as soon as the humble attentive listening and submissive paying attention has been brought to full measure, from, and with regard to, you folks)!

7. **You folks constantly look at things according to [their] face** (external appearance; = face value; surface meaning). **If anyone has trusted so that he now continues persuaded with confidence for himself to exist belonging to Christ** (or: in himself to be a possession of Christ, Christ being his source; or: in himself to be with the qualities of the Anointing), **let him continue considering and reckoning this again upon himself: that just as he belongs to Christ and has the qualities of the Anointing, in this same way [do] we, also.**

8. **For besides, if I should boast somewhat more excessively concerning our right and authority – which the Lord [= Christ or Yahweh] gives us, [leading] unto your upbuilding** (your construction into being a house), **not unto tearing down or demolition – I shall not be put to shame or be disgraced,**

9. **so that I should not seem as ever to be terrifying you folks** (or: as if to be constantly making you afraid) **through the** (or: my) **letters.**
10. **"Because," one person is** [other MSS: they are] **constantly saying, "the letters [are] indeed weighty and strong** (or: severe and violent), **but the presence of [his] body [is] weak, and the message has been collected from out of nothing** (or: and [his] expression has been scorned)."
11. **Let such a person take this into account, that the kind of person we are in word through letters, being absent, such also [are we], being present, in action.**
12. **Of course we are not daring to classify ourselves among, nor compare or explain ourselves with, some of those setting themselves together for commendation. But in fact they, themselves, are constantly measuring themselves among** (or: within) **themselves, and are repeatedly comparing themselves with themselves – they continue not comprehending or understanding!**
13. **Now we, ourselves, will not boast into what is not measured** (or: about the things that cannot be measured), **but rather, corresponding to the measure of the measuring rod** (rule; standard; canon; = sphere of allocated influence) **which God divided and gives as a part to** (in; for) **us – of a measure** (or: sphere of influence) **to reach even as far as upon you folks.**
14. **Certainly we are not progressively overspreading** (or: overstretching) **ourselves – as if not being repeatedly reaching-on into you folks – for we advanced beforehand as far as even you people in the declaring of Christ's good news** (or: the message of goodness, ease and wellness pertaining to and having its source in the Anointed One).
15. **No, we are not men habitually boasting into what is not measured [off for us] – in labors** (toils) **belonging to other folks – but are continuously holding an expectation and having a hope of a progressively growing increase of your faith and trust, to be made great and enlarged within you** (or: among and in union with you folks) **– in line with and corresponding to our measured-out range and area** (= sphere of allocated influence) **– [leading] into abundance** (being surrounded with excess),
16. **[increasing] into the [regions] beyond those of your area, to yourselves** (or: to ourselves) **cause the good news to be proclaimed – not in the midst of a measured-out range and area** (= sphere of allocated influence) **belonging to another – [and] to boast into things [that have been] prepared and made ready,**
17. **so, "the one [among you] that is habitually boasting is to be habitually boasting in the Lord** [= Christ or Yahweh]." [Jer. 9:24]
18. **So you see, the person constantly placing himself with others – so as to be commended – is not that one who is qualified or approved, but rather, he whom the Lord** [= Christ or Yahweh] **consistently includes and commends.**

1. **I wish that you folks were continuing to put up with a little something of my thoughtlessness** (or: unreasonableness; lack of consideration; foolishness; imprudence). **But in fact, you are also always patiently tolerant of me** (or, as an imperative: Still further, be also patiently tolerant of me),
2. **for I continue with hot zeal** (eager vehement passion) **concerning you in** (or: with; by) **God's fervent zeal** (an eager vehement passion which is God), **because I, myself, joined you folks in marriage to one husband, to make a pure virgin** (= unmarried girl) **to stand alongside in the Christ.**
3. **Yet I continue fearing lest somehow, as the serpent thoroughly deceived** (or: seduces; fully deludes) **Eve within its capability for every work** (its cunning ability in all crafts and actions; its readiness to do anything), **the results of directing your minds should be decayed** (could be ruined; would be spoiled or corrupted) **away from the singleness [of purpose] and simplicity [of being] – even the purity – which [focuses us] into the Christ** (or: [leads] into the Anointing).
4. **For if, indeed, the person periodically coming is habitually preaching** (heralding; proclaiming) **another Jesus – whom we do not preach** (or: did not herald and proclaim) – **or, [if] you folks are continuously receiving a different breath-effect** (or: are repeatedly laying hold of a spirit or attitude that is different in kind and nature) **which you did not receive, or a different “good-news”** (a message of ease and wellness which is different in kind and character) **which you did not welcome and accept, are you repeatedly holding back from [him] in an ideal way?** (or: you folks are beautifully putting up with and tolerant of [it]! [other MSS: were you finely holding back from {it}?]).
5. **Now you see, I am habitually considering and counting myself to have been in nothing inferior to or deficient from those “very-overly [pretentious and condescending] emissaries** (or: super-folks sent forth with a mission).”  
[note: Paul is probably referring to the Judaizers – those sent out from the Jews]
6. **Yet even if [I am] non-professional** (ordinary and unskilled) **in word and expression – though certainly not in intimate and experiential knowledge and insight – still, we are men manifesting light into you folks: in every situation [and] in all things** (or: in every person – in union with and in the midst of all people; in every respect, among all folks).
7. **Or, do I make a mistake** (or: did I commit a sin) **[by] repeatedly humbling myself so that you folks can** (or: may; would) **be lifted up because I announce as good news a free gift – God's good news – to you** (or: because without cost I declare a message of ease and wellness to you: God's message of goodness)?
8. **I encroached upon and took the goods of** (or: rob; despoil) **other called-out folks** (or: groups), **taking** (or: receiving; getting) **rations** (provisions; subsistence pay) **with a view toward the attending service and dispensing pertaining to you people.**

9. **Further, being present and facing you, and being put in need** (being made to lack and fall short of means), **I was not a "dead weight" on** (= an idle encumbrance, hence, a financial burden to) **even one person, for the brothers** (= fellow believers) **coming from Macedonia replenished the lacks resulting from my being in need, and in everything I kept and shall keep myself "weight-free" to** (= free from being a burden for) **you folks.**

10. **Christ's reality** (or: Truth pertaining to, originating in, and which is [the] Anointed One) **continuously exists within me, so that this boast** (or: boasting) **will not be fenced in or hedged about** (thus: stopped or blocked) **unto** (or: for) **me within the slopes** (= regions) **of Achaia!**

11. **Why** (Through what reason or situation)? **Because I am not continuously loving you folks? God has seen and thus knows!**

12. **So what I am habitually doing I will still do, to the end that I can cut out the starting point, base of operations, and occasion of those repeatedly wanting and intending a starting point** (base of operations, or, an occasion), **so that they can be found within that which they are constantly boasting – even just as we!**

13. **For such folks [are] false emissaries** (pseudo-representatives) – **fraudulent and deceitful workers – constantly changing their outward fashion and transforming themselves into emissaries of Christ** (representatives of [the] Anointed One).

14. **And no wonder** ([it is] no marvel or cause for astonishment), **for the adversary** (opponent; satan) **itself is repeatedly changing its form and outward fashion** (transforming itself; or, as a passive: being transformed and changed in its outward expression) **into a messenger of light** (or: an agent from [the] Light).

15. **Therefore, [it is] no great thing if its attending servants and dispensers also repeatedly change their form and outward fashion** (or: are habitually transformed) **as attending servants of fairness and equity** (dispensers of the way pointed out) – **whose finish** (or: end in view; finished product; attained goal; consummation; accomplished end) **will be in accord with, along the line of, to the level of and corresponding to their works and actions** (or: = their outcome will be what they deserve from their deeds).

16. **I say again, no one should presume to imagine or suppose me to be a senseless fellow** (a fool; one devoid of intellect; an imprudent man). **Still – if not in fact – even if as senseless** (foolish; idiotic; imprudent), **accept and receive me, so that I, myself, also can boast of something!**

17. **What I am presently speaking I am speaking not down from or in accord with [the] Lord** (Master; Owner; [= Christ or Yahweh]), **but to the contrary, as within senselessness** (foolishness; imprudence) – **within this assumed position as a basis for boasting:**

18. **since many folks are habitually boasting – according to the flesh** (or: = on the level of the natural being; or: = in the sphere of estranged humanity) – **I, myself, should also boast,**

19. **for with pleasure you folks – continuously being intelligent, sensible and prudent folks! – habitually put up with the senseless** (foolish; idiotic; imprudent) **people!**

20. **In fact, you constantly put up with anyone if he is progressively bringing you down to slavery** (or: is completely enslaving you as his habit) – **if someone is repeatedly devouring; if someone is constantly taking [you] in hand; if someone is progressively elevating himself or lifting himself up upon [you]; if someone is continuously bringing the lash into your face** (flaying you with a whip so as to remove the skin and eat into the face)!

(= you folks constantly tolerate tyranny, being drained of resources, being manipulated and restrained, pride and arrogance, as well as abusive insults)

21. **I am saying [this] down from dishonor** (or: in accord with being devalued), **seeing that we, ourselves, have been weak [among you]. Yet in whatever anyone is habitually daring – I say this in senselessness** (I'm talking foolishly and unreasonably) – **I, too, am habitually daring!**

22. **Are they Hebrews? So [am] !! Are they Israelites? So [am] !! Are they a seed of Abraham? So [am] !!**

23. **Are they Christ's attending servants? – I am speaking as one being beside himself** (or: insane) – **I [am] over and above [them]** (or: I, more so; = I surpass [them])! **In toilsome labors and weariness more exceedingly; in prisons and jails more often; in blows** (stripes or beatings) **surpassingly; in deaths many times** (= in near-death situations often).

24. **Five times by Jews I received forty [stripes; lashes], less one.**

25. **Three times I was beaten with rods; once I was stoned; three times I was shipwrecked – I have done night and day within the midst of the depth [of the sea], even hitting bottom;**

26. **on journeys often** (many times); **in dangers** (perils) **of rivers** (or: floods); **in dangers of robbers** (perils of plunderers); **in dangers from out of [my] race** (kindred); **in dangers from out of the multitudes of ethnic groups** ([the] nations); **in dangers within city; in dangers within a desolate place** (wilderness); **in dangers at sea; in dangers among false-brothers** (= pseudo-believers; or: = Family members who lie and deal falsely);

27. **in exhaustive labor and wearisome toil; in lack of sleep** (or: sleeplessness; or: vigils) **often; in hunger** (or: scarcity of food; or: famine) **and in thirst – in situations of deprivation or need of food** (or: in fastings), **many times; in cold and in lack of sufficient clothing** (or: nakedness);

28. **apart from these external matters** (or: apart from those things [just mentioned] – besides the outside – ) **[there is] the thing rushing in on me and giving cares** (the pressure) **from day to day: the anxiety, concern and divided distraction pertaining to all the called-out folks** (or: summoned-forth communities):

29. **Who is continuing weak and I am not proceeding to be weak** (= sharing their weakness)? **Who is habitually snared and caused to stumble or be**

**entrapped, and I, myself, am not being repeatedly made fiery hot** (or: caused to be incensed)?

30. **If** (or: Since) **it is necessary to boast, I will boast concerning the things pertaining to my weakness.**

31. **The God and Father of the Lord Jesus** (or, in apposition: which is [the] Lord Jesus) – **the One continuously being a blessed One** (or: the One constantly existing being [in character and quality as] a Word of ease and a Message of wellness and goodness) **on into the ages – has seen and thus knows that I am not lying.**

32. **In Damascus the ethnarch** (tribal governor; ruler of that culture) **under Aretas, the king, had been watching with guards to garrison the city of Damascus, intending to seize and arrest me,**

33. **and through a window** (or: small opening) **I was lowered through the wall in a braided hamper** (of ropes or wicker), **and escaped** (fled out of) **his hands.**

## CHAPTER 12

1. **It is necessary for one to boast from time to time – though indeed not beneficial or expedient – so I will come unto [the subject of] visions and unveilings of [the] Lord** [= from Christ or Yahweh].

(or: [other MSS: If (or: Since) it is necessary to continue boasting, {it}; still other MSS: Now to repeatedly boast] indeed does not normally bring [people] together, so I will move on to sights, apparitions and appearances, as well as revelations and disclosures, whose source and origin are [the] Lord, or, which are [the] Lord).

2. **I am acquainted with a person** (or: a man; a human) **in Christ** (or: within the midst of Christ; in union with [the] Anointed) **more than fourteen years ago – whether in body** (or: in a body), **I am not aware; whether outside of the body, I am not aware; God has seen and knows** (is aware) – **being snatched away** (dragged off; seized and taken) **as such, as far as [the; or: a] third heaven** (or: atmosphere).

3. **Further, I have seen and know such a person** (man; human) – **whether in body or apart from the body, I know not; God knows –**

4. **that was snatched away** (seized and taken) **into the Paradise and heard inexpressible utterances** (unutterable sayings; unspeakable words) **which it continues being not right** (or: for which there is no authority; which it is not being possible; which it is not allowed) **for a person** (man; human) **to speak.**

5. **I will boast over such a person, yet over myself I will not boast – except in my weaknesses,**

6. **for if I should ever want or intend to boast, I shall not be senseless** (unintelligent; unreasonable; imprudent), **for I will declare reality** (truth). **Yet I continue being reticent** (continue refraining) **and no one should account into me [anything] above** (or: over) **what he continues seeing [in] and observing [of] me, or hearing from me.**

7. **And now, in the excess of the unveilings** (or: with the transcendence of the revelations; by the extraordinary amount and surpassing nature of the disclosures), **through this [situation] and for this reason – so that I could not be progressively exalted** (or: would not continue being overly lifted up [in myself or by others]) – **something with [its] point in [my] flesh is given in me** (or: an impaling-stake for the human nature was given for me; or: a thorn to the natural realm, and a splinter by alienated humanity, was assigned to me): **an agent of the adversary, to the end that he** (or: it) **could** (or: should; would) **repeatedly beat me in the face** (or: slap me on the ear) **with his** (or: its) **fist**. [comment: this personification of the irritation may well be metaphorical and may refer to his social or cultural-religious situation]

8. **I called the Lord** [Christ or Yahweh] **alongside for relief, ease and comfort, and entreated [Him] three times over** (or: about) **this, so that he** (or: it) **would** (or: should) **at once stand away and withdraw from me,**

9. **and yet He has said to me – and His declaration stands, "My grace is continuously sufficient in you** (or: My joyous favor is constantly adequate to ward [it] off for you), **for you see, ability** (or: the [other MSS read: My] power) **is habitually brought to its goal** (or: finished; perfected; matured) **within the midst of weakness** (or: in union with lack of strength and infirmity)." **Most gladly, therefore, I will rather be boasting within the midst of and in union with weakness, to the end that the ability of the Christ** (or: the Anointed One's power) **can pitch its tent** (or: should tabernacle) **upon me** [note: = set up residence upon me during this transient life and journey; perhaps = fulfill the type of the Feast of Tabernacles with me; or: = be my house from heaven; cf. ch. 5:1]!

10. **Wherefore I habitually delight and take pleasure within weaknesses** (or: in union with lack of strength or infirmity); **in the midst of outrageous insults and ignominious situations of mistreatment; in union with pressured necessities; in the midst of pursuits for persecution and cramped situations over and on behalf of Christ, for whenever I continue being** (or: may periodically be) **weak, then I am powerful** (or: I then exist being capable)!

11. **I have become unreasonable** (senseless; imprudent; foolish) – **you, yourselves, compel me** (press and force me; = drive me to it!) – **for I, myself, ought to have been being constantly recommended** (placed together with and commended) **by you folks, because not even in one thing did I come behind** (or: am I deficient from or inferior to) **the "very-overly" [pretentious and condescending] emissaries** (or: representatives), **even though I am nothing** (or: since I also exist being nothing!).

12. **Indeed, the signs of the emissary** (the sent-forth representative) **were produced and accomplished [by me] among you folks in every [situation] of humbly remaining under to give support** (or: in all patient endurance) – **as well as by signs and wonders** (portents; marvels) **and powers** (or: in abilities and capabilities).

13. **So what is there in which you folks were treated as inferior, or made worse off, above** (= more than) **the rest of the called-out folks** (or: communities), **except that for myself, I myself was not a "dead weight" for** (=

and idle encumbrance, hence, a financial burden to) **you folks? Give grace to me for this unfairness** (wrong; injustice)!

14. **Look** (or: Consider)! **This third time I continue holding [myself] ready and prepared to come to** (or: go toward) **you folks – and I will not be "dead weight"** (an encumbrance or burden), **for I am not habitually seeking your "things"** (your possessions), **but to the contrary, you. For the children ought not to be habitually storing up and accumulating [material resources] for the parents, but rather, the parents [should do this] for the children.**

15. **So I, myself, most gladly shall spend** (pay the expenses) – **even be completely spent** (exhausted; bankrupted) – **over** (on behalf of) **your souls. Even if I am constantly loving you excessively, I am habitually being loved less.** (or: And since I am continuously loving you more abundantly {or: too much}, am I being loved less?)

16. **Yet, let it continue to be. I, myself, do not** (or: did not) **overburden or weigh you down. Nonetheless, being inherently ready to do anything and capable for every work, [you say that] I caught you, taking you by bait** (as used for fish)!

17. **Not anyone whom I have sent off to you folks [did this]! Did I take advantage of you through him?**

18. **I called Titus alongside, urged [him] and sent [him] off, together with the** (or: [his]) **brother** (or: = fellow believer and member of the Family), **as an emissary** (sent-off representative). **Surely Titus did not take advantage of you! Do we not walk about in the same Spirit** (or: = Do we not live and order our lives with the same attitude)? **Not in the same footprints?**

19. **All this time** [other MSS: Again] **do you folks continue thinking** (supposing; presuming) **that we are repeatedly making a verbal defense to you? Down [here] in God's stead and place, we are constantly speaking within Christ and in union with [the] Anointing. And the whole** (all [these] things), **beloved ones, [is (are)] over** (on behalf of) **your edification** (your upbuilding; the construction of your house).

20. **So you see, I continue being afraid, lest somehow – on coming – I may not find you folks such as I habitually intend** (purpose; desire) – **and I, myself, may be found by you [to be one] such as you folks continue not desiring – lest somehow [I may find] strife** (contention; quarreling), **jealousy, outbursts of emotions or swellings of anger, selfish ambition and factious rivalry, backbitings** (down-blabings; slanderous conversations), **whisperings** (occasions of malicious gossiping), **situations of puffing up** (inflations of pride), **disorders** (situations of unrest; turbulences; losses of tranquility; instabilities).

21. **My God will** [other MSS: may] **not again be humbling me toward you folks, at my coming, and yet I may mourn and grieve over many of those having before failed** (missed the target; sinned) – **continuing thus – and not even once repenting or changing their views upon the uncleanness and**



**fornication** (sexual immorality; prostitution) **and loose conduct** (blatant licentiousness) **which they practice.**

## CHAPTER 13

1. **I am habitually coming to you folks – this third time, now!**  
**"Upon [the] mouth of two witnesses – and of three – every saying will be made to stand."** [Deut. 19:15]
2. **I have said before, and I continue saying beforehand – as continuing present, the second time, and yet now continuing absent – to those having before failed (sinned), and still continuing thus – and to all the rest – that if I should ever come again into the [area], I will not spare or refrain,**
3. **since you continue seeking a proof of the Christ continuously speaking within and in union with me – Who [having come] into you folks is not being weak, but rather continues powerful (or: capable) within and in union with you folks.**
4. **For, you see, He was crucified (put to death on a torture stake) from out of weakness, but yet He is continuously living from out of the midst of God's power and ability. For we, ourselves, also continuing being weak within Him, but still we shall be living together with Him from out of the midst of God's power and ability [which is also directed] into you folks.**
5. **Keep on examining and making trial of yourselves, since you exist being in union with the confidence and faith (or: whether you continue being [and thus, living] within the midst of trust); repeatedly test and assay yourselves so as to approve of yourselves and come to meet the desired specifications. Or are you not fully aware of nor recognizing yourselves: that Jesus Christ [other MSS: Christ Jesus] constantly exists being within the midst of and in union with you? – since you are surely not unable to stand the test, nor are you disapproved or disqualified! (or: – except you are somewhat disqualified.)**
6. **Yet I continue expecting that you folks will come to know by intimate experience that we, ourselves, are not unable to stand the test, nor are we disapproved or disqualified!**
7. **Now we habitually hold good thoughts and have wishes of ease and wellness toward God, asking [that] you folks do nothing worthless or of bad quality – not so that we, ourselves, can appear (or: should be made to be seen) as approved or qualified, but rather so that you, yourselves, can (or: should) be habitually doing that which is beautiful (or: constantly constructing the ideal; repeatedly making what is fine), even though we, ourselves, may be as ones disapproved and disqualified (= should look as if we had failed the test and are discredited).**
8. **For you see, we continue powerless (unable; incapable; having no power) [in regard to] anything against (or: putting down) reality or the Truth, but still, [we have power and ability] for the sake of (over) reality and the Truth.**

9. **So we are constantly rejoicing whenever we, ourselves, may continue being weak, yet you, yourselves, may continue being able and powerful. We are also constantly holding this good thought, asking with wishes of ease and wellness: your complete adjustment** (your thoroughly being knitted together, made completely equipped in full readiness, and adapted in perfect unity).

10. **Therefore, being absent, I am now writing these things, to the end that, [when] being present, I may not severely** (harshly; in a cutting-off way) **employ the rights and authority which the Lord [= Christ or Yahweh] gave, and gives, to (or: in) me, [which lead] into building the house up, and not into tearing [it] down.**

11. **As to the rest, brothers** (= fellow believers and members – family), **be habitually rejoicing** (or: be progressively happy); **be continuously adjusted so as to be completely equipped and fully made ready while being thoroughly knitted together into perfect unity; be repeatedly called alongside to give or be given aid, relief, comfort and encouragement; constantly mind the same thing and agree, being of the same opinion** (have the same frame of mind and be mutually disposed); **continuously dwell in peace** (keep peace; be in harmony; live in shalom) – **and the God of the Love and Peace** (or: the God which is love and harmony) **will continue being with you folks.**

12. **Greet and embrace one another within a set-apart** (holy; sacred) **kiss** (expression of affection).

13. **All the set-apart folks** (holy ones; sacred people) **constantly embrace you folks and send you their best.**

14. **The grace and joyous favor of the Lord – Jesus Christ – and** (or: even) **the love of God** (or: which is, and has the character of, God), **and the common partnership, sharing, communion and participation of the set-apart Breath-effect** (or: of the Holy Spirit; or: which is a sacred spirit and attitude) **[continue being] with all of you folks. It is so** (Count on it; Amen)!

[written circa A.D. 56 – Based on the critical analysis of John A.T. Robinson]

# GALATIANS

## CHAPTER 1

1. **Paul, one sent as a representative** (emissary; envoy) – **not with a commission from people, nor through a human, but rather through Jesus Christ, as well as Father God** (or: through Jesus, [the] Anointed One, and God [the] Father), **the One arousing and raising Him forth from out of the midst of dead folks** –
  2. **and all the brothers** (= fellow believers) **together with me, to the called-out folks** (or: to the called-out communities and gatherings; to the summoned-forth congregations of people) **of [the province of] Galatia:**
  3. **In you folks** (or: For you folks; With you people) **[is] grace and joyous favor, as well as peace** [= shalom], **from God, our Father and Owner, Jesus Christ** (or: from our Father God, even [the] Lord [= Yahweh], Jesus Christ; or: from God our Father, and [the] Master, Jesus [the] Anointed)
  4. – **the One at one point giving Himself, over the situation of** (or: on behalf of; for the sake of; [p46, Aleph\*, A, D & other MSS read: concerning]) **our failures** (situations and occasions of falling short or to the side of the target; deviations; mistakes; errors; sins) **so that He could carry us out from the midst of the present misery-gushing and worthless age** (or: bear us forth from the indefinite period of time – characterized by toil, grievous plights and bad situations – having taken a stand in [our] midst; or: extricate us from the space of time having been inserted and now standing in union with base qualities), **corresponding to** (or: down from; in accord with; in line with; in the sphere and to the level of) **the effect of the will** (or: intent; purpose; design) **of our God and Father,**
  5. **in Whom [is] the glory** (or: by Whom [is] the manifestation which calls forth praise; for Whom [is] the reputation; with Whom [comes] an appearance which creates and effects opinions in regard to the whole of human experience) **on into the indefinite times of the ages** (or: into the [crowning and most significant] eons of the eons). **It is so!** (Count on it; Amen!)
  6. **I am constantly amazed** (or: I continue wondering) **that you folks are so quickly being progressively transplanted** (or, as a middle voice: are thus now quickly transferring yourselves or changing your stand) **from the One** (or: that [message]) **calling you people, within Christ's grace** (or: in [the] favor of the Anointed One), **on into a different sort of "message of goodness"** (unto a different evangel, "good news," or gospel; = into an imitation and alternative message of goodness, ease or well-being)
  7. – **which is NOT "another" one of the same kind** (= not just another version) –
- But instead that there are certain folks – the ones constantly agitating** (stirring up; disturbing) **you folks – even repeatedly wanting** (or: intending) **to**

**alter and distort** (turn so as to change; pervert) **Christ's message of goodness, ease and well-being.**

8. **However, even if we – or an agent from the atmosphere or sky** (or: a messenger from out of the midst of heaven)! – **should ever bring or announce something as "good news"** (as the message of goodness; as being the evangel or gospel) **to you folks which is to the side of that which we announce** (or: is parallel to what we announced) **to you folks in the message of goodness, ease and well-being, let it be placed on the altar before the Lord** (set up as a divine offering [i.e., to see if it is "accepted" by God, or "rejected," as Cain's was]; or, possibly: cursed).

9. **So as we have said before** (or: = above [in vs. 8]), **and I am right now presently saying again, if anyone is habitually announcing** (proclaiming) **as "good news" that which is to the side of that which you receive** (or: took to your side), **let it be placed on the altar before God** (set up as a divine offering [to see if it's acceptable]; or, possibly: cursed).

10. **Come now, am I at the present moment habitually appealing to humans, or God?** (or: am I right now constantly trying to convince and persuade mankind, or God ?) **Or, am I repeatedly seeking to keep on pleasing and accommodating people** (humans)? **If I had been still continuing to please and accommodate people** (mankind), **I would not have been being Christ's slave.**

11. **You see, [other MSS: Now] I am habitually making it intimately known to you folks by experience, brothers: that the message of goodness and well-being – the one being announced and proclaimed as "good" news by** (or: under) **me – is not down from a person** (or: is not corresponding to something human; is not on the level of or in the sphere of humanity),

12. **for I, myself, neither received it to my side from a human** (or: from beside a person), **nor was I taught [it], but to the contrary, [it came] through an unveiling of Jesus Christ** (or: through an uncovering pertaining to Jesus Christ; through a revelation from Jesus Christ; by means of a disclosure which is [the] Anointed Jesus).

13. **For you hear** (or: heard) **about my former way of life** (one-time conduct and behavior) **within the traditional Jewish culture and religion** (Judaism), **that corresponding to excessive action** (a throwing over and casting beyond) **I was hastening in hostile pursuit, continuing to persecute God's called-out group of people** (the community whose source is God; the ecclesia pertaining to God), **and I kept on trying to lay it waste** (or: continued sacking and devastating it).

14. **And so I was progressively cutting forward and kept on advancing within Judaism** (the culture and religion of the Jews) **over and above many contemporaries** (folks of the same age) **within my race, being inherently more exceedingly zealous pertaining to the traditions of my fathers** (or: for

the things handed over, given alongside or delivered which originated with my ancestors).

15. **Yet when God – the One marking off boundaries to separate and sever me from out of my mother's womb** (or: cavity), **and calling [me] through His grace and favor – thought well** (or: delights and takes pleasure)

16. **to unveil** (reveal; uncover; disclose) **His Son within the midst of me** (or: in union with me), **to the end that I, in myself** (or: for myself; by myself; of myself), **would announce and proclaim the message of goodness, [which is] Him, within the nations** (or: may bring and tell the message of ease and well-being: Him [now] among the ethnic multitudes), **I did not immediately place myself back toward flesh and blood** (= present my cause up for the approval of other people; consult anyone; seek communication or advice from my race, kin or religion),

17. **neither did I go up into Jerusalem, toward those [who were] those sent off** (commissioned and sent ones; representatives) **previous to me, but rather, I went off into Arabia, and then I again returned into Damascus.**

18. **Later, after three years, I went up into Jerusalem to become acquainted with** (or: to inquire of, examine and get information from) **Cephas** [some MSS: Peter] **while visiting him and relating my story to him, and then stayed on with him for fifteen days.**

19. **Yet a different one of** (or: another one from) **those sent with commissions** (the envoys; the representatives) **I did not see, except Jacob** (= James), **the Lord's brother.**

20. **Now what I am presently writing to you folks** (or: for you folks), **consider! In God's sight, I am not lying!**

21. **Later, I came into the slopes of the regions of Syria and Cilicia.**

22. **Yet I was continuing being unknown by personal experience – by face – to the called-out groups** (the summoned-forth communities), **within Christ, of the Judean area.**

23. **Indeed, they were only hearing from time to time that, "The one once habitually pursuing and persecuting us is now habitually announcing as good news the faith which once he kept on laying waste and devastating."**

24. **And in me [i.e., in my case or situation] they kept on glorifying God** (or: began giving credit to God and expanding His reputation).

## CHAPTER 2

1. **Later, after a period of fourteen years, I again walked up into Jerusalem with Barnabas, taking Titus, also, along with me.**

2. **Now I walked up** (or: made the ascent) **[there] corresponding to and as directed by** (or: in accord with and in the sphere of; down from and following the bidding of), **an unveiling** (or: a disclosure; a revelation), **and I put up to them** (set back again for them; = submitted to them) **the message of goodness, ease**

**and well-being, which I am habitually proclaiming as a public message within the multitudes** (or: among the nations and ethnic groups – non-Jews; Gentiles) – **yet privately, to those continuing to be disposed to thinking and imagination** (or: for those being supposed to continue with a reputation; or: to ones yet forming opinions), **lest somehow I am progressively rushing forward and running, or ran, into emptiness** (or: for an empty thing; into something without content; to no purpose; = in vain).

**3. However, not even Titus – the one with me – was compelled or even strongly urged to be circumcised, although being a Greek!**

**4. Yet, through the led-in-at-the-side** (or: smuggled-in) **false brothers** (or: = deceitful or lying fellow believers; or: = imitation members) – **folks who entered alongside to spy out** (to attentively look down and around, observe and take note of) **our freedom which we continuously possess** (constantly have and hold) **within Christ Jesus, to the end that they will utterly enslave us** (or: with a purpose that they shall bring us down into slavery) –

**5. to whom** (or: for whom), **now, we did** (or: do) **not for even an hour give place to, make a way for, or simulate by humble alignment, subordination, submission or subjection, so that the reality** (the Truth) **of the message of goodness may abide throughout** (or: thoroughly remain; fully dwell; be permanent in continuing) **focused toward, and be face to face with, you folks!**

**6. Now from those continuing to be disposed to thinking and imagination** (or: from those being supposed to continue with a reputation; or: from the folks yet forming opinions) – **whatever sort of men they formerly** (or: once) **were being matters nothing** (makes no difference; carries nothing through) **to me** (or: for me) **[because] God is not in the habit of receiving a person's face** (= taking people at face value; or: responding to man's outward appearance or presentation). **So you see, those continuing to be disposed to thinking and imagination** (or: those being supposed to continue with a reputation; those yet forming opinions) **of themselves put nothing new forward for me** (or: from themselves placed forward [as a suggestion] nothing back in me; = contributed or added nothing to me).

**7. But rather, on the contrary, seeing that I had been persuaded by and convinced of** (or: perceiving that I had been entrusted with) **the message of goodness concerning** (or: with reference to; pertaining to; separated for; belonging to; having characteristics and qualities suited to) **the Uncircumcision** (= those not of the Jewish religion, being from pagan religions or Hellenistic culture), **correspondingly as Peter, concerning** (or: with reference to; pertaining to; separated for; belonging to; having characteristics and qualities of) **the Circumcision** (= the Jews, or those of the Jewish religion and culture) –

**8. for, the One working within** (being active in; operating within; energizing) **Peter unto a sending for a mission concerning** (in reference to; separated for) **the Circumcision, also by me inwardly works** (energizes; is inwardly active and operative) **unto the multitudes** (the nations; the non-Jewish ethnic groups; the Gentiles) –

9. **then Jacob** (or: James), **Cephas and John** – those continuing to be disposed to thinking and imagination (or: those yet forming opinions) and seeming, by reputation, to be pillars (or: supportive columns [note: figure of a living temple]) – recognizing (or: coming to know) by intimate experience the grace and favor being given by me (or: to me; in me; for me), gave to me and to Barnabas [the] right [hands] of common fellowship, partnership, and equal belonging, to the end that we [would continue] into the nations (multitudes; ethnic groups; Gentiles) – yet they, into the Circumcision – 10. [the] only [concern being] that we would habitually be mindful of the poor ones (or: should keep on remembering the destitute folks), which very thing, also, I was eager and made every effort to do.

11. Now when Cephas came into Antioch, I stood in opposition to him in relation to the appearance of the external situation (or: I resisted him face to face; or: I stood face to face with him, on his behalf), because he was continuing in a state of having been discovered to be down [over an issue] (or: he was now one having condemned himself from a negative experience; or: was being found at fault),

12. for you see, prior to the coming of some from Jacob (or: James), he had been habitually eating together with those of the multitudes (the nations; the non-Jewish ethnic groups; the Gentiles). Yet, when they came, he began steadily withdrawing, and continued separating by marking off boundaries for himself, constantly fearing those from among [the] Circumcision (= the Jewish culture and religion).

13. And so the rest of the Jews also, as a group, came under the decision to separate with (or: to) him, so that even Barnabas was jointly brought along (or: led away together) by their [Law]-based separation (or: their perverse judgment which ended in a base decision; or: = legalistic behavior).

14. But then, when I saw that they did not continue walking straight (having a straight foot[print]; walking an upright course) toward the Truth (or: face to face with the reality) of message of goodness and ease, I said to Cephas, in front of everyone (or: all), "If you, being inherently a Jew, are now habitually living as the ethnic multitudes (like the nations; as a Gentile), and not like a Jew, how is it [that] you continuing to compel (to strongly urge) the multitudes (the nations; the non-Jewish ethnic groups; the Gentiles) to be now Judaizing (progressively living according to Jewish custom and religion)?

15. We – Jews by (or: in) nature, and not outcasts (ones who miss the target or deviate from the goal; failures; sinners) from out of the multitudes (herds; nations; ethnic groups; Gentiles) –

16. having seen and thus knowing that humanity (or: mankind; or: a person) is not normally being put in right relationship (made fair and equitable; made free from guilt and set into the Way pointed out; rightwised and made to be a just one) from out of works of Law (or: forth from a law's deeds or actions from custom), but instead through Jesus Christ's faith (or: faith that belongs to and originates in Christ Jesus), and we, ourselves, trusted and believed into

**Christ Jesus, to the end that we would be put in right relationship** (made to be just, fair and equitable; be released from guilt; be rightwised and placed into the Way pointed out) **from out of the midst of Christ's faith, as a source and sphere – NOT from out of the midst of works of Law, as a source and sphere, because from out of the midst of works of Law** (or: forth from a law's deeds or actions corresponding to custom) **"no flesh** (= person or human) **at all will be put in right relationship** (made to be just, fair and equitable; be freed from guilt; be rightwised and placed into the Way pointed out)." [Ps. 143:2]

17. **Now since** (or: if) **we, habitually seeking to be put in right relationship** (placed into the Way pointed out; made to be just, fair and equitable; seek freedom from guilt) **within Christ, were ourselves also found to be failures** (ones who miss the target; sinners; outcasts), **[is] Christ, consequently, an attending servant of failure** (sin's servant; a dispenser of error; a minister to the missing of the target)? **May it not happen** (or: come to be)!

18. **For if I should continue building up again** (or: would repeatedly reconstruct), **these things which I loosed down and demolished, I, myself, continue standing together with a transgressor** (or: I proceed to exhibit myself as one who steps out of the Way and to the side).

19. **You see I, myself, through [the] Law died by [the] Law** (or: to [the] Law; in [the] Law; with [the] Law), **to the end that I could and would live by God, in God, for God, to God and with God!**

20. **I was crucified together with Christ, and thus it remains** (or: I have been jointly put on the execution stake in [the] Anointed One, and continue thus), **yet I continue living! [It is] no longer I, but it is Christ continuously living and alive within me!** (or: No longer an "I" – now Christ constantly lives in the midst of, and in union with, me). **Now that which I, at the present moment, continue living within flesh** (= a physical body), **I am constantly living within faith – in and by that [faith] which is the Son of God** (or: in union with trust and confidence that is from God's Son [with other MSS: in the confidence belonging to God and Christ]), **the One loving me and giving Himself over to another for the sake of me** (or: even transmitting Himself, over my [situation and condition]; or: also passing Himself along for me).

21. **I make it no habit to displace** (shove aside; upset; thus: reject; thwart; repudiate; nullify) **God's grace and favor! For if fairness, equity and freedom from guilt with right relationship within the Way pointed out** (justice) **[is] through Law** (= by legalism), **then as a consequence Christ died as a mere gratuity** (= for nothing; to no purpose).

### CHAPTER 3

1. **O senseless, unreflecting and foolish Galatians! Who suddenly harmed you with malicious words, or bewitched you folks with the evil eye – before whose eyes Jesus Christ was graphically placarded** (= as though portrayed in writing before your own eyes) **one having been crucified on a stake?**



2. **This only am I intending** (wanting; purposing; willing) **to learn from you people: Did you receive the Spirit** (or: get the Breath-effect) **forth from out of works of Law, or from out of a hearing of faith** (or: from the midst of faith whose source was hearing)?

3. **Are you so senseless, unreflecting and foolish? Being folks making a beginning inwardly by spirit** (or: in breath-effect; by [the] Spirit; with [the] result of [the] Breath) **are you folks now being progressively brought fully to the goal** (being totally finished and perfected) **by flesh** (or, as a middle: are you now continuing to accomplish completeness in yourselves in or with flesh)?

[note: Paul is using the word "flesh" here as a figure for "works of Law" (vs.2, above), with its circumcision, animal sacrifices, etc.; for other religions it would refer to "religious works" of those particular systems (including Christianity)]

4. **Did you folks experience or suffer so many things randomly, for no cause or purpose – if in reality [there] even [is] "for no cause," or "by random happenings"?**

5. **The One, therefore, continuously furnishing and supplying to** (or: for; in) **you folks the Spirit** (or: the spirit; the breath; or: = attitude and vitality), **and constantly and effectively energizing, being active, working and producing abilities and powers within you people – [is its source] from out of works of Law, or out of a "hearing" whose source is faith,**

(or: The one, then, constantly supplying the Breath-effect for you folks, and repeatedly working powers among you – [does he do it] from our of deeds based on [the] Law, or from out of faith's attentive listening,)

6. **just as Abraham, "trusts in God** (or: believed by God; experienced confidence by God), **and he is/was at once logically considered by Him [that he entered] into a right relationship** (or: and it was counted for him into a rightwised relationship with freedom from guilt, fairness, equity and justice which comprise the Way pointed out)"? [Gen. 15:6]

7. **Be assured, consequently, by your experiential knowledge** (or, as an indicative: Surely you are coming to know) **that the folks [springing] forth from out of the midst of faith** (or: whose source is faith), **these are Abraham's sons!**

8. **Now the Scripture – seeing before [as a picture]** (or: perceiving in advance and making provision) **that God is progressively putting the nations in rightwised relationship** (making the multitudes fair and equitable; setting the ethnic groups – the non-Jews; the Gentiles – into the Way pointed out and freeing them from guilt) **from out of faith** (or: from trust and conviction as a source) – **announced and brings to** (or: in; for) **Abraham beforehand the message of goodness and well-being, namely that, "within you all the nations** (multitudes; ethnic groups) **will be inwardly blessed** (will receive the Word of wellness, within; will participate within the Good Word)." [Gen. 12:3]

9. **So then, those from out of faith** (or: = folks who have trust as their source) **are being constantly blessed** (repeatedly given the Word of wellness;

continuously made to participate in the Good Word) **together with the full-of-faith Abraham** (or: the trusting and believing Abraham).

10. **You see, however many people continue their existence from the midst of observances and works of Law** (= Everyone who lives by deeds and actions based upon the Torah) **are continuously under a curse** (a negative, down-focused or adversarial prayer; an imprecation), **for it has been and now stands written, namely that, "A curse** (or: an adversarial prayer; imprecation) **[is settled] upon all** (or: [is] added to everyone) **not constantly remaining within all the things having been and standing written within the scroll of the Law** [= Torah], **in order to do them."** [Deut. 27:26]

11. **Now [the fact] that within [the] Law no one is in process of** (or: is normally) **being rightwised** (put in right relationship; made just, fair, equitable, set free from guilt, or, placed within the Way pointed out) **at God's side, is clearly visible and evident, because, "the fair and equitable man** (the one in right relationship within the Way pointed out; the just one) **will live from out of faith** (or: the one [who is] just from out of faith, will live)," [Hab. 2:4]

12. **yet the Law is not** (or: does not have its existence) **[springing] forth from out of faith and trust, but to the contrary, "the one 'doing and performing' them shall be living [his life] within them** (or: in union with these things)." [Lev. 18:5]

13. **Christ bought us [back] out** (or: redeems and reclaims us out by payment of the ransom) **from the midst of the curse** (or: adversarial prayer; imprecation) **of the Law, becoming** (or: birthing Himself to be) **a curse (or: accursed One; an [embodied] adversarial prayer) for our sakes** (or: over our [situation]) – **for it has been and now stands written: "A curse** (an adversarial prayer) **[is settled] upon all** (or: [is] added to everyone) **continuing hanging upon a tree** (or: wood; a stake or pole)" [Deut. 21:23, omitting the phrase "by God," after the word "curse"] –

14. **to the end that the Good Word** (the Blessing; the Word of wellness) **pertaining to Abraham** (belonging to and possessed by Abraham; whose intermediary source is Abraham) **could within Jesus Christ suddenly birth Itself** (or: may from Itself, within Christ Jesus, at once come into being [and be dispersed]) **into the multitudes** (the nations; the ethnic groups; the Gentiles), **so that we** [note: = the new "one" mankind?] **could receive the Spirit's promise through the Faith** (or: to the end that we [all] may take in hand the Promise from the Breath-effect, through trust; or: in order that we [Jew and Gentile] can lay hold of and receive the Promise – which is the Spirit – through faith).

15. **Brothers** (= fellow believers; family), **I am now speaking humanly** (in accordance with and on the level of mankind; = with an illustration of common human practice). **Like with the situation of a human settled arrangement** (or: will; contract; covenant; or: will and testament deed of gift): **[when] existing as having been validated** (authoritatively confirmed; legally ratified; publicly affirmed), **no one is proceeding to displace it** (to annul it; to set it aside) **or**

**modify it or add stipulations** (super-add an injunction; add a codicil; introduce additions or arrangements throughout it).

16. **Now the promises were declared** (said; spoken) **to** (or: for; in) **Abraham, and to** (or: for; in) **his Seed** (Descendant). **It** (or: He) **is not saying, "And to the seeds** (descendants)," **as upon many, but rather, as upon One, "And to, for and in your Seed,"** [Gen. 12:7; 13:15; etc.] **Who exists being Christ** (or: which is [the] Anointed One).

17. **Further, I am now saying and meaning this: the Law, being that having come into existence after four hundred and thirty years, is not invalidating** (depriving of authority; annulling) **into the situation to idle-down** (render ineffective, useless, unproductive or inoperative) **the Promise – a settled arrangement** (contract; covenant; will and testament deed of gift) **existing as having been previously validated** (confirmed; legally ratified) **by, and under [the authority of], God!**

18. **For if the inheritance** (the possession and enjoyment of the distributed allotment) **[is] from out of Law, [it is] no longer from out of Promise. Yet God has Himself graced [it]** (has for Himself, in favor, freely granted [it]), **so that it now stands as a favor of grace, to** (or: for; in) **Abraham through a Promise** (or: because of a promise).

19. **Why, then, the Law of The Transgressions? It was at one point set aiming at, and thus provided a view to, grace and favor** [D, F, G & others read: It was appointed for (or: set {beside}) grace]

(or: Why, then, the Law? It was placed close and applied {imposed; added} on behalf of the walks to the side of [the path]; or: What, therefore [is] the Law [= Torah]? Something set, as a favor, face-to-face with the over-steppings and transgressions to the side of and beyond [the Way])

**– being precisely arranged and thoroughly prescribed and mandated by injunction through means of agents** (or: messengers) **within the midst of [the] hand of [the] Mediator** (or: in an umpire's hand; within [the] hand of an arbitrator or one in a middle position) – **as far as to where** (or: until which place or time) **the Seed would** (or: should) **come, to Whom and for Whom the promise had been made** (or: in Whom He had been promised).

20. **Now there is no mediator of one** (= when one person is concerned or is acting alone). **Yet** (or: Now) **God is One.** [note: to make a promise, one is sufficient – there is no need for a middleman]

21. **Is the Law, then, down against** (or: down from; on a par with; following the patten of; commensurate with; corresponding to) **God's promises? May it not happen** (It could not come to be; = Of course not)! **For if a law** (or: [the] Law) **were given which continued having power or being able at any point to make alive** (to construct or create living folks; to engender living ones; to impart life), **really, the fairness and equity in right relationship** (the rightwised qualities of justice and freedom from guilt within the Way pointed out) **were likely being from out of the midst of [the] Law** [other MSS: residing within law].

22. **But to the contrary, the Scripture encircles and encloses [as fish in a net] all things, shuts them up together and locks the whole** (the totality of everything) **under** (or: by) **failure** (error; deviation; the missing of the target; sin), **to the end that the Promise would** (or: could) **suddenly be given to** (or: in; for) **the folks habitually trusting** (or: progressively believing with conviction) **from out of Jesus Christ's faith** (or: forth from the midst of the faith whose source and origin is Jesus Christ; from the midst of the trust and conviction which is Jesus Christ or: so that the promise [which comes] forth from Jesus Christ's trust, can at some point be given to the people presently having convinced assurance).

23. **So before the [time, or, event for] the Faith to come** (or: prior to the coming of this trust and assurance), **we were being continuously confined and held in custody under the watch of a guard, being folks constantly encircled, enclosed, shut up and locked together by and under Law, [with a view to, aimed and moving] into the Faith and Trust being about to be unveiled** (or: revealed),

24. **so that, consequently, the Law had come to be** (had been birthed into existence) **and continued being our supervising guardian and attending escort [with a view to, aimed and moving] into Christ, to the end that we could** (or: would) **be made fair and equitable** (rightwised; just, free of guilt, and in right relationship within the Way pointed out) **from out of faith, conviction and trust.**

25. **So now with the coming of the Faith and Trust, we no longer continuously exist** (or: are) **under [the] supervising guardian or an attending escort!**

26. **For you folks are all** [i.e., Jew and non-Jew; male and female; slave and freeman] **God's sons, through the faith and trust resident within Christ Jesus!**

27. **For you see, as many of you folks as were immersed into Christ, at once clothed yourselves with Christ** (or: were plunged into so as to be enveloped by then saturated and permeated with Anointing – or, the Anointed One – instantly entered within and put on [the] Anointing)!

28. **Within, there is not** (there does not exist) **Jew nor Greek** (or: Hellenist); **within, there is not** (does not exist) **slave nor freeman; within, there is not** (does not exist) **male and female; for you folks all exist being one** (or: are all one person; or: are all united) **within Christ Jesus.**

29. **Now since you folks belong to Christ** (or: have [the] Anointing as your source and origin; or: So since you people have the qualities and character of Christ), **you are straightway and consequently Abraham's Seed: heirs** (possessors and enjoyers of the distributed allotment), **down from, corresponding to and in the sphere of Promise!**

#### CHAPTER 4

1. **Now I continue saying, for** (or: upon [the length of]) **as much time as the heir** (the apparent possessor of the distributed allotment) **is progressing from**

**being an infant to a minor** (one having either no ability, or no right, to speak; = continues being under legal age) **he continues essentially differing nothing from a slave, [though] continuously being owner** (lord and master) **of everything** (of all),

2. **but further, he exists being under those to whom the trust is committed** (guardians; ones entrusted with control and right to turn upon their charges) **and house managers** (stewards; administrators) **until the father's previously set** [time or situation].

3. **Thus also, we ourselves, when we were progressing from infants to minors, we continued being folks having been enslaved under** (or: by) **the System's elementary** (or: rudimentary) **principles** (the rows, ranks and series of the organized system of culture, economy, government and religion, or of the world and universe; or: the elementary things pertaining to the cosmos).

4. **Yet when the fullness of the time came** (or: that which was filled up by time reached full term), **forth from out of a mission** (or: from out of the midst of [Himself]), **God sent-off His Son as an emissary** (envoy; representative), **being Himself come to be born from out of a woman, being Himself come to be born under** [the rules, authority and influence of] **Law,**

5. **to the end that He could** (or: would) **buy out** (ransom; redeem; reclaim [from slavery]) **those under [the] Law – so that we could** (or: would) **receive and take away into possession the placement as a son** (an adult child placed with rights and responsibility within the household; the conferred sonship).

6. **Now, because we exist being** (are presently and continuously) **sons, God sends off His Son's Spirit** (or: the Breath-effect, which is His Son) **as an emissary into our hearts, repeatedly crying out** (habitually calling out or exclaiming in an inarticulate cry; even: screaming, shrieking [verb also means: croak, as a bird]), **"Abba** (Aramaic: = Dad, or, Daddy!), **O Father!"**

7. **So that, you are** (you exist being) **no longer a slave, but rather, a son, and since a son, also an heir** (a possessor and an enjoyer of the distributed allotment) **through God** [other MSS: God's heir through Christ].

8. **But on the other hand, at that time, in fact, having not perceived and thus not knowing God, you folks were, and performed as, slaves to** (or: for) **those [who], by nature, are not gods.**

9. **Yet now, coming to know God by intimate experience and personal insight – or, rather, being known intimately by God – how are you folks progressively turning around again, upon the weak** (feeble; infirm; diseased; impotent) **and poor** (beggarly) **elementary and rudimentary principles to which** (for which; in which) **you people are presently wanting** (and progressively intending) **to again become, and perform as, slaves anew** (or: back again)?

10. **You are for yourselves and in yourselves continuously watching closely and observing days** [e.g., sabbaths; days for fasting] **and months** (or:

new moons) **and seasons** (or: appointed situations [e.g., feasts]) **and [sacred] years!**

11. **I continue fearing for you, lest somehow I have, to the point of exhaustion, labored in vain** (for no purpose) **into you folks.**

12. **Brothers** (= Fellow believers), **I beg of you, progressively become as I, for I also [was] as you folks. You did me no wrong** (or: You folks treated me unfairly in nothing).

13. **Now you have seen and known that through weakness** (impotence; sickness; infirmity; feebleness) **of the flesh** (or: = pertaining to [my] imperfect human nature; = whose source is the self which was affected by the System; = which is the deficient inner person) **I formerly brought and announced the message of goodness, ease and well-being to you folks,**

14. **and yet you folks did not despise or treat as nothing your ordeal** (or: trial; testing) – **located within my flesh** (= in my human weaknesses) – **nor did you spit it out** (= reject it as loathing; [note: perhaps referring to the practice of spitting to break the spell of “an evil eye” – a common pagan belief]), **but to the contrary, you took me in your arms and welcomed me as God's agent** (or: messenger) – **as Jesus Christ!**

15. **Where, then, [is] your happiness? For, I continually bear witness to you folks** (or: give testimony for you) **that, if possible** (if [you were] able), **gouging** (digging) **out your eyes you would give [them] to me!**

16. **So then, habitually speaking Truth to you** (constantly telling you the truth; progressively speaking reality to you) **have I come to be your enemy?**

17. **They are constantly zealous over you folks** (= These folk are constantly showing you great attention in order to win you over) – **[though] not beautifully** (or: ideally; in a fine way). **But on the other hand they are constantly willing** (intending; wanting) **to shut you out** (to exclude you), **so that you folks might be habitually zealous over them** (= trying to win their favor).

18. **Now [it is] always ideal** (fine; beautiful) **to be normally made zealous** (or: to continue having a ferment of spirit) **within a beautiful** (fine; ideal) **thing or situation, and not only within the situation for me to be present** (or: at your side) **and focused toward you folks.**

19. **My little children** (born ones), **with whom I am progressing, again, in childbirth labor** (travail; labor pains), **until Christ may be suddenly formed** (= until the Anointing would be at some point birthed) **within you folks.**

20. **Yet I was wanting** (or: intending) **to be present** (at your side) **and focused toward you right now, and to alter** (change; make otherwise) **my voice** (or: tone; sound), **because I continue without a way or path to bring myself in union with you folks** (or: = I am now perplexed, uncertain, disturbed and at an impasse in your case).

21. **Go on telling me, those of you constantly wanting or intending to be under Law** (or: exist [controlled] by a legalistic custom or system), **do you not continue listening to and hearing** (or: paying attention to) **the Law?**
22. **For it has been, and stands, written that, Abraham had two sons: one forth from out of the servant girl** (the maid; the female slave), **and one from out of the freewoman.**
23. **But, on the one hand, the one from out of the servant girl** (the maid) **had been born** (generated and birthed) **down from** (in accord with; on the level of) **flesh** (= by human means); **on the other hand, the one from out of the freewoman [was] through Promise** (or: a promise)
24. **– which things are habitually being allegorized** (or: are normally being expressed in an allegory; are commonly spoken of as something other [than what the language means]) **– for these women are** (= represent) **two settled arrangements** (covenants; contracts; wills): **one, on the one hand, from Mount Sinai, habitually** (repeatedly; continuously) **giving birth into slavery** (or: bondage) **– which is Hagar.**
25. **Now this Hagar is** (= represents) **Mount Sinai, within Arabia, and she continuously stands in the same line** (row; rank; = corresponds to; or: is habitually rudimentary together) **with the present Jerusalem, for she continues in slavery** (or: bondage) **with her children.**
26. **Yet, on the other hand, the Jerusalem above is** (continues being) **free, who is** (or: which particular one continues being) **our mother.**

27. **For it has been and stands written,**

**"Be made well-minded** (Be given a competent way of thinking; Be made glad; Be turned to a good attitude), **barren** (or: sterile) **woman, O woman consistently not bringing forth** (not bearing; not giving birth; not producing)! **Break forth** (or: Shatter) **in pieces and shout for joy** (or: implore aloud), **O woman consistently not having labor pains** (birth pangs), **because many [are] the children** (the born-ones) **of the desolate woman** (of the abandoned woman of the desert), **rather than of the woman continuously having** (holding; possessing) **the husband."**  
[Isa. 54:1]

28. **Now we [other MSS: you folks], brothers** (= fellow believers), **down from** (or: corresponding to; in the sphere of) **Isaac, are** (continuously exist being) **children of Promise** (or: ones-born of [the] Promise).

29. **But nevertheless, just as then, the one being born down from** (in accordance with; corresponding to; on the level of) **flesh** (= human efforts) **was constantly pursuing and persecuting the one down from** (in accordance with; corresponding to; in the sphere of) **spirit** (or: Breath-effect), **so also now.**

30. **Still, what does the Scripture yet say?**

**"Cast out** (or: At once expel) **the servant girl** (the slave-girl; the maid) **and her son, for by no means will the son of the servant girl** (the

slave-girl; the maid) **be an heir** (take possession of and enjoy the distributed allotment) **with the son of the freewoman.**" [Gen. 21:10]  
31. **Wherefore, brothers** (= fellow believers; family), **we are not** (we do not exist being) **children of the slave-girl** (the servant girl; the maid), **but, to the contrary, of the freewoman.**

## CHAPTER 5

1. **For the [aforementioned] freedom, Christ immediately set us free** (or: [The] Anointed One at once frees us in, to, for and with freedom)! **Keep on standing firm, therefore, and do not again be habitually held within a yoke of slavery** (or: a cross-lever [of a pair of scales] whose sphere is bondage) (or: Continuously stand firm, then, in the freedom [to which the] Anointing sets us free, and let not yourselves be progressively confined again by a yoke pertaining to servitude)!
2. **See and individually consider! I, Paul, continue saying to you folks, that if you should proceed to being circumcised, Christ will benefit you nothing** (will be of use to you [for] not one thing)!
3. **Now I continue solemnly asserting** (attesting; affirming; witnessing), **again, to every person** (or: human) **proceeding to be circumcised, that he is, and continues being, a debtor** (one under obligation) **to do** (to perform; to produce) **the whole Law** [= the entire Torah]!
4. **You people were discharged** (made inactive, idle, useless, unproductive and without effect; or: voided, nullified, exempted) **away from Christ, you who are now in Law trying to be rightwised and are basing your fairness and relationships on the way it points out – you at once fell from out of the grace and favor!**
5. **For we, in spirit** (or: by [the] Breath-effect; with [the] Spirit) – **forth from out of faith and trust – continuously receive by taking away, as with our hands, from out of [the] expectation which belongs to and whose source and reality is the fairness, equity and freedom from guilt in right relationship within the Way pointed out** (or: forth from the midst of hope, which is the state of being rightwised),
6. **for within Christ Jesus** (or: for you see, in union with [the] Anointed Jesus) **neither circumcision continues having strength, for competence or effectiveness, to be availing** (or: be of service for) **anything, nor [does] uncircumcision, but rather, [it is] faith-and-trust: of itself continuously working effectively** (operating; being inwardly active and productive) **through Love.**
7. **You folks have been running beautifully** (finely; ideally)! **Who** (or: What) **cut in on you, to hinder or thwart you, to not continue to be persuaded** (convinced) **by** (or: in) **the Truth and reality?**
8. **This "art of persuasion"** (or: The enticement; or: The yielding to [their] persuasion) **[comes] not from out of the One continuously calling you folks.**



**9. A little yeast** (or: leaven) **is progressively permeating so as to ferment** (to be leavening) **the whole batch of kneaded dough.**

**10. I, myself, have been convinced so as to be confident** (have come to a settled persuasion), **[with a view] into you folks – within [the] Lord** (Owner; [= Yahweh, or Christ]; or: I am confident in [the] Lord, [directing my thoughts] into you) – **that you will [in] nothing be disposed otherwise** (or: that you will have not [even] one other opinion or frame of mind). **Now the person constantly agitating and disturbing you people will lift up and carry** (or: bear) **the** (or: [his]) **separation and decision** (or: sifting and judgment), **whoever he may be.**

**11. Now I, brothers** (= fellow believers), **if am still habitually preaching circumcision as the message, why am I still being constantly pursued and persecuted?**

**Consequently, the snare** (trap-spring; bait-stick) **of the cross** (the execution stake) **has been, and remains, discharged** (made inactive-down, idle, useless, unproductive and without effect).

**12. Would that** (or: I wish that) **those continually unsettling you** (causing you to rise up as in an insurrection; thus: disturbing or exciting you folks) **will also cut themselves away** (i.e., amputate themselves from your body [of believers]; or: cut themselves off [which some read to mean to mutilate themselves or castrate themselves])!

**13. For you folks were called upon the foundation of** (on the basis of; for the purpose of) **freedom, [my] brothers. Only not** (or: Just not) **the freedom [which is leading] into a starting point** (an opportunity, occasion or incentive) **for** (to; in) **the flesh** [note: = circumcision with the flesh ordinances and ceremonial laws of Judaism; or: = personal license for the estranged human nature], **but to the contrary, through the Love be continuously slaving for one another** (serving and performing the duties of a slave to each other).

**14. For, the entire Law has been fulfilled and stands filled up within one word** (or: within one thought or idea; within one saying or message) – **within the one: "You will love your near-one** (your associate; your neighbor; the one close by your position), **as** (in the same way as; or: as he were) **yourself."** [Lev. 19:18]

[comment: this one "expressed thought" is the idea and purpose of the Word]

**15. Now since, or if, you folks are habitually biting and repeatedly eating one another down, watch out, lest you may be used up and consumed by** (or: under) **one another.**

**16. Now I continue saying, be habitually walking about** (= living your life) **in spirit** (or: by [the] Spirit; with a Breath-effect), **and you should under no circumstance** (or: would by no means) **bring to fruition** (carry to its goal; end up with; bring to maturity) **the full rushing passion** (the over-desire; craving) **originating in flesh** (= pertaining to the estranged human nature, or the self

which has been dominated by a system of culture or religion; or: corresponding to flesh-[righteousness]; belonging to [a religious system] of flesh-works).

17. **For the flesh [system or nature] is constantly rushing passionately down upon** (or: against) **the spirit** (or: Breath), **and the spirit** (or: Breath) **down on** (or: against) **the flesh [nature, or, system of religion], for these things are constantly lying in opposition to each other** (lying set to displace each other), **so that – whatever you may habitually be intending** (wanting; willing; purposing) – **these things you repeatedly can not be doing.**

[comment: either because of the estranged flesh nature, or, because of the rules of the system]

18. **Yet since** (or: if) **you folks are continuously being led in spirit** (by [the] Spirit; to [the] Spirit; with a Breath-effect), **you do not exist** (you are not) **under Law** [= Torah; = the flesh system of works].

19. **Now the works** (actions; deeds) **of the flesh [religion]** (or: = whose source and origin are the estranged human nature; or: pertaining to the flesh [system, or, nature]; or: = whose results and realm are the self in slavery to a system) **[are] seen and made apparent in clear light, which are** (continue being) **the works of a prostitute** (or: [the] Prostitute): **uncleanness, excess** (immoderation; outrageous behavior),

20. **idolatry** (being a servant to or worshiping external forms or appearances, phantoms of the mind, unsubstantial or reflected images, or conveyed impressions) **sorcery** (employment of drugs and enchantments; magic rites; witchcraft), **hostilities** (enmities; alienations), **strife** (contentious disposition), **jealousies** (or: zealous emotions), **stirring emotions** (rushing passions; furies), **factions, standings-apart** (divisions), **sects** (religious denominations; parties with a particular opinion; the making of choices from preferences),

21. **envies, murders, intoxications** (times of being drunk), **festal processions** (or: excessive feastings), **and things like to these [whether religious, or personal], which things I continue predicting** (saying beforehand or: giving warning) **to you folks, just as I said before, that those habitually practicing** (or: performing) **such [religious, or personal] things will not inherit** (receive a distributed allotment of) **God's reign** (kingdom; sovereign influence and activities).

22. **Now the Spirit's fruit** (or: the fruit whose origin and source is the Spirit; the fruit which is Breath-effect) **is: love, joy, peace** (or: harmony; [= shalom]), **length before a stirring of emotion** (slowness of rushing toward something; long-enduring; longsuffering; patience), **usefulness kindness, goodness** (virtuousness), **faith** (or: faithfulness; trust; trustworthiness; loyalty; reliance; reliability),

23. **gentle friendliness** (meekness; mildness), **inner strength** (self-control). **[The] Law is not down from such things** (or: In the sphere of and against such things exists no law; Law does not correspond to such things; Law is not on the level of such things).

24. **Now those whose source and origin is Christ Jesus** (or: those who belong to Christ Jesus) **crucified the flesh** (or: put the flesh [system] on an execution stake; or: = associate their old estranged human nature as being put to death along with Christ Jesus), **together with the experiences** (emotions; feelings; sufferings; passions) **and over-desires** (rushing passionately upon things; full-rushing emotions).

25. **Since** (or: If) **we continue living in and by spirit** (or: [the] Spirit; Breath-effect), **in and by spirit** (or: the effect of [His] Breath – [the] Spirit) **we can habitually advance in line, by rank**, (or: march in step; or: = walk in line, following behind the Spirit) **amidst the elementary principles** (or: the rudimentary elements).

26. **We can** (or: should) **not repeatedly** (or: habitually) **come to be** (or: Let us stop becoming) **folks with empty glory** (or: a vacuous reputation; = to be egotistical or conceited), **continually being those challenging one another [as to combat], constantly envying one another.**

## CHAPTER 6

1. **Brothers** (= Fellow believers), **even if a person** (or: human) **may be at some point overtaken** (caught; laid hold of before; be surprised) **within some slip or falling to the side** (or: some offense; some lapse or mistake), **you folks – the spiritual ones** (the people influenced by the Breath-effect) – **repeatedly** (or: continuously) **adjust, mend or repair such a one so as to thoroughly prepare and equip him, within a spirit of gentle friendliness** (meekness; mildness), **as you each are constantly keeping a watchful eye on yourself** (carefully noting yourself with regard to the goal), **and so you folks may not at some point be put to the proof** (or: and you, yourself, would not be tried, tested or harassed by some ordeal).

2. **You folks be habitually lifting up and carrying one another's heavy burdens** (grievous weights; oppressive matters), **and thus, you will fulfill Christ's Law** (or: the law which is Christ; the law of the Anointing; [other MSS: and in this manner, at once fill up the law of the Christ {the law whose character and source is Christ}]).

3. **For you see, if anyone, being presently nothing, continues imagining** (supposing; presuming) **himself to be something, he continues leading his own mind astray** (he keeps on deceiving himself; he misleads and cheats his intellect and way of thinking).

4. **So let each one habitually put his own work to the test for approval** (examine and prove the deeds and actions which he does), **and then he will have a cause for exultation** (or: hold a sense of achievement) **in regard to himself alone, and not in comparison with the other person,**

5. **for, each one will lift up and carry** (or: shoulder) **his own specific little load** (or: pack; small thing to be borne).

6. **Now let the person being habitually orally instructed** (being sounded down [from above] into the ears so that they ring) **in the Word** (the message) **constantly share equally with** (or: to; or: hold common partnership and fellowship for) **the one regularly giving the oral instruction** (sounding down and making the ears ring), **in all good things.**

7. **Do not be continually led astray** (or: Stop being caused to wander and being deceived); **God is not one to be sneered at** (to have a nose turned up at; to be scorned, mocked or treated like a fool), **for whatever a person is in the habit of sowing, this also he will reap,**

8. **because the person continually sowing into the flesh of himself** (= his estranged inner being), **will reap corruption** (spoil; ruin; decay) **forth from out of the flesh** (= the estranged inner being);

(or: the one habitually sowing into the flesh [system], of himself will reap decay from out of the flesh [system];)

**yet the one constantly sowing into the spirit** (or: the Breath) **will reap eonian life** (life having the qualities and characteristics of the Age; or: life that comes from the Age, and lasts on through the ages) **forth from out of the spirit** (or: the Spirit; the Breath).

9. **So – not being people [who are] let loose out from** (or: set free from out of) **[the laboring]** (or: not being made unstrung or exhausted so as to be relaxing [from laboring]) – **we should not in worthlessness be remiss** (or: act badly by failing; be despondent; in bad quality, give up) **in habitually doing** (making; constructing; producing) **the beautiful** (the fine; the ideal; the noble), **for in our own appropriate situation** (or: in our own appointed season) **we will gather in a harvest** (or: will be reaping).

10. **Consequently, then, as we are continuing to hold a fitting situation** [or, with other MSS: as we may continue having occasion], **we can keep on actively working the good** [other MSS: we should habitually be performing the excellent; we can continue in the business of the virtuous] **toward all – and especially toward the members of the household of the faith and trust!**

11. **Consider** (or: See) **how large [are the] letters [i.e., of the alphabet] [which] I write to you, in** (or: by; with) **my [own] hand!** [note: Paul is doing this to make his point, i.e., he is “shouting” at them via the script, so that they will take note of the point he is making]

12. **As many as continually want** (intend; will) **to make a good impression** (a pleasing appearance; a fair face, front or facade) **within flesh** [i.e., in a flesh system or religion], **these are habitually urging, or trying to compel or force, you folks** (or: making you feel obliged) **to proceed to be circumcised – only so that they may not be continually pursued and persecuted for** (or: in) **the cross of Christ Jesus** (or: by the execution stake that pertains to the Anointed Jesus).

13. **For not even the folks being presently** (or: currently getting) **circumcised** (or, as a middle: habitually circumcising [people]; requiring [the practice of]

circumcision; [other MSS: having been circumcised]) **are themselves habitually keeping** (guarding; protecting; observing; maintaining) **[the] Law, but even so, they constantly want and intend you to proceed to be circumcised, so that they may have cause for boasting in your flesh [ritual or religion].**

14. **Now may it not happen to me** (or: in me) **to take up the practice of boasting, except within the cross** (the execution stake) **of our Lord, Jesus Christ, through Whom** (or: through which [i.e., the cross]) **the organized System** (or: the world of culture, economy, government and religion) **has been, and continues being, crucified** (executed on the stake) **in me** (or: to me; for me; by me), **and I by** (to; in) **the organized System** (the world; = their culture, religion, and government).

15. **For** [some MSS add: within Christ Jesus] **neither circumcision nor uncircumcision continues being anything, but rather: a new creation** (a founding with a new character; a new act of framing).

16. **So as many as are habitually advancing** [other MSS: will advance; can advance] **in line by ranks, corresponding to this measuring rod** (or: continue belonging to the rank living in conformity to this rule; or: shall in this standard progressively observe the rudimentary elements or elementary principles and walk in line with them), **Peace** [= shalom] **and Mercy [are continually] upon them – even** (or: that is) **upon the Israel whose origin and source is God** (or: God's Israel).

17. **Pertaining to the rest** (or: In regard to what is left over), **let no one continue offering hard labor to me** (or: let no one be making trouble for me or be holding me to his side for a beating), **for I, myself, continuously carry the brand marks [of a slave or a soldier, showing ownership] of Jesus within** (or: on) **my body!**

18. **The grace and favor of, and whose origin and source are, our Lord, Jesus Christ [are continually] with your spirit** (or: the Breath-effect belonging to you folks), **brothers** (= fellow believers; = [my] family)! **It is so!** (Amen.)

[written circa A.D. late 56 – Based on the critical analysis of John A.T. Robinson]

# PAUL TO THE [EPHESIANS]

## CHAPTER 1

1. **Paul, a sent-forth person belonging to Jesus Christ** (or: an emissary and representative pertaining to Jesus, [the] Anointed One) **through and by means of God's will** (resolve; determined purpose; resultant choice), **to all those who continue being set-apart folks** (or: holy ones; saints) [other MSS add: within Ephesus], **as well as to believing folks** (or: trusting and loyal people) **within, and in union with, Christ Jesus:**
2. **Grace** (or: Favor) **and peace** (or: harmony; [= shalom]) **to you** (or: [are] in and with you folks) **from God, our Father and Lord, Jesus Christ** (or: from our Father-God, even the Owner, Jesus [the Messiah]; or: from God, our Father, and the Lord Jesus Christ).
3. **Characterized by and full of thoughts of well-being, good words and messages of ease** (or: Worthy of being spoken well of) **[is] the God and Father of our Lord, Jesus Christ – the One speaking Good to** (or: blessing; expressing thoughts of well-being to) **us within every spiritual good word** (or: thought of well-being and blessing having the qualities of the Breath-effect) **within the things situated upon the heavens** (or: in the midst of the phenomena upon the atmospheres; [participating] in the full, perfected heavenlies; in union with the celestials) **resident within, and in union with, Christ** ([the] Anointed One),  
(or, taking *eulogetos* in apposition with a predicative force: The God and Father of our Owner, Jesus [the] Anointed One, [has] the qualities of a Word of goodness. He [is] the One speaking goodness, ease and well-being [to] us in every thought, word and expression of goodness which embodies the qualities of [the] Breath-effect resident within the superimposed atmospheres within the midst of Christ, and in union with [His] anointing,)
4. **even as He chose us out** (or: selects and picks us out), **within** (or: in union with) **Him, before [the]** (or: prior to a) **casting down** (or: a laying of the foundation; a conception) **of [the] ordered system** (world; universe; cosmic order), **[for] us to continuously be set-apart ones** (or: to progressively exist being sacred and holy people) **and flawless folks** (people without stain; blameless ones) **in His sight and presence** (or: in the midst of the sphere of His gaze) **in union with love.** [or, putting this last phrase at the beginning of vs. 5:]
5. **In love marking us out beforehand** (or: definitively appointing us in advance; before-setting our boundaries and defining us, with a designation) **[directing us] into sonship** (the position of a matured son who has authority and responsibility in the household), **through and by means of Jesus Christ – [moving us] into Himself, according to** (or: down from; in correspondence with; following the pattern of) **the good thought and intention of well-being** (or: delight) **of His will** (determined purpose),

6. **unto praise of His grace's glory** (or: [leading] into [the] praise of [the] reputation of His favor) **with which He graced us** (or: favors and gifts us with grace) **within the One having been, and continuing being, loved**  
 (or: the Beloved One; or: the One having been given and now expressing the essence and qualities of love; [some MSS: within His beloved Son]),
7. **within and in union with Whom we continuously have** (hold; possess) **the redemption** (the release into freedom procured by the payment of a ransom; the liberation from our predicament) **through His blood – the sending away** (causing to flow off; forgiveness; dismissal) **of the fallings-aside** (the stumblings by the side; wrong steps; offences; transgressions), **in accordance with** (or: down from; corresponding to; in keeping with; to the level of) **the riches** (or: wealth) **of His grace and joyous favor,**
8. **which He caused to superabound around unto us** (or: which He makes to be more than enough into us; which He excessively supplied and then lavishes into us) **within and in union with all wisdom** (or: in every wise thing) **and thoughtful prudence** (gut-intelligence; mindful purpose; considered understanding),
9. **making known to us** (acquainting us by intimate experiential knowledge; suddenly making us to realize) **the secret** (mystery; hidden knowledge) **of His will** (determined purpose; resolve) – **in accord with** (or: down from and following the pattern of; corresponding to; in line with) **His good thought which He before placed within Himself**  
 (or: His pleasing imagination and intent of well-being which He designed beforehand and determined by setting it forth within Himself),
10. **into an administration of that which fills up the seasons**  
 (or: unto a dispensing of the entire contents of the opportune situations; [leading] into a house-law of the full measure of the fitting situations and a management of the household of the complement of the seasons; into an administration of the fullness of the eras), **to itself bring back all things** (or: the whole) **up under one Head** (or: to bring back to and gather round the main point of all things) **within and in union with the Christ: the things upon** [other MSS: within] **the heavens** (or: the atmospheres) **and the things upon the land** (earth) – **within and in union with Him!**
11. **In and in union with Whom we were** (or: are) **also chosen** (or: appointed) **by lot** (or: were made an allotted portion; received an inheritance), **being previously marked out** (or: being before designated) **in keeping with** (or: down from; corresponding to; in accord with) **a before-placed** (or: predetermined by setting forth) **design of the One continuously operating** (effecting; energizing) **all things** (or: the whole) **in accord with** (or: down from; in correspondence to) **the purpose** (intent; design; plan; determined counsel) **of His will** (resolve),
12. **into the [situation for] us to continuously be** (or: exist) **[oriented and moving] into [the] praise of His glory – [we] being the ones having before placed expectation** (or: the folks who have continued hoping in advance [of others]) **within the Christ – and who have left our expectation there.**

13. **Within and in union with Whom you also, upon hearing the Word of the Truth** (or: the thought and idea of Reality; the message of the Logos) – **the good news** (the message of goodness, ease and well-being) **of your** [other MSS: of our] **deliverance** (rescue; return to health and wholeness; salvation) – **within and in union with Whom also, upon trusting and believing, you are stamped** (or: were sealed; marked with a signet ring; = personally authorized) **by the set-apart Breath-effect** (or: Holy Spirit) **of The Promise** (or: with the attitude of assurance; in the sacred essence of the promise)

14. – **Which is continuously a pledge** (or: Who remains being an earnest payment and security – the first installment) **of our inheritance** (portion acquired by lot) – **into a redemption** (a release into freedom procured by the payment of a ransom) **from that which was made to surround [us]** (or: the acquisition; or: that which has been constructed as a perimeter around [us]), **[leading] into the praise of His glory** (or: His manifestation which calls forth praise and which yields a good reputation)!

15. **On account of this, I also** (or: even I) – **on hearing of, with reference to you** (or: springing forth from you folks), **the faith, trust and loyalty within, and in union with, [the] Lord Jesus, as well as the love [being dispersed] unto all the folks set apart** (holy ones; saints) –

16. **do not pause** (or: cease; stop myself) **in continuously giving thanks over you** (or: speaking good favor on your behalf; or: expressing the well-being of grace because of your [situation or condition]), **constantly making mention** (constructing a recollection; producing for myself a mental image) **upon the [occasions] of my speaking and thinking toward wellness and goodness** (or: imparted desires; prayers),

17. **to the end that the God of** (or: pertaining to; or, reading the genitive as in apposition: Who is) **our Lord Jesus Christ, the Father of the Glory, might give** (suddenly impart) **to you a spirit** (or: breath-effect; attitude) **of wisdom and revelation** (unveiling; uncovering; disclosure) **within the midst of a full, experiential and intimate knowledge of Himself**

(or: in a full realization of Him; or: within and in union with His full, personal knowledge; or: an added insight which is Him),

18. **the eyes of your heart** (= the insights and perceptions of the core of your being) **having continued being enlightened** (or: illuminated) **into the [situation for] you folks to have seen and thus perceive and know what is the expectation** (or: hope) **of His calling** (belonging to His summons; the invitation which is Him) **and what [is] the riches** (wealth) **of the glory of His inheritance** (acquisition by lot) **within and in union with the set-apart (holy) people,**

19. **and further, what [is] the continually surpassing** (constantly transcendent; repeatedly overshooting and thrown beyond) **greatness of His ability and power [being given] into us – the people continuously believing and progressively trusting – in accord with** (or: down from; corresponding to) **the operation** (or: energizing; internal working) **of force** (or: might) **of His strength,**



20. **which is operative** (or: which He exerted and inwardly worked) **within the Christ** (the Anointed One; = the Messiah), **awakening and raising Him forth from out of the midst of dead folks and then seating Him within** (or: = at) **His right [hand]** (or: in union with the place of honor, strength and receiving – which is Him), **within the things** (or: among the folks, places or realms) **situated upon the heavens**

(or: in the super-heavenlies; within the full, perfected heavenlies; in union with the celestials; among the folks [residing] upon the atmospheres),

21. **up over** (or: back above) **every primacy** (or: ruler; principality; government; controlling effect; or: beginning; origin) **and authority** (or: right and privilege) **and power** (or: ability) **and lordship** (or: ownership), **as well as every name being continually named – not only within this age, but also within the impending one** (the one being presently about to come) –

22. **and then placed and aligned all people in humbleness under His feet**

(or: and arranges everyone in a supportive position by His feet; or: then by the feet – which are Him – He subjects all things), **and yet gives** (or: gave) **Him, [as] a Head** (or: source; origin and beginning of a series; or: extreme and top part) **over all people and everything, for the called-out community** (or: and as a Head over all humanity, gave Him to the summoned and gathered assembly),

23. **which is His body, the result of the filling from, and which is, the One Who is constantly filling all things within all humanity**

(or: which continues existing being His body: the resultant fullness, entire content and full measure of Him [Who is] progressively making full and completing all things in union with all things, as well as constantly filling the whole, in all people).

## CHAPTER 2

1. **And you folks [who were] continuously existing being dead ones by** (or: to; with; for; in) **your stumblings aside** (offences; wrong steps) **and failures to hit the mark** (or: mistakes; errors; times of falling short; sins)

2. – **within the midst of and in union with which things you once walked about** (= lived your lives) **in accord** (or: in keeping; corresponding) **with** (or: as directed by) **the age of this ordered System** (or: down through the time period of this world of culture, religion and government), **in line with the primary directive of the right and privilege of air: the Breath-effect of the One at the present time continuously operating within the sons of The Disobedience**

(or: down under the controlling aspect of the authority of "the blowing" – of the Spirit of the One now progressively working internally in union with people having the character and qualities of incomppliance;

or: in correlation to the chief and leader of the privilege which comes from blowing: the attitude which expresses a lack of persuasion, or of not being convinced, which repeatedly energizes at the present time;

or: in keeping with the one in first position with regard to the right concerning the atmosphere – the attitude now habitually effecting inward

action within the midst of people displaying non-conviction),  
3. **immersed among which folks we all also were once twisted up** (or: entangled; overturned; upset) **within the cravings** (lusts; full longings and desires) **of our flesh** (= the estranged human nature, or the alienated self), **continually doing the will** (or: producing the intentions) **of the flesh** (= our existence while in bondage), **and of the divided thoughts and things passing through the mind. Furthermore, we were continuously existing in essence** (in natural condition; by instinct) **being children of natural impulse** (natural disposition; inherent fervor and swelling passion; teeming desire; or: anger; wrath) **even as** (or: as also) **the rest** (the remaining ones) **[were]**.

4. **But God, continuously being rich** (wealthy) **in mercy, because of His vast** (much; great in magnitude and quantity; outstretched; long-lasting; repeated) **Love in** (or: with) **which He focused love on** (or: loves) **us** [p46 reads: had mercy on us],

5. **even us, being continuously dead ones by** (or: in; to; for) **the stumblings aside** (wrong steps; offences)

[p46 reads: ... in (to; by) the bodies; other MSS: by the failure(s) to hit the mark (sin/sins); B reads: within the stumblings aside and the cravings (lusts)] **He made alive together by** (or: joins us in common life with and in; [p46, B: within; in union with]) **the Christ – by Grace and joyous favor you continually exist, being folks having been delivered** (rescued and saved, so that you are now safe; made whole)! –

6. **and He jointly roused and raised** (or: suddenly awakens and raises) **[us] up, and caused [us] to sit** (or: seats [us]) **together within the things situated upon** [thus, above] **the heavens**

(or: in union with the full, perfected heavenlies; or, although neuter: among those comprising the complete and perfected heavenlies; among the ones [residing] upon the atmospheres; in union with the celestials) **within and in union with Christ Jesus,**

7. **to the end that within continuously oncoming ages** (the indefinite time periods continually coming upon and overtaking [us]) **He may exhibit** (display; point out; give proof of) **the continuously transcending** (being cast beyond; overshooting) **riches** (wealth) **of His grace and favor, in useful goodness** (beneficial kindness) **[flooding] upon us, within Christ Jesus** (or: in union with [the] Anointed Jesus).

8. **For by** (or: to; in; for; with) **the grace and joyous favor you are** (you continuously exist being) **folks having been delivered** (rescued; kept safe; saved; made whole; restored to your original state and condition) **so as to now be enjoying salvation through** [some MSS add: the] **faith** (or: trust; confidence), **and this not forth from out of you folks, [it is] the gift of God** (or: the gift which is God; or: the gift whose source is God),

9. **not out of works** (or: not forth from the midst of actions or deeds done; = not self-produced), **to the end that no one could boast,**

10. **for you see, we are** (we continually exist being) **the result of His work** (or: His creation; the thing He has constructed; what He did; His achievement; His opus; the effect of His Deed): **folks being reduced from a state of disorder and wildness** (people being built, framed, founded, created), **within and in union with Christ Jesus, upon good works** (virtuous actions; excellent deeds) **which God made** (or: makes) **ready** (prepared; or: prepares) **beforehand, to the end that we may walk about** (= live our lives) **within and in union with them.**

11. **On which account** (or: Wherefore) **you must continuously call to mind** (or: keep in mind; remember) **that once you, the nations** (multitudes; ethnic groups; Gentiles; non-Israelites) **in flesh** (= in your physical beings and cultural heritages) **the ones habitually termed** (spoken of as; called; said to be) **"uncircumcision" by the one habitually being termed "circumcision," in flesh** (= in body and culture/religion): **made by hand,**

12. **that** (or: because) **you were, and continued on being, for that season** (or: in that appointed situation) **apart from Christ** ([the] Anointed One; = [the] Messiah): **people having been alienated from the state of being a citizen** (or: estranged from citizenship in the commonwealth) **of Israel and [being] strangers** (foreigners) **pertaining to the arrangements of** (or: covenants whose origin is) **The Promise** (or the assurance), **continually having no expectation** (or: hope), **and [were] folks without God** (or: godless; atheists) **within the ordered System** (world of culture, religion and governments).

13. **But now, within and in union with Christ Jesus, you – the folks once being** (continuously existing) **far off** (or: at a distance) – **came to be** (were birthed; are generated; are suddenly become) **near, immersed within and in union with the blood of the Christ** (the Anointed One).

14. **For He Himself is our Peace** (or: continuously exists being our harmony [= Shalom]) – **the One making** (forming; constructing) **The Both [to be] one, and within His flesh** (= physical being which experienced death on the cross) **is instantly destroying** (unbinding; unfastening; loosing; razing; causing to collapse) **the middle wall of the fenced enclosure** (or: the partition wall which is a barrier): **the enmity** (cause of hate; characteristics of an enemy; hostility),  
15. **rendering useless** (nullifying; rendering down in accord with inactivity and unemployment) **the Law** ([= the Torah]; or: the custom) **of the implanted goal** (impartation of the finished product within; inward directive) **consisting in decrees** (or: prescribed ordinances), **to the end that He may frame** (create; found; reduce from a state of wildness and disorder) **The Two into One New** [p46 & others: common] **Man** (or: mankind; humanity) **within the midst of, and in union with, Himself, continuously making** (forming; constructing; creating) **Peace** (or: harmony; [= shalom]);

16. **and then should fully transfer from a certain state to another which is quite different** (or: make completely other while moving away from what existed; or: fully reconcile) **The Both within One Body – by God through the cross** (or:

in, to and for God, through the execution stake) – **within Himself killing the enmity** (or: hatred; characteristics of an enemy).

17. **And so upon coming, He brings goodness and proclaims as good news** (or: as a message of ease and wellbeing), **Peace** (harmony; lack of discord; [= shalom]) **to you, the folks far off, and Peace** [= shalom] **to the people nearby,**

18. **that** (or: because) **through Him we both continuously have** (hold and possess) **the procurement of access** (conduct toward the presence; admission, being led), **within one Spirit** (or: in union with one Breath-effect), **to** (or: toward; face to face with) **the Father.**

19. **Consequently, then** (or: Thereupon), **you folks no longer continuously exist being strangers** (foreigners) **and sojourners** (temporary residents in a foreign land), **but continually exist being fellow-citizens** (ones residing together in a City) **of those set apart: even God's family** (members of God's household),

20. **being fully built as a house upon the foundation of the sent-forth representatives** (or: emissaries) **and prophets** (folks who had light ahead of time), **Jesus Christ continuously being a corner-foundation [stone] of it** (or: there being an extreme point of the corner, or, capstone: Jesus Christ Himself),

21. **within and in union with Whom all the home-building** (all the construction of the house; or: = every house that is constructed, or, the entire building), **being continuously fitted [and] progressively framed together** (closely and harmoniously joined together; made a common joint by a word), **is continuously growing into a set-apart** (or: separate; holy) **temple** (inner sanctuary) **within [the] Lord** [= Christ, or, Yahweh]:

22. **within the midst of** (or: in union with) **Whom you folks, also, are continuously being formed a constituent part of the structure** (or: being built together into a house) **into God's down-home place** (place of settling down to dwell; abode; permanent dwelling) **within [the] Spirit** (or: in spirit; or: in a Breath-effect).

### CHAPTER 3

1. **For this gracious cause** (or: In favor of this; For this pleasure) **I, Paul, [am] the bound one** (or: prisoner) **of** (or: belonging to) **Christ Jesus in behalf of** (or: over [the situation of]) **you folks, the nations** (non-Jewish ethnic multitudes; the Gentiles).

2. **Since indeed** (or: If at least) **you folks heard** (or: hear; listened to) **[and thus, obey] the house-law** (or: the dispensing within the household; the administration; management of the household; or: the distribution) **of the grace of God** (or: which is God's grace and favor) – **which is being given by me into you folks** (or: to me with a view to you folks) –

3. **that, in accord with an unveiling** (or: down from a revelation; in keeping with a disclosure), **the secret** (or: mystery) **was made known to me – even as I before wrote** (or: wrote aforetime), **in brief –**

4. **toward which [end] you, the folks continually reading** (or: habitually reviewing and recognizing; progressively gathering up knowledge), **are constantly able and continue with power to comprehend** (conceive; understand; apprehend) **my understanding** (insight; confluence; my sending insights together) **in the secret** (or: mystery) **of the Christ** (or: which is the Anointed One [= the Messiah]),

5. **which to other generations** (or: for births of a different kind; in different generations of another nature) **was not made known to the sons of mankind** (humanity; the humans) **as it is now** (at the present time) **uncovered** (unveiled; revealed) **in spirit** (or: within a Breath-effect; or: in union with [the] Spirit) **by** (or: to; among) **His set-apart emissaries** (or: holy folks that are sent forth from Him) **and prophets** (folks having light ahead of time),

6. (or, reading the phrase "in spirit" with the next phrase rather than the previous one: **in spirit**) **the nations** (the Gentile ethnic multitudes) **are to continuously be joint-heirs** (fellow-participants by allotment) **and a Joint Body** (a body together) **and joint sharers** (partakers) **of The Promise – [along with the rest], resident within** (or: of the assurance in union with) **Christ Jesus through the good news** (or: [spreading] throughout the midst by means of the message of goodness, ease and wellbeing)

7. **of which I came to be** (was birthed; became) **an attendant** (a server; one who renders service) **in accord with, down from, in the sphere of and commensurate with the gift of God's grace and favor – that being given to me** (or: by me) **in accord with** (or: down from; corresponding to; to the level of; in line with) **the operative, effective, internal working energy of His power and ability!**

8. **To me, the one far inferior to** (or: less than the least among) **all of those set apart** (or: the saints; the holy people), **was given this grace and joyous favor: to myself address the nations** (the non-Jews; the Gentile ethnic multitudes) **with the good news of** (or: whose source is) **the untrackable** (untraceable; or: not-searched-out and unexplored) **riches of the Christ**  
(or: to for myself declare and bring to the ethnic groups the message of goodness, ease and well-being of the unexplored wealth which is the Anointed One),

9. **and to illuminate all people** (give light to everyone) **[as to] what [are] the house-rules** (or: [is] the administration and management of the household) **of the secret** (or: mystery) **pertaining to that having been hidden** (concealed) **away, apart from the ages** (or: disassociated from the [past] periods of time), **within the midst of God – in the One forming** (framing; reducing from a state of disorder and wildness) **all things** (the Whole; everything) –

10. **to the end that now** (at this present time), **in union with the highest heavens, God's greatly diversified** (exceedingly varied in colors, as a tapestry that depicts a scene; or: = many-phased) **wisdom could be made known –**

**through the called-out community – to the governments** (or: rulers; sovereignties; chief ones) **as well as to the authorities and folks with privilege among those situated upon elevated positions**

(or: made known through the summoned and gathered congregation: by the original members and the folks who have the right, that is, among the upper-heavenly folks; or: made known by means of the ecclesia with the founders and people having the privilege – in union with these celestial ones and within the midst of the things situated upon the atmospheres),

11. **in accord with** (or: down from; corresponding to) **a purpose of the ages** (a fore-designed plan of the unspecified time-periods) **which He formed** (forms; made; constructs; produced) **within the Christ by our Lord, Jesus,**

12. **within, and in union with, Whom we continuously have** (hold and possess) **the freedom of speech** (or: boldness, which comes with citizenship, to publicly speak the truth of a matter – without fear of reprisal) **and conducted access** (escorted admission), **in the midst of trust** (confident reliance and loyalty), **through His faith, trust, confidence and loyalty!**

13. **Wherefore I, myself, continually ask** (or: request) **not to be constantly despondent** (or: fainthearted) **within my pressures and squeezings on behalf of you folks. Whatever, it is [for] your glory and reputation** (or: – something which is a manifestation which calls forth praise with regard to you).

14. **On account of this I continually bend my knees** (= in loyalty, respect and reverence) **to** (toward; or: face-to-face with) **the Father** [other MSS add: of (or: Who is) our Lord Jesus Christ],

15. **forth from Where** (or: out of the midst of Whom) **every family** (lineage; kindred; descent; paternal group) **within heaven and upon earth** (or: in [the] sky or atmosphere, and on [the] land) **is one after another being named** (or: spoken of, or to, by name; or: designated),

16. **to the end that He would give to you folks, in accord with** (or: down from; in correspondence to and on the scale of) **the riches of His glory** (or: the wealth of the glory which is Him), **to be strengthened** (rendered strong; reinforced; made to grow strong and acquire strength) **in** (or: with) **power and ability through His Breath-effect, for the interior person** (or: by means of the Spirit, which is Him, [proceeding] into the midst of the humanity within,)

17. **to inhabit** (dwell down in; take up permanent abode in) **the Christ** (or: to house the Anointed One), **through the faith and trust within your hearts, being folks having been rooted** (or: having taken root) **and now established and placed on a foundation within the midst of and in union with Love.**

18. **To this end, may you folks be fully powerful and thus act out of strength to grasp** (receive down for yourselves; take possession of so as to comprehend), **together with all the set-apart folks** (saints; holy ones), **what [is] the width and length and height and depth,**

19. **and thus to know and gain insight by intimate experience the love of, and which is, Christ [that is] continuously transcending** (overshooting; being

thrown over and beyond; surpassing) **personal experiential knowledge, so that you folks would be filled unto all the full measure of God**

(or: could be filled up, unto the saturation point, with the entire contents of God; or: into all God's full extent; or: unto all the effects pertaining to God's filling [you]).

20. **But by** (or: Now in) **the One being continuously able and powerful to do** (make; form; create; produce) **above and beyond all things – surpassingly above, over and beyond things which we are repeatedly asking for ourselves or are normally grasping with the mind** (apprehending; imagining; considering; conceiving) – **in accord with** (or: down from; corresponding to) **the power and ability [which is] continuously operating** (making itself effective; energizing itself; being active and at work) **within us, and in union with us,**

21. **by Him** (to Him; for Him; in Him) **[is] the glory** (the manifestation which calls forth praise) **within the called-out community** (the summoned-forth congregation) **as well as within Christ Jesus: unto** (or: [proceeding] into) **all the generations** (births; progenies) **of the Age of the ages** (= the most significant, or crowning, Age of all the ages)! **Make it so** (or: Amen)!

#### CHAPTER 4

1. **I am therefore repeatedly calling you folks, as it were, alongside, exhorting, admonishing, imploring and entreating you – I, the prisoner** (or: bound one) **within, and in union with, [the] Lord** [= Christ or Yahweh] – **to walk [your path]** (= behave; = live your life) **worthy of** (suitable to the value of) **the calling** (or: invitation) **of which you folks are called** (or: were summoned),
2. **with all lowliness of attitude** (or: humility in frame of mind) **and gentle kindness, with longsuffering** (forbearance; patience; a long wait before rushing in passion), **continuously holding one another up** (or: bearing with each other with tolerance) **within, and in union with, love,**
3. **repeatedly hurrying to make every effort to constantly keep** (watch over to guard and protect) **the Spirit's oneness** (or: the unity of the Breath-effect, spirit and attitude) **within the bond** (the link, tie and connection that joins two things; the binding conjunction which results in union) **of the peace** (the harmony and tranquility; the state of untroubled, undisturbed well-being; [= the shalom]),
4. **[being] one body and one spirit** (attitude and effect of the Breath), **according as you folks were** (or: are) **also called within the midst of one expectation** (or: in union with one hope) **of your calling** (or: invitation),
5. **[with] one Lord** (or: Owner), **one faith** (or: loyalty, confidence, assurance, and trust), **one submersion and envelopment which brings absorption and permeation to the point of saturation,**
6. **one God and Father of all humanity – the One upon all people and moving through all people, and within the midst of all humanity and in union with all people and all things.**

7. **But to each one of us was given** (or: Now in each one of us is imparted and supplied) **the grace and favor down from, in accord with and to the level of** (or: commensurate to) **the measure of the undeserved gift of the Christ** (or: the gratuity whose source is the Anointed One; or: the free gift which is the [Messiah]).

8. **For this reason He** (or: it) **is constantly saying,**

**"Going up** (or: Stepping up; Ascending) **into a height** (unto [the] summit) **He led** (or: leads) **captive a captive multitude** (or: He led 'captivity' captive). **He gave** (or: gives) **gifts to mankind** (or: to, for and in humanity)."

9. **Now** (or: Yet) **this "He went up** (ascended)," **what is it if not** (or: except) **that He also [first] descended** (stepped down) **into the lower parts** (or: the under regions) **of the earth** (or: land)?

10. **The One stepping down** (descending) **is Himself also the One stepping up** (ascending) **far above** (back up over) **all of the heavens** (or: atmospheres; skies), **to the end that He would at once fill the Whole** (permeate and saturate everything; or: make all things full; bring all things to full measure and completion).

11. **And He Himself at one point gave** (or: gives; [p46: has given and it now exists as a gift]), **on the one hand** (or: indeed), **the folks sent off with a commission** (the emissaries; the representatives), **yet also those who have light ahead of time and speak it before others** (the prophets), **and on the other hand those who announce goodness and well-being and bring good news, and then the shepherds, and finally teachers** (or: the shepherds-and-teachers),

12. **facing and with a view toward the bringing down of the fresh and timely, for the preparation** (mending; knitting together; adjusting; fitting; repairing; perfectly adjusted adaptation; equipping; completely furnishing) **of the set-apart folks** (the saints; the holy ones) **unto** (or: into) **a work** (an action; a deed; a task) **of attending service, [leading] unto** (or: into) **construction** (house-building) **of the body which is the Christ** (or: whose source, character and quality is from the Anointed One),

13. **[to go on] until we – the whole of mankind** (all people) – **can** (or: would) **come down to the goal** (or: attain; arrive at; meet accordingly; meet down face-to-face): **into the state of oneness of** (or: the unity belonging to) **the Faith** (or: which characterizes that which is faith; or: which has its source in trust, confidence and reliability, and has the character of being loyal), **and of the full, experiential and intimate knowledge** (or: recognition; discovery; insight) **of the Son of God, [growing] into** (or: unto) **a perfect** (complete; finished; mature; full-grown) **adult man – into** (or: unto) **[the] measure of [the] stature** (full age; prime of life) **of the entire content** (of that which is full; of the fullness; of the complement; of the full number; of the completing; of the results of the filling) **which comprises the Anointed One** (or: which pertains to the Christ; which is the Christ) –



14. **to the end that no longer** (or: no more) **would** (or: should) **we exist being infants** (immature folks; not-yet-speaking ones), **continuously being tossed by [successive] waves and repeatedly being carried hither and thither** (or: around in circles) **by every wind of the teaching** (or: what is taught) **within the caprice** (the throw of the dice; versatile artifice; games of chance; the trickery) **of mankind, in readiness to do anything** (amoral craftiness; working everything; or: = while stopping at nothing) **with a view toward and leading to the methodical treatment** (or: the systematizing or technical procedure) **of The Wandering** (the straying; the deception).

15. **But continuously being real and true** (living in accord with reality and the facts; holding to, speaking, pursuing and walking in Truth; truthing it) **within, and in union with, love, we can grow up** (enlarge; increase) **into Him – the ALL which is the Head: Christ** (or: [and] we would in love make all things grow up into Him Who is the head and source: [the] Anointed One)!

16. – **from out of Whom** (or: out from the midst of Which) **all the Body** (or: the entire body) **being continuously fitted and framed together** (made a common joint by a word; laid out and closely joined together) **and constantly being knit together and caused to mount up united through every fastening** (or: joint) **of the supply of rich furnishings** (or: through every assimilation of the full supply of funds; through every touch {kindling; setting on fire} of the completely supplied requirements) **in accord with** (or: down from; commensurate to) **the operation** (operative, effectual energy) **within [the] measure of each one part** [other MSS: member], **is itself continually making** (or: is for itself progressively producing and forming) **the growth and increase of the Body, [focused on and leading] into house-construction** (or: building) **of itself within the midst of, and in union with, love.**

17. **This, then, I am continually saying and giving evidence of** (or: attesting) **within the Lord: no longer are you to be continuously walking [your path]** (i.e., conducting yourself; adjusting your behavior) **according to the way that the nations** (the multitudes; the non-Israelites; the Gentiles; the ethnic or special or pagan groups) **are continuously walking around** (ordering their behavior) – **within the emptiness** (vanity; frivolity; futility) **of their mind** (or: intellect),

18. **being folks having been, any still yet being, darkened in** (or: by) **the divided thought and the thing passing through the mind, having been and continuing being alienated** (estranged) **away from the Life of God** (or: God's life; or the life which is God) – **through the ignorance continuously existing** (or: being) **within them [and] through the petrifying** (becoming stone) **of their heart,**

19. **which certain people, being folks having ceased to feel pain** (being insensible or callous), **gave themselves over** (abandoned themselves) **to outrageous behavior** (excessive indulgence; wantonness; licentiousness), **into every unclean performance** (work, trade, business or labor of impurity) **in greed** (always wanting more; covetousness; schemes of extortion; = wanting more than one's due, in disregard for others).

20. **But you folks did not learn the Christ in this way,**  
21. **since, indeed, you heard and hear Him, and within, and in union with, Him you were (or: are) taught – just as Truth and Reality continuously exist within Jesus –**  
22. **to put off from yourselves [as clothing or habits] what accords to the former entangled manner of living (or: twisted up behavior): the old humanity (or: the past, worn-out person) – the one continuously in process of being corrupted (spoiled; ruined) down from and in accord with the passionate desires (the full-covering, swelling emotions) of the deceptions (or: seductive desires) –**  
23. **and then to be continuously renewed (or: from time to time, or, progressively made young again) by (or: in; with) the spirit (or: attitude; breath-effect) of your mind (or: of the mind which is you),**  
24. **and to enter within (or: clothe yourselves with) the new humanity (or: the person that is new and fresh in kind and quality) – the one in accord with and corresponding to God (or: the person at the Divine level) – being formed (framed; founded; reduced from a state of disorder and wildness; created) within the Way pointed out (or: in union with fair and equitable dealings with rightwised relationships, justice and righteousness) and reverent dedication (regard for God's laws) pertaining to the Truth (or: in intrinsic alignment with reality).**
25. **Wherefore, upon at once putting the false (or: the lie) away from yourselves [as clothing or habits], be continuously speaking Truth and reality, each one with his associate (the one near him; his neighbor), because we are (we continually exist being) members [as of a body] of one another (or: limbs or body parts belonging to one another and having our source in each other).**
26. **Be habitually aroused by the internal pulse of life (or: Be constantly impulsive in reaction to your natural disposition and character; or: Continue indignant or even angry), yet be not continuously missing the target (making mistakes; sinning; failing). Do not let sin be repeatedly setting upon your angry mood (exasperation; irritation; embittered anger; vexation; provocation),**  
27. **neither be constantly giving a place (or: = neither go on allowing opportunity or a chance) for (or: to) the one who thrusts things through [folks] (the slanderer; the adversary; the accuser; the devil; or: that which casts [harm] through the midst of folks).**
28. **Let the person habitually stealing no longer continue stealing, but rather let him be normally spent with labor, constantly working (performing; doing the business of) the good (the profitable; the virtuous) by his own hands, to the end that he can continuously have (or: possess) [something] – [in order] to repeatedly share with the one constantly having a need.**

29. **Do not continue allowing every rotten word** (or: putrefied idea; bad quality message) **to be proceeding** (or: issuing) **out of your mouth, but rather if anything [is] good** (profitable; virtuous), **[speak it] toward house-construction** (building up; edification) **which pertains to the need, to the end that it may impart** (or: give) **grace and favor to those listening and hearing.**

30. **And don't you folks have the habit of grieving** (distressing; giving sorrow to) **God's set-apart Spirit** (the Holy Breath-effect which is God), **within Whom** (or: in union with Which) **you were** (or: are) **sealed** (at one point stamped with a seal; suddenly marked; imprinted; = personally authorized) **unto** (or: [leading] into) **a day of** (or: pertaining to) **redemption** (a dismissal and a loosing away into freedom because a ransom paid).

31. **Let every bitterness, swelling negative emotion** (inherent fervor; or: natural propensity, disposition and impulse; or: wrath), **enraged impulse, clamorous outcry, and blasphemy** (slandorous or abusive speech; desecration) **be at once lifted up and removed from you folks, together with all worthlessness** (that which ought not to be; that which is of bad quality; ugliness; badness; malice; depravity)!

32. **But you must keep on becoming kind folks** (or: So progressively come to be {or: be birthed to be} useful and obliging ones) **unto one another – people [who are] tenderly compassionate – folks continuously dealing graciously** (extending favor; giving freely) **among yourselves, according as God within, and in union with, the Christ is** (or: was) **also gracious** (or: deals favorably; gave freely) **to you** [other MSS: us].

## CHAPTER 5

1. **Keep on becoming** (or: Progressively come to be), **then, imitators** (those made exactly alike so as to portray, express and represent by means of imitation) **of God, as beloved** (or: like loveable) **children,**

2. **and keep on walking** (walking around; = progressively living your life) **within, and in union with, Love, according as the Christ also loves** (or: to the same level and commensurately as the Anointed One loved) **you, and gives** (or: gave) **Himself over** (or: up; alongside) **in our behalf** (over us [other MSS: you]): **a bringing** (or: bearing) **toward and sacrificing to** (or: for; in) **God** (or: an approach offering, even a sacrifice by God) **[turning] into a fragrant odor** (sweet smell).

3. **But all sexual vice** (prostitution; fornication; sexual acts contrary to custom) **and uncleanness** (impurity), **or greed** (desiring or having more than one's due; gaining and having advantage over others), **let it continuously not even be named among** (or: within) **you folks – according as it is constantly appropriate** (proper; conspicuously suitable and befitting) **for set-apart people** (or: holy folks).

4. **And obscenity** (ugliness; indecency; indecorum; shameful; baseness), **even stupid** (moronic; foolish) **speaking** (talking) **or coarse joking** (vulgar talking; insinuation; wittiness; quickness in making repartee; making a good turn), **which things it has not been proper or fitting to have come up – but rather, giving of thanks** (or: conversation marked by grace, gratitude and favor in well-being).

5. **For this you constantly know** (or: perceive), **habitually recognizing by experience, that every practicer of sexual vice** (or: male prostitute; paramour), **or unclean** (impure [in character]; morally indecent) **person, or greedy** (covetous; desiring advantage or more than one's due) **one who is** (or: continues being) **an idolater, is not now holding enjoyment of** (does not currently have use of) **an inheritance** (an allotted gift from someone who has died) **within the Christ's and God's reign or sphere of sovereign activity** (or: kingdom; [p46: within the reign of God]).

6. **Let no one keep on deceiving** (or: seducing) **you by empty words** (or: messages; reasons; thoughts; ideas), **for because of these things, God's inherent fervor** (natural impulse and disposition; intrinsic teeming desire and swelling passion; or: anger; indignation) **is continuously coming upon** [note: cf John 3:36] **the sons of The Disobedience** (the incomppliance; or: = folks having the quality of not being convinced or being disobedient and stubborn).

7. **Stop, therefore, becoming** (or: You folks are not to continuously come to be) **their joint partakers** (their joint members or partners; ones sharing together with them),

8. **for you folks were once existing being darkness, yet** (or: but) **now [you are] light, within and in union with [the] Lord** [= Christ or Yahweh].

9. **Be constantly walking about** (= Habitually conduct yourselves) **as children of Light – for the fruit of the Light** [other MSS: Spirit] **[is] in union with** (or: [exists] within the midst of) **all Goodness** (virtue; beneficence) **Justice** (fair and equitable dealing in rightwised relationships which accord with the Way pointed out) **and Truth** (or: Reality) –

10. **repeatedly testing so as to prove** (or: approve) **what is** (or: continually exists being) **fully pleasing and compatible** (happily acceptable; well pleasing; good pleasure) **to** (or: for; in) **the Lord** [= Christ or Yahweh].

11. **And do not continually participate together** (involve yourselves in joint communion or community; or: Stop having fellowship together) **in unfruitful acts** (works; deeds; performances) **of the Darkness** [comment: = the ignorance; = the lack of light; may refer to past religious acts], **but rather even be continually questioning and cross-examining to expose** (unmasking and making facts known), **refute and reprove to bring conviction** (= bring light to them),

12. **for you see, it is obscene** (base; ugly; indecent; shameful) **to habitually even be speaking of the things [which] secretly** (or: in a hidden manner) **may be coming into existence** (be occurring; be being birthed) **by them.**

13. **Now everything** (or: the whole), **while being continuously exposed to show fact, be refuted and/or reproved unto conviction, is by the light being**

**continuously manifested** (clearly displayed, made apparent and shown for what it is),

14. **for you see, all that is continuously being manifested** (clearly displayed, made apparent and is progressively shown for what it is) **is, and continually exists being, light. Wherefore He** (or: it) **is saying,**

**"Let the sleeper** (the person continuously down and being fast asleep) **be waking up, continue rousing, and then stand up** (arise) **from out of the midst of the dead ones, and the Christ will shine upon you** (enlighten you as the dawn draws close)."

15. **Be continuously observing exactly** (or: accurately), **then, brothers** (= fellow believers; members of the Family), **how you habitually walk about** [or, with other MSS: Be continually observing, then, how accurately you are conducting yourselves]: **not as unwise folks, but rather as wise ones,**

16. **making it a habit [to be] intensively buying-out for yourselves** (as at a market, exhausting the supply; redeeming; reclaiming) **the season** (fitting situation; opportunity), **because the days** (= present times) **are of a bad quality** (or: harmful; or: in a sorry plight; or: toilsome).

17. **On account of this, stop becoming** (or: Do not continually come to be) **foolish ones** (folks not having common sense; people without reflection or intelligence; imprudent ones; thoughtless and inattentive folks), **but rather, be constantly understanding** (sending your perceptions together to comprehend) **what [is] the will** (resolve; determination of what shall be done; design) **of the Lord** (= Christ or Yahweh; [other MSS: God; Christ]).

18. **And stop being made drunk** (or: Do not be continuously made intoxicated) **by wine, within which exists the disposition of one having no hope of safety** (unsavingness; dissipation and ill health; debauchery), **but rather be continuously filled full in spirit** (within [the] Spirit; in the midst of [the] Breath-effect),

19. **continuously speaking** (making vocal utterances) **to** (or: among) **yourselves in psalms and hymns** (or: songs of praise; festive songs) **and spiritual odes** (songs; chants), **continually singing and playing stringed instruments** (making music; psalming; sharply touching or plucking [the strings or chords]) **in** (or: by; with; or: for) **your hearts to** (or: for; by; with: in) **the Lord** [= Christ, or, Yahweh],

20. **constantly giving thanks** (expressing gratitude; or: speaking of the well-being that is in grace and favor) **to God, even [the] Father** [p46 & others: to the Father, even God] **at all times** (or: always; = on all occasions) **concerning all things** (or: for everything; or: over all mankind), **within the midst of and in union with the Name of our Lord, Jesus Christ,**

21. **while continually setting and arranging yourselves under** (placing yourselves in humble alignment; subordinating yourselves; being submissive) **so as to support one another, in respect for Christ**

(or: in union with the reverence which is Christ; within Christ's fear; in reverence pertaining to, and the source of which is [the] Anointed One [other MSS: God]).

22. **Wives** (or: Women) **[are] to** (or: with) **their own husbands** (or: adult males), **as to** (or: with) **the Lord** (or: the Owner; or: = Christ, or, Yahweh)  
[note: this reading follows p46, B, Clement, Origen, other church fathers & other MSS, and is the reading in Westcott and Hort, Panin, Nestle-Aland, Tasker, and is bracketed by Griesbach; however, the following reading is also in Clement, Origen, other church fathers and MSS, as well as in Aleph and A: Wives, be by habit humbly aligned and placed subordinate so as to be supportive to your own husbands, as to (or: in; by; for) the Lord],
23. **because a husband exists being a head of** (or: is a source with reference to) **the wife as also** (or: even as) **the Christ [is] Head** (or: Source) **of the called-out community** (the ecclesia; the summoned-out assembly); **He Himself is** (continually exists being) **[the] Savior** (Deliverer; Rescuer; Restorer to health and wholeness) **of the Body.**
24. **But, just as the called-out community** (summoned-forth assembly) **continuously humbly aligns and places itself under for** (or, as a passive: is normally subjected in support to) **the Christ, thus also the wives to** (or: for; with) **the husbands, in everything** (or: within all; among all mankind).
25. **O husbands, be constantly loving [your] wives** (or: Men, continue loving the women), **accordingly and correspondingly as the Christ also loved** (or: to the degree that and commensurately as the Anointed One loves) **the called-out community, and gave Himself up** (or: gives Himself over) **in behalf of** (for the sake of) **her,**
26. **to the end that He may set her apart** (separate her; make her holy), **cleansing** (purging) **[her] by the bath of the Water** [that is] **within a spoken word** (a declaration; an utterance),
27. **so that He Himself may place beside Himself** (present to and make to stand alongside of Himself) **the glorious** (held in high esteem; in glorious array) **called-out community, continuously having neither spot** (or: stain), **nor wrinkle, nor any of such things, but to the contrary, to the end that she may continuously exist being set-apart** (holy) **and flawless** (unblemished; or: unblamable).
28. **Thus** (or: In like manner; In this way) **the husbands also are continuously indebted** (thus: obligated) **to constantly love their wives as their own bodies** (= persons). **The one constantly loving his own wife continues loving himself,**
29. **for you see, no one ever yet** (at any time) **hated** (or: hates) **his own flesh** (= his body and interior self) **but rather continually intensively nourishes** (feeds and supports) **and warms** (cherishes; comforts) **it, according as also the Christ [does] the called-out community,**
30. **because we are** (we exist continuously being) **members of His Body.**

31. **Answering this** (or: In the place facing this [situation or reality]),  
**"a man will leave behind his father and mother, and he will be glued**  
(welded) **to his wife, and the two will be [made] into one flesh** (= one  
physical unit as though being one body)." [Gen. 2:4]
32. **This secret** (or: mystery) **is great** (= important), **but I am speaking unto**  
(or: into; with a view to) **Christ, even** (or: and; as well as) **unto** (or: into) **the**  
**called-out community** (or: the called-out person; or: the summoned-forth  
assembly).
33. **Moreover, you men also, individually, each one thus** (in this way) **be**  
**continually loving his own wife** (or: woman) **as** (or: as she were) **himself, and**  
**so the result will be that the wife would continually have deep respect for**  
(or: may habitually stand in reverential awe of; can normally be fearing) **the**  
**husband** (or: adult man).

## CHAPTER 6

1. **You children make it a habit to humbly listen and pay attention to, and**  
**thus submissively obey, your parents, in union with the Lord** [= Christ or  
Yahweh], **for this is in accord with the Way pointed out** (is fair, right and just).
2. **"Be continuously honoring** (holding in respect; valuing; reverencing;  
treating as precious and with dignity) **your father and mother,"**  
**which very one is a foremost implanted goal** (impartation of the finished  
product within; inward directive) **within an act of promising** (or: in [the] promise;  
or: = that embodies assurance),
3. **"to the end that it may come to be well and easy for** (or: to; in) **you**  
**and you will exist** (or: be) **a long time upon the land** (earth)."  
[Ex. 20:12; Deut. 5:16]
4. **And so you fathers: do not continually bring along inherent fervor to** (or:  
irritate; exasperate to anger; bring impulse alongside) **your children, but rather**  
**be continually nourishing them within child-training discipline and**  
**education, and then the placing** (setting) **of the Lord** [= Christ or Yahweh] **in**  
**the mind** (or: as well as the Master's mind-set; or: and the Owner's admonition;  
or: and instruction about the Lord).
5. **Slaves: you folks be continually paying attention, listening humbly to**  
**and obeying [your] owners** (masters) – **those [being such] in respect to the**  
**flesh** (= this human condition and natural realm) – **with fear** (or: respect,  
reverence, = earnestness) **and trembling** (= concerned focus), **joined with**  
**singleness** (simplicity; uncompoundedness; = pureness of substance) **of your**  
**heart** (= the core of your being willing one thing), **as though to** (or: as if for; as  
being in) **the Christ,**
6. **not in accord with eye-service** (or: in line with slavery to the eyes [of folks  
watching]; or: = doing it only when being watched) **as folks desiring to please**  
**men, but rather as slaves of Christ, constantly doing** (performing; producing)

**the will and intent of God – from out of [the] soul** (= with the whole inner being: mind, will, emotion, life-force; or: = spontaneously) –

7. **with a good disposition** (well-mindedness; a good will; a good attitude), **habitually serving** (or: being; working) **as a slave, as for** (or: to; in) **the Lord** [= Yahweh or Christ], **and not for** (or: to) **people** (humans; mankind),

8. **having seen and thus knowing** (perceiving; being aware; recognizing) **that each person, if he or she may do some good thing** (perform some virtuous act; produce some excellence), **this she, or he, will receive for himself** (or: herself) **for kindly keeping alongside of the Lord** [= Christ or Yahweh]: **whether slave, whether free.**

9. **And now for the owners** (lords; masters): **be practicing** (continually doing) **the same toward them, constantly being lax** (loosening up) **in the threatening, knowing** (having seen; being aware) **also that their Owner** (Lord; Master) – **as well as yours – is continuously existing within [the] atmospheres** (or: heavens), **and partiality through respect or acceptance of faces** (= persons) **does not exist alongside of Him.**

10. **Of the remainder** (or: Finally), **be constantly empowering yourselves** (engendering ability within yourselves) **within, and in union with, [the] Lord** [= Christ or Yahweh] **and within, and in union with, the force** (or: strength) **of His might** (or: the mightiness of His strength and forcefulness):

11. **you folks must enter within** (or: clothe yourselves with) **the full suit of armor and implements of war** (panoply; the complete equipment for men-at-arms) **which is God** (or: which comes from and belongs to God), **in order for you to be continuously able and powerful to stand** (or: to make a stand) **facing toward the crafty methods** (stratagems) **of the adversary**  
(or: that which throws folks into dualism with divided thinking and perceptions; or: the person that throws something through the midst and casts division; the one who thrusts things through folks; the slanderer who accuses and deceives; or, commonly called: the "devil"),

12. **because for us** [other MSS: for you] **the wrestling is not against** (toward; with a view to) **blood and flesh** (= physical bodies), **but rather against** (toward; i.e., "face to face" with) **the beginning controls and rules**  
(or: original rulings; or: rulers and controllers; governments; those things or people in first position; the beginning things or people; the original ones; the princes) **and face to face with the rights and privileges** (or: authorities; or: aspects from out of existence), **with a view to the strengths of the System** (or: strengths of the order; or: universal powers; the world's strong-ones) **of this darkness** [comment: = ignorance], **facing** (toward; or: with a view to) **the spiritual aspects** (or: breath-effected attitudes; or: conditions and qualities of a spirit) **of the worthlessness**

(the badness of conditions; the unsoundness and miserableness; the wickedness and depravity; the evil and malice; the disadvantageousness; the unprofitableness; the thing that brings toilsome labor) **among those situated upon elevated positions**



(or: situated within the heavenly positions or places; among the imposed heavenly realms; positioned in union with the celestials and heavenly ones; resident within the midst of added atmospheres).

[note: this verse could be speaking about the ruling authorities of the religious world of ignorance, with its now worthless sacrifices, or, about the political system of darkened strength which was currently in power, bringing bad situations; Walter Wink, in *Engaging the Powers*, uses the phrase “against suprahuman systems and forces” for part of this verse]

13. **On account of this, you folks receive back again** (or: at once take up) **the full suit of armor** (panoply; implements of war) **which is God** (or: which belongs to and has its source in God), **to the end that you would have power** (or: be able) **to withstand and resist** (to stand opposite, over against as facing an opponent; or: stand in [other folks'] place, instead of [them]) **within the harmful day** (the day of bad conditions), **and accomplishing all** (achieving and effecting everything [the whole]), **to stand firm**.

14. **You folks stand** (or: at once take your stand), **then, after girding yourselves around your waist** (or: loins) **in union with Truth and within the midst of Reality, and then, entering within** (putting on; clothing yourself with) **the breastplate armor** (cuirass; corslet) **of fair and equitable dealing** (or: which is the rightwised relationships of the Way pointed out; the Righteousness; the Justice),

15. **and next sandaling** (or: binding under) **the feet in readiness and preparedness which comes from and has the character of and which belongs to the good news** (or: message of goodness, ease and wellbeing) **of the Peace** (or: which comes from and has the character of peace and harmony [= shalom]) –

16. **within all things and situations** (or: in union with all people) – **[be] at once receiving again** (or: taking back up) **the large oblong shield of the Faith** (or: Trust; Confidence; Faithfulness; Assurance; Loyalty), **within which you will have power** (or: be able) **to extinguish all the fiery arrows of the worthless person**

(or: evil one; unsound and miserable situation; disadvantageous and unprofitable condition; malicious and depraved attitude; toilsome labor).

17. **And at once accept** (or: receive) **for yourselves the helmet of the Deliverance** (or: which comes from the Salvation; that belongs to health and wholeness; which is the restoration to the original realm and condition) **and the Spirit's sword** (short sword; or: the dagger which is spirit; the dirk which is the Breath-effect) – **the one being God's spoken Word** (or: an utterance or declaration which is God).

18. **By means of all thought, desire or imparted message toward things being well** (or: Through every prayer) **and request** (or: declaration) **regarding need, [be] folks continuously thinking, speaking and acting toward goodness and well-being** (or: praying) **within every season** (in union with every fitting situation; on every occasion) **within and in union with [the] Spirit** (Breath-effect), **while maintaining a constant alertness** (or: in spirit being

constantly vigilant and abstaining from sleep), **also, to that end, in all unremitting continuance** (or: perseverance) **and request regarding need concerning** (or: surrounding) **all of the set-apart folks** (holy ones; saints; sacred people),

19. **and further, in behalf of me, so that to me a word** (or: message; thought; idea; logos) **would be given, in the midst of opening my mouth in freedom of speaking openly in public and with the boldness and rights of a citizen, to make known the secret** (or: mystery) **of the good news** (or: which is the message of goodness, ease and well-being),

20. **over which I am an old man in a manacle** (or: on behalf of which I continue performing the duties of an elder and an ambassador – in a chain!) – **to the end that within Him** (or: it) **I may speak freely** (or: in public, boldly as a citizen), **as it is necessary for me to speak.**

21. **Yet so that you also may know** (may have seen, so as to perceive) **the things that [come] down to** (or: on) **me** (= my circumstances and affairs), **what I am continually involved in** (what matters or business I am transacting; what I'm doing), **everything** (or: all) **will be made known to you [by] Tychicus, the beloved brother and faithful attending servant within the Lord,**

22. **whom I send** (or: sent) **to you for this very purpose, to the end that you may come to know our concerns** (or: circumstances) **and [that] he may call your hearts alongside** (assist, admonish, encourage, comfort and give relief to your hearts; do the work of a paraclete for your hearts).

23. **Peace and harmony** [= shalom] **to the brothers** [p46 reads: the set-apart folks], **and love** [A reads: mercy] **along with faith and trust, from God, [the] Father and Lord, Jesus Christ** (or: from Father God, and {or: even} [the] Lord Jesus Christ).

24. **Grace and favor, in union with incorruption** (or: within a state or condition of being unspoiled, and being incorruptible [note: see I Cor. 15:42]), **[are] with all the people continuously loving our Lord** (or: Owner; Master), **Jesus Christ** ([the] Anointed Jesus).

**Amen** (It is so)!

[written circa A.D. 58 – Based on the critical analysis of John A.T. Robinson –  
Traditionally considered to be sent to those in Ephesus;  
possibly a circular letter to the assemblies in first century Asia Minor]

# PHILIPPIANS

## CHAPTER 1

1. **Paul and Timothy, slaves of Christ Jesus for (or: to) all the set-apart folks** (the holy ones; the saints) **within and in union with Christ Jesus, to those being in Philippi, together with care-givers** (folks keeping a watchful eye upon [people and situations]; those noting and being concerned for others; overseers) **and attending servants:**

2. **Grace and peace** (or: Favor and harmony [= shalom]) **to you folks from God, our Father and Lord, Jesus Christ** (or: from God, our Father, and [the] Lord, Jesus [the] Anointed One).

3. **I constantly give thanks** (or: habitually speak of the goodness of grace) **to my God upon every memory** (or: recollection; or: mention) **of you folks,**

4. **at all times** (or: always) **in my every request** (or: petition) **over [the situation of] you all** (or: on behalf of all of you folks), **habitually making the request** (or: petition) **with joy**

5. **upon [the awareness of] your common share** (partnership; communion; participation; fellowship; contribution) **into the message of goodness and well-being** (or: good news), **from the first day until the present moment** (now),

6. **being persuaded and convinced of this very thing: that the One inwardly beginning** (making an inward start; inciting; inwardly originating [note: in the context of sacrifices, this word meant “to begin the offering”]) **a good work, a virtuous action or an excellent deed within you** (or: among you folks), **will fully bring it to the goal** (will bring perfection upon it; shall continue upon it to the final act and finished product) – **until** (or: right up to) **[the] Day of Christ Jesus** [with other MSS: as far as a Day which is Jesus Christ]!

7. **Just as** (or: Correspondingly as) **it is fair for me** (or: it is right in me; it accords with the Way pointed out to me) **to habitually think this regarding all of you folks** (or: to continuously have this opinion and disposition over you all), **because of the [situation for] me to constantly hold** (or: have) **you folks within my heart, both within my bonds** (fetters; chains) **and within the verbal defense** (a word spoken from and on behalf of) **and legally valid confirmation** (the placement on a good footing to establish and make firm and steadfast) **of the message of goodness and well-being** (or: good news) – **you all being my co-participants** (common partners; fellow-sharers together) **of the grace and joyous favor.**

8. **You see, God [is] my witness** (or: evidence), **how I continually long** (or: yearn) **for all you folks within the inner seat of Jesus Christ's tender emotions** (upper internal organs – heart, liver, lungs; = compassions).

9. **And this I habitually think and speak toward things being well** (or: pray): **that your love may continually encompass with surpassing abundance still**

**more and more, within full and accurate experiential and intimate knowledge and all insight and sensible perception,**

**10. into the [situation for] you folks to habitually test, examine and determine** (or: make sure by proving) **the things that carry through and are thus of consequence or make a difference, so that you may constantly be** (continually exist being) **folks judged by the light of the sun** (thus: clearly sincere and with integrity) **and ones [that are] not stumbling or jarring against [anything] nor striking toward [someone] and causing trouble, on into the Day of Christ,**

**11. being folks having been filled full with [the] Fruit of fair and equitable dealings which bring right relationship within the Way pointed out: the one [that is] through Jesus Christ [that is] leading into God's glory** (good reputation and manifestation of that which calls forth admiration) **and praise** (approval and commendation)

(or: being those filled full of fruit of a rightwised nature through Jesus Christ, which proceeds into glory and praise that belongs to and pertains to God; or: ... through Jesus Christ, with a view to inhabiting the qualities and characteristics of God's glory and praise.)

**12. Now I am constantly intending** (purposing and deciding for) **you folks to habitually know through intimate experience, brothers, that the affairs pertaining to me have rather come, and yet remain, into an advancement** (a progression; a striking ahead) **of God's message of goodness and well-being,**

**13. so that my bonds** (prison fetters) **[are] clearly seen** (visible; apparent; illuminated so as to be widely known) **to be within Christ, within the whole of the praetorium** (the living quarters of the emperor's guards), **and among all those left over** (the rest; the remaining ones),

**14. and by my bonds most of the brothers** (= fellow believers), **having become persuaded and now being confident in the Lord, [are] to a greater degree** (or: more exceedingly) **courageously daring to be fearlessly continuing to speak the Word of God** (or: God's thoughts and message)!

**15. Certain ones** (or: Some), **indeed, are also habitually proclaiming** (heralding; publishing; preaching) **the Christ through** (or: because of) **envy, jealousy and rivalry, as well as strife** (discord; debate); **yet also, certain ones** (or: some) **through** (or: because of) **delight** (good disposition; good opinion; thinking well).

**16. These, on the one hand, forth from out of love – having seen and thus knowing that I am constantly lying** (or: habitually being laid down, and thus set) **into a defense of the news of well-being and message of goodness.**

**17. Yet those, on the other hand, from out of faction** (partisan purposes; contentiousness) **are habitually announcing in accord with the message of the Christ, not purely** (= with pure motives) **– being ones habitually presuming** (or: supposing) **to be repeatedly arousing and raising up squeezing** (pressure; affliction; tribulation; oppression) **to** (or: for) **my bonds** (in my imprisonment).

18. **For what? That moreover, in every direction** (or: by every turn; by every method), **whether in pretense** (as a cloak for other purposes) **or in truth** (reality; essential essence), **Christ is continually being correspondingly announced, and in this I constantly rejoice.**

19. **For I am aware** (have seen and thus know) **that this will step away into deliverance** (rescue; health and wholeness; salvation) **for me** (and: in me) **through your request and the supply** (support; provision) **of the Spirit of Jesus Christ** (or: of the spirit pertaining to and having the characteristics of Jesus Christ; the Breath-effect which is Jesus, [the] Anointed),

20. **in accordance with my looking away – with my head stretched out to watch – and [the] expectation** (or: hope) **that within nothing will I be put to shame** (disgrace; embarrassment), **but to the contrary, within all freedom of speech** (boldness and public openness which comes from being a citizen) – **as always, even now** (at the present moment) – **Christ will be made great** (be magnified; be enlarged) **within my body, whether through life, or through death!**

21. **For you see, to me, to be living [is] Christ** (or: For the [situation] in me and for me, life [is the] Anointed One), **and to be dying [is] gain** (advantage; profit).

22. **Yet since** (or: Now if) [p46, D: Whether] **the [situation] is to continue living within flesh** (= in a physical body in the natural realm), **this for me** (or: in me) **[will be] a fruit from work** (produce relating to [my] action) – **and so what** (or: which) **I will** [p46, B: I should] **choose** (take to myself in preference) **I am not presently making known.**

23. **So I am being continuously held together** (or: caught; squeezed) **from out of the two: constantly having the craving** (holding the strong desire and impulse) **into the [situation] to untie and lose back up again** [as in loosing tent pins and ropes when striking camp, or loosing moorings to set sail], **and to be** (to exist being) **together with Christ – for [that is] rather to a much higher rank** (a more advantageous situation; a more profitable thing; [it is] much better)!

24. **Yet the [situation] to be staying** (remaining-on) **in the flesh [is] more necessary** (indispensable; a more forced constraint) **because of you folks.**

25. **So, having been persuaded and still being convinced of this, I have seen and thus know that I will remain on, and shall be abiding** (dwelling so as to be ready to give aid) **together alongside with** (or: among) **all you folks – on into your progress** (or: cutting or striking a passage forward; advancement) **and joy that belongs to and has the characteristics of the Faith** (or: which is the trust, conviction and loyalty),

26. **to the end that, in me – [that is], through my presence again face to face with you – your loud-tongued exultation** (or: your justification for boasting) **in Christ Jesus** (or: in union with [the] Anointed Jesus) **may surround [you] in excessive abundance.**

27. **Only, by habit live** (or: continue living) **worthily, as citizens with behavior corresponding in value to Christ's good news** (message of goodness), **so that whether coming and seeing to become acquainted, or continuing absent, I may go on hearing about you folks** (the things concerning you): **that you are constantly and progressively standing firm within the midst of and in union with one Breath-effect** (or: = steadfastly united in spirit), **continuing to be corporately striving in one soul** (by one inner life competing side-by-side in the public games) **by the faith that comes from the good news** (or: in the faith that belongs to and pertains to the message of goodness and well-being; or: by the trust which is the message of wellness and ease),
28. **even constantly being folks [that are] in nothing startled, intimidated or frightened by** (or: under) **the opponents** (the ones continuously lying in the opposing position) – **which is a public indication** (a pointing-out as of display; or: a showing within) **of loss** (ruin; destruction) **for** (or: to) **them, yet of deliverance** (wholeness, health, rescue and salvation) **to, for and among you folks** [other MSS: in and among us; others: of your deliverance], **and this [is] from God,**
29. **because to you it is given by grace** (or: He graciously was given as a favor), **over the [issue] of Christ, not only to be progressively believing and habitually trusting into Him, but further, also, to be repeatedly having sensible experiences over Him** (or: to constantly experience feelings and impressions on behalf of Him; to habitually suffer and be ill used for His sake; to be continuously affected on account of the things pertaining to Him) –
30. **constantly having** (or: continuously holding) **the very** (or: the same) **contest in the public games** (or: race in the stadium; agonizing struggle in the gathered assembly) **such as you saw** (or: perceive) **within me and now are presently hearing in me** (or: and at this moment are repeatedly hearing [to be] in me).

## CHAPTER 2

1. **If, then, [there exists] any calling-alongside to receive relief, aid, encouragement, consolation, comfort or supporting influence** (the work of a paraclete) **within Christ, if [there is] any spoken comfort and consolation of love** (belonging to love; having a source in love; or: which is love), **if any communion** (common participation; fellowship; partnership; sharing) **of Breath-effect** (or: belonging to spirit; having spirit or Breath as its source), **if any tender emotions** (literally: upper internal organs) **and compassions** (or: pities),
2. **fill my joy full, so that you folks may be continually having the same frame of mind** (may be mutually disposed; may have the same opinion; may mind the same thing), **habitually holding** (or: having) **the same Love: folks joined together in soul** (inner life of feelings, will, heart and mind), **continuously minding The One** (or: habitually holding one opinion; constantly thinking one thing; regularly disposed to one [purpose]) –
3. **nothing down from** (or: along the line of; corresponding to) **party interests** (hireling-like contention; faction; self-serving) **nor down from** (or: along the line

- of; corresponding to) **empty reputation** (futile opinion; vainglory; fruitless appearance) – **but rather, in humility** (or: by an attitude of being in a low station; in humbleness of disposition and way of thinking) **constantly considering one another** (or: each other) **[as] those habitually holding [a position] above themselves,**
4. **not each one continuing to attentively view** (keeping an eye on and noting) **the things pertaining to themselves, but to the contrary, each one [viewing] even the things pertaining to others** (or: different folks).
5. **You see, this way of thinking** (this attitude and disposition) **is continuously within and among you folks** (or, as an imperative: So let this minding be habitually within you folks) – **which [is] also within Christ Jesus,**
6. **Who, starting and continuing as inherently existing** (or: beginning under; subsisting; or: humbly ruling) **within God's form** (or: an external shape, appearance and outward mold which is God), **He does not** (or: did not) **consider the [situation] to be** (or: to continuously exist being) **equals in God** (or: equal [things] to God; equivalent [parts] in God; the same things as God; even on the same levels in God) **a plunder** (a pillaging; a thing seized and held),
7. **but to the contrary, He empties Himself** (or: removed the contents of Himself; made Himself empty), **receiving** (or: taking; accepting) **a slave's form** (external shape; outward mold), **coming to be** (or: birthing Himself) **within humanity's** (mankind's; peoples') **likeness.**
8. **And so, being found in a present condition and outward appearance** (or: fashion) **as a human** (a person; a man), **He lowers Himself** (or: humbled Himself; made Himself low; degrades Himself; levels Himself off), **coming to be** (or: birthing Himself) **a submissive, obedient One** (one who gives the ear and listens) **as far as** (or: to the point of; until) **death – but death of a cross** (torture stake)!
9. **For this reason, God also lifts Him up above** (or: highly exalted Him; elevates Him over) **and by grace gives to Him** (or: joyously favors on Him) **the Name – the one over and above every name! –**
10. **to the end that within The Name: Jesus!** (or: in union with the name of Jesus; in the midst of the Name belonging to [Yahweh-the-Savior]), **every knee** (= person) – **of the folks upon the heaven** (of those belonging to the super-heaven, or [situated] upon the atmosphere) **and of the people existing upon the earth and of the folks dwelling down under the ground** (or: on the level of or pertaining to subterranean ones) – **may bend** (or: would bow) **in worship, prayer or allegiance,**
11. **and every tongue** (= person) **may speak out the same thing** (should and would openly agree, confess and acclaim) **that Jesus Christ [is] Lord** (Master; Owner) – **[leading] into [the] glory of Father God** (or: unto Father God's good reputation; [progressing] into a manifestation which calls forth praise unto God [the] Father)!

12. **Consequently, my loved ones, according as at all time** (or: as always) **you folks submissively listened, paid attention and humbly obeyed, not as only in my presence, but further, now** (at this moment), **much more in my absence – in company with fear and trembling** (or: = earnestness and concern) – **be habitually working commensurately with the deliverance** (or: be constantly producing on the level and sphere of the wholeness and well-being which are the outcome of the rescue and salvation) **of, or pertaining to, yourselves,**

13. **for you see, God is the One habitually being inwardly active, working and effecting [results] within you folks – both the willing** (intending; purposing; resolving) **and the [situation] to be continuously effecting the action and inward work – above the thing that pleases** (or: over [the situation of] well-thinking and delight; for the sake of [His] good pleasure).

14. **Be habitually doing** (accomplishing; constructing; producing) **all things apart from grumbling complaints** (or: murmurings) **and reasoned considerations** (or: designing thoughts; divided reckonings unto the settlements of accounts; arguments which permeate the environment or go in every direction),

15. **so that you folks may come to be blameless ones** (those without defect), **even unmixed** (unblended; artless and sincere) **children of God – unblemished** (flawless) **people in the midst of a crooked and distorted** (as having been misshaped on the potter's wheel) **generation** (or: a twisted family which has been altered and turned in different ways so as to be dislocated), **within which** (or: among whom) **you folks are continuously shining** (giving light; or: appearing; made visible by light) **as illuminators** (causes of light; or: luminaries) **within [the] ordered System** (world of culture, religion, economics and government),

16. **constantly holding upon** (or: having added; keeping a good grip on) **Life's Word** (or: a message which is life), **[leading you] into loud-tongued exulting** (boasting; vaunting) **for me** (or: in me), **on into Christ's Day** (a day of [the] Anointed), **because I do not** (or: did not) **run into emptiness** (that which is without content), **nor do I** (or: did I) **become weary or struggle in labor into emptiness** (that which is without content).

17. **But even more, if I am also repeatedly poured out as a drink offering upon the sacrificial offering and public service pertaining to your faith** (or: of the trust pertaining to you folks), **I am constantly rejoicing** (or: glad) – **even continually rejoicing** (glad) **together with all of you!**

18. **Now in the same way, you yourselves also be constantly rejoicing – even continually rejoicing together with me.**

19. **Now I continue expecting – in the Lord Jesus – to quickly send Timothy to you folks, so that I also may continue well in soul** (in good cheer; in good spirits), **knowing the [situations and circumstances] concerning** (or: the things about) **you folks.**



20. **You see, I presently have no one equal-souled** (of the same soul; = equally sensitive) **who will legitimately** (or: genuinely) **divide his mind so as to have his thoughts anxious about your interests and to care for the [circumstances] concerning** (or: the things about) **you folks.**

21. **For all those [others] are constantly concerned with** (looking out for; are seeking) **their own interests** (or: things), **not with the interests and things pertaining to and belonging to, or having the qualities and characteristics of, Jesus Christ.**

22. **Yet you folks continue knowing by experience his proof by scrutinized examination and testing, that as a child for a father, he slaves** (performs as a slave) **together with me, into the message of goodness and well-being.**

23. **I continue expecting, indeed then, to send this one immediately** (out of the very time or situation) – **as soon as I can look away from the things around me** (or: see-off the [situations and] things concerning me).

24. **So I have been persuaded and am confident within [the] Lord** [= Christ or Yahweh] **that I myself, also, shall quickly come to you folks.**

25. **Now I consider it necessary and pressing to send to you Epaphroditus, my brother and co-worker** (joint-operative) **and fellow soldier, yet your envoy** (representative; emissary; apostle), **and a public servant of my need,**

26. **since he had been continuously having great affection and longing to see all of you folks, even being repeatedly dejected and deeply troubled because you heard** (or: hear) **that he fell sick** (or: is ill).

27. **For he even fell sick** (or: is ill) **as being a consort near alongside of death. But contrariwise, God had mercy on** (or: mercies) **him – yet not only him, but further, me also – to the end that I should not have pain and sadness upon pain and sadness** (or: = major and added sorrow).

28. **More diligently** (earnestly; eagerly), **then, I send** (or: sent) **him, so that in seeing him again, you may be glad and rejoice – and I may be more relieved of pain and sadness.**

29. **Be focusing on him, then, to welcome and continue receiving him within the Lord with all joy, and be constantly holding such people in honor and value,**

30. **because through Christ's work** (with other MSS: on account of [the] Lord's Act) **he drew** (or: draws) **near, as far as death, casting himself to the side** (or: handing himself over; risking; throwing self beside) **in the soul, so that he might fill back up your deficiency** (your lack; your coming too late) **of the public service toward me.**

### CHAPTER 3

1. **As for the rest** (or: For what remains), **my brothers, continue rejoicing** (be habitually glad and delighted) **within [the] Lord** [= Christ or Yahweh]. **To be repeatedly writing the same things to you** (or: To continue writing the very

things for you) **[is] surely not troublesome for me** (delaying me or causing me to hesitate), **and for you [it is] something to secure you from stumbling.**

2. **Constantly keep your eyes on and be aware of the dogs** (= impudent, shameless or audacious people; scavengers without a master); **habitually be observing so as to take heed of worthless workers** (craftsmen of bad quality; laborers who are not as they ought to be); **keep on seeing so as to continually observe and be aware of [the party of] the down-cision** (the mutilation; the incision; the notching or cutting-into; the sacrificial meat-hacking; the wounding or maiming; or: = people who cut things down or off).

3. **For you see, we ourselves are** (exist being) **The Circumcision: the people** (or: those) **continuously rendering sacred service in a spirit of God** (or: by God's Breath-effect; to God's Spirit; in God's breath; [some MSS: service to God in spirit; p46 omits "God," so, simply: serving in spirit]) **and constantly making our boast** (being loud-tongued, vaunting and exulting) **within, and in union with, Christ Jesus; even folks** (or: those) **being people having been persuaded and thus continuing to put no confidence within flesh** (= having no reliance upon what is physical: e.g., religious works or natural heritage; or: the estranged human nature).

4. **Even though I, myself, continue holding** (or: having) **[grounds for] trust and confidence also within flesh, if any other man is in the habit of thinking** (or: is constantly seeming) **or presuming to have come to a settled persuasion, thus having confidence within [his] flesh, I to a greater degree** (more so; for a better reason; rather more):

5. **in circumcision, on [the] eighth day;**  
**out of race** (from posterity; by birth; as to class or species), **of Israel;**  
**of Benjamin's tribe; a Hebrew out of the midst of [the] Hebrews**  
(or: = a supreme Hebrew);  
**in accordance to Law, a Pharisee** (or: down from custom, a Pharisee);  
6. **in accordance to zeal, one constantly pressing, pursuing and persecuting the called-out community; in accordance to fairness and equity in the way pointed out in the Law, one coming to be, of myself, without defect** (one becoming blameless).

7. **But to the contrary, whatever things** (or: things which) **were being gains** (advantages; assets) **to** (for; in) **me, these things I have esteemed and now consider** (or: regard) **as a loss** (a penalty; a forfeit; disadvantage; a bad bargain; a detriment) **because of** (on account of) **the Christ.**

8. **But further – indeed, then, as a matter of fact – I even am habitually considering** (or: regarding) **all things** (all; everything) **to be a loss** (a disadvantage; a bad bargain; damage; a forfeit; a penalty) **because of** (on account of; for the sake of) **the thing that is constantly holding things above** (thus having all-surpassing value and superiority): **that which pertains to the experience of the intimate knowledge of my Lord, Jesus Christ** (or: of Christ Jesus, my Owner). **[It was; is] on account of** (or: because of) **Him** (or: For the

sake of Whom) **I undergo loss of** (experience the forfeit of; receive as a disadvantage) **all things** (everything; the whole life-experience, environment and possessions) **and I continue considering** (or: regarding) **them to be [either] a lot of** (or: pieces of) **refuse** (filth; dung; manure) **[or] things that are cast away from the table to the dogs** (garbage), **to the end that I may have the advantage of** (maintain the gain of; enjoy the assets of; make a profit of) **Christ,**  
9. **and may be found within Him** (or: in union with Him) – **not continuing having** (or: holding) **my pointed-out way** (my fairness and equity; my relationships; my basis for what is right; my own righteousness) **from out of the Law or custom, but to the contrary, the [fairness and equity in relationships which accord with the Way pointed-out] through means of Christ's faith** (or: the trust and faith which is Christ): **the fairness and equity in right relationships from being rightwised within the Way pointed out [which is] forth from out of the midst of God as a source [and is placed and thus based] upon that faith, confidence and trust –**

10. **to intimately and experientially know Him, and the ability** (and: power) **of His resurrection – even the [other MSS: a] common sharing** (participation, partnership and fellowship) **of His experiences** (which include passions and sufferings) – **being a man that is being continuously conformed to** (being brought together with the form of; being configured to) **His death,**

11. **since in some way I would arrive and meet down face-to-face unto** (or: if somehow I can attain the level [to be] into the midst of; or: if by any means I may meet with the corresponding sphere [leading] into) **the out-resurrection** (or: the arising and standing back up again from out of the midst) – **the one forth from out of the midst of dead folks.**

12. **Not that I already take it by the hand** [p46 & D add: or already have been rightwised and made to be one in accord with the Way pointed out with fairness and equity] **or have been already brought to the goal** (matured unto perfection and finished), **yet I am consistently pursuing** (running swiftly in order to catch), **since I would** (or: if I could) **take down by the hand** (seize; forcefully grasp and gain control over) **even [that] upon which I also was** (or: am) **taken down by hand** (seized; forcefully grasped and taken control of) **by and under** [the control of] **Christ Jesus.**

13. **Brothers** (= Fellow believers; = [My] family)! **I am not yet calculating** (logically considering; reckoning) **myself to have taken it down by hand** (seized, grasped or gotten hold of it in order to have it), **yet [there is] one thing: habitually forgetting, on the one hand, the things behind** (or: in the back), **and on the other hand constantly reaching and stretching myself out upon the things in front** (or: ahead),

14. **I am continuously pursuing down toward** [the; or: an] **object in view** (a mark on which the eye is fixed): **into the prize** (or: award) **of God's invitation to an above place** (or: an upward calling having the source, qualities and characteristics of God) **within the midst of and in union with Christ Jesus.**

15. **Therefore – as many as [are] people who are mature** (ones who have reached the goal, being finished, complete and perfect) – **we should constantly be of this frame of mind** (have this attitude and opinion; think this way; be minding and paying attention to this). **And if you folks are habitually thinking differently** (are continuing differently minded; are continually having a different attitude or opinion), **God will also unveil this to you** (or: uncover and reveal this in you).

16. **Moreover, into that which we precede [others]** (or: into what we went before in; into what we come ahead so as to arrive at; = unto whatever stage we have reached) **in the very same thing [our goal is] to be habitually drawn into line and advance within our ranks**

[Aleph2 and other MSS add phrases to read as follows: Besides, into what we outstrip {others}, by the same standard (measuring rod; rule) {it is for us} to habitually advance in line (i.e., frame our conduct in an orderly routine; or: consider the elements by the same standard) – to constantly be intent on and keep thinking of the same thing (be of the same frame of mind and attitude)].

17. **Brothers** (= Fellow believers; = My family), **be progressively birthed to be joint-imitators of me** (or: unite in becoming my imitators), **and continually keep a watchful eye on and take note of those habitually walking about thus** (i.e., those who thus live their lives), **according as you folks continue having us as a pattern** (model; example; type).

18. **For many – I was often telling you about them, yet now I am also presently weeping** (lamenting) **in saying it – continue walking about** (i.e., are living their lives) **as enemies of the cross** (execution-stake) **of the Christ,**

19. **whose goal** (eventual end; closing act; final stage; result; finished discharge) **[is] ruin and loss** (or: waste and destruction), **whose god [is their] cavity** (or: belly) **and [whose] reputation** (or: glory; opinion) **resides within their shame** (disgrace; embarrassment) – **people continually thinking about** (habitually being intent on; constantly minding) **the things existing upon the earth** (or: = folks whose minds are earthbound).

20. **For you see, our citizenship** (result of living in a free city; or: commonwealth – realm of a free city; political realm) **continues inherently existing** (or: continues humbly ruling; continuously subsists; repeatedly has its under-beginning) **resident within the midst of [the] atmospheres** (or: heavens), **from out of where** (or: which place) **we also continuously receive and take away in our hands from out of a Deliverer** (a Savior; One restoring us to the health and wholeness of our original state and condition): **[the] Lord** (or: a Master), **Jesus Christ,**

21. **Who will transfigure** (refashion; remodel; change the form of) **our body of the low condition and status** (or: of “the humiliation”) **to be conformed to the body of His glory** (or: to having the same form together with His body of that which calls forth praise; to a joint-form of the body of His good reputation), **down from** (or: in accord with; in the sphere of) **the inward operation** (energy; in-

working) **of the [conditions or situation for] Him to continuously be able** (or: have power) **also to humbly align** (or: to subject; to subordinate; to arrange under so as to have full control of and support) **The Whole** (or: all things; everything) **in Himself** (to Himself; for Himself; by and with Himself).

## CHAPTER 4

1. **Consequently, my brothers** (= fellow believers; family) – **loved ones and longed-for folks** (people missed with a craving), **my joy and winner's** (or: festal) **wreath – thus you constantly stand within [the] Lord** [= Christ or Yahweh]: **[as or being] loved ones!** (or, reading as an imperative: be habitually standing firm in [the] Lord, [B adds: my] beloved!)
2. **I am calling Euodia alongside, and I am calling Syntyche alongside, admonishing** (entreating; begging; assisting) **[you two] to be habitually thinking about the same thing** (minding and being intent on the same thing; disposed in the same way; = agreeing and maintaining a common mind), **within, and in union with, the Lord.**
3. **Yes, I am asking you, too, O genuine** (or: legitimate) **yokefellow** (or: O loyal Synzugus), **be consistently taking these women together to yourself to aid and assist them – which women toil together with me** (or: compete along with me; contend on my side) **within the message of goodness and well-being** (good news), **with Clement and the rest of my fellow workers, whose names [are] within Life's Book** (or: in a book of life; a book which is Life; [comment: = participation in life]).
4. **Be constantly rejoicing within, and in union with, [the] Lord** [= in Yahweh or in Christ], **at all times** (or: always)! **Again, I will declare it, Rejoice!** (or: You folks be habitually rejoicing)!
5. **Let your gentle fairness and suitable reasonableness be intimately and experientially known to all mankind** (or: by and for all humans). **The Lord** [= Christ or Yahweh] **is near** (close by – at hand, close enough to touch, and available)!
6. **Do not be habitually worried, anxious or overly concerned about anything! On the contrary, in everything** (and: within every situation), **by thinking and speaking toward goodness and things going well** (or: in prayer) **and in expression of need – together with thanksgiving – repeatedly let your requests be made known to** (toward; face to face with) **God,**
7. **and God's peace** (= shalom; or: and so the harmony which is God), **which is continuously having a hold over** (is habitually holding sway over; or: is constantly being superior and excelling by having it over) **all mind and inner sense** (or: every intellect; all power of comprehension; or: all process of thinking), **will garrison** (guard; stand sentinel over) **your hearts and the results of thinking** (thoughts; reasonings; understandings; effects from directing the mind on something; or: designs; purposes; effects of perceptions) [p16 adds: and bodies], **within, and in union with, Christ Jesus** [p46: {the} Lord Jesus].

8. **In conclusion** (or: Finally; or: What [is] left), **brothers** (= fellow believers; [my] family), **as much as is true** (or: as many things as are genuine and real), **as many as [are] awe-inspiring** (serious; noble; dignified by holiness), **as much as [is] rightwised** (put right; fair, equitable; just; in right relationship within the Way pointed out), **as many as [are] pure, as much as [is] affection-inducing** (friendly; directed toward what is liked; lovable or lovely; agreeable; winsome; engendering fondness; attractive; kindly disposed; loveable), **as many as [are] well-spoken-of** (commendable; reputable; of good report; renowned), **if [there is] any excellence and nobleness** (virtues of braveness, courage, good character, quality, self-restraint, magnificence, benevolence, reliability) **[in them] and if [there is] any praise applied** (expression of high evaluation; honor paid; approval or applause) **[to them], be habitually thinking about these things in a logical way** (repeatedly make these things the focus of careful consideration and analysis; continuously take these things into account)!

9. **Keep on practicing and accomplishing these things which you folks both learn and accept** (or: learned and received alongside) – **even [what] you heard and saw within me. And, the God of the Peace** (or: And God, the source and quality of peace [= shalom]; Then the God which is harmony) **will enter into an existence in company with you folks** (or: will be with you folks).

10. **Now I greatly rejoice** (or: rejoiced) **within the Lord** [= in union with Christ or Yahweh] **that now, at last, you folks shoot up to flourish to the extent to be constantly focusing your thinking over me** (to continuously have my concerns intently in mind; to repeatedly take thought on my behalf) – **upon which, also, you folks were progressively thinking, yet you continued without a fitting situation** (you were being out of season; you kept on lacking the opportunity).

11. **Not that I am suggesting a need, for I learned and so know to be self-sufficient** (to be contented by warding-off my own [needs]; or: to have independent provisions) **within whatever circumstances or situations [that] I am.**

12. **I have seen, and thus know, both to be repeatedly made low** (or: humbled) **and I have seen, and thus know, to be constantly and excessively abounding** (continuously surrounded by more than enough). **I have been instructed to shut the mouth, and I am initiated into the secret** (or: mystery): **within everything and within the midst of all things** (or: among all people), **both to be habitually feeding until satisfied, and to be habitually hungry; both to be constantly and excessively abounding** (continuously surrounded by more than enough), **and to be repeatedly in need** (or: lacking).

13. **I constantly have strength for all things among all people, [from being] in union with and within the midst of the One continuously enabling me** (empowering me; infusing me with power and ability): **Christ!**

14. **Moreover you folks performed beautifully** (acted ideally; did virtuously; produced finely), **sharing** (partnering; participating; having common association) **together with me in my pressure** (squeezing; tribulation; trouble; oppression).

15. **Now you Philippians have seen, and thus are aware** (or: know), **that within the original period** (or: the beginning) **of the message of goodness and well-being** (good news), **when I went** (or: came) **out from Macedonia, not one called-out community shared** (communicated; participated; partnered; held common association) **with me** (or: for me) **into a discourse** (an account; a matter of discussion; a word; a message) **of giving and of receiving** (or: of getting; of taking), **except you folks, alone** (or: only),

16. **because even in Thessalonica both once, and twice, you folks sent [provision] into my need.**

17. **Not that I am in the habit of really seeking the gift! But rather, I am in the habit of really seeking the constantly abounding fruit which is overflowing into your discourse** (or: your account; your word; your matter of discussion; your message).

18. **Now I am continually holding possessions from** (collecting; or: = receiving payment for what is due me from) **all things and from all folks; I am even constantly superabounding** (being surrounded by more than enough). **I have been filled full, receiving from beside Epaphroditus the things from your side: an odor of a sweet fragrance** (a fragrant aroma), **an acceptable sacrifice, well-pleasing to God** (or: with God; for God; in God).

19. **Yet my God will fill to the full your every need** (or: will make full all lack which pertains to you folks) **down from His wealth** (or: in the sphere of and in line with His riches) **[being] within [the] glory [that resides] within Christ Jesus**

(or: that accords to His wealth that resides within the opinion or imagination [which is] within Christ Jesus; to the level of His riches, within a manifestation of splendor which calls forth praise, within Christ Jesus; down through His abundance, within the reputation [arising from] within the midst of Christ Jesus).

20. **Now in our God and Father [is] the glory**

(or: Now for our God and Father [is] the reputation; Now by our God and Father [is] the manifestation which calls forth praise; Now to our God and Father [is] the good opinion) **on into the indefinite and unseen time periods of the ages! Count on it, for it is so!**

21. **You folks greet and embrace every set-apart person** (every holy one; every saint) **within Christ Jesus. The brothers** (= fellow believers; = the family) **with me are habitually greeting and embracing you folks.**

22. **All those set-apart are habitually greeting and embracing you folks – yet especially those of Caesar's house** (= household).

23. **The grace of** (or: The favor belonging to and having its source in; The grace which is) **our Lord** [with other MSS: the Owner and Master], **Jesus Christ, [is]**

**with the spirit of you folks** (or: [is] with your corporate breath-effect; or: [is] with the character and attitude manifested through you folks; [other MSS: {is} with all of you]). **It is so!**

[written circa A.D. 58 – Based on the critical analysis of John A.T. Robinson]



# COLOSSIANS

## CHAPTER 1

1. **Paul, one sent with a mission pertaining to Christ Jesus** (or: an envoy of [the] Anointed Jesus; an emissary who has his origin in Christ Jesus) **through God's will, and Timothy, the brother** (or: = fellow believer; or: brother Timothy),  
2. **To the set-apart folks** (the holy ones) **within Colossae – even to ones full of faith** (or: to faithful and trusting people) – **to [the] brothers within Christ** (or: and to loyal fellow believers [who are] in union with [the] Anointed [other MSS add: Jesus]):

**Grace and favor, as well as peace and harmony** [= shalom], **to you folks from God our Father** [other MSS read: from God, our Father and Lord, Jesus Christ].

3. **We habitually express gratitude for the goodness in grace, and give thanks to God, the Father** [other MSS: to the God and Father] **of our Lord, Jesus Christ, at all times continually thinking and speaking goodness concerning** (or: praying about) **you folks,**

4. **hearing of your faith and trust [being, resident, or having its source] within Christ Jesus** (or: in union with [the] Anointed Jesus) **and the love which you folks habitually have and hold [which is extended and given] into all the set-apart folks** (or: holy ones; saints)

5. **because of the expectation** (or: hope) – **the one continuously lying stored away as a reserve – resident within the atmospheres** (or: heavens), **which you folks already heard** (or: heard before) **within the word** (message; discourse; or: Logos) **concerning the Truth** (or: the word of truth; the idea belonging to and having its source in Reality; the message which is truth and reality) **which originates in and pertains to the message of ease, goodness and well-being** (or: which belongs to the good news).

6. **This [word] is being continuously present alongside [and proceeding] into you folks, just as it is also continuously existing within all the ordered System** (within the entire the world of culture, religion, economics and government; or: in the entire universe), **repeatedly bearing fruit of itself and constantly being grown and caused to be increasing, just as also within you folks, from [the] day in which you heard and at once fully experienced – in intimate knowing and accurate realization – the grace of God, within Truth** (or: God's favor resident within [the] truth; God's grace in the midst of reality; or: the favor which, in reality, is God).

7. **Just in this way, you folks [were taught and] learned from Epaphras, our beloved fellow-slave, who is full of faith and loyal, an attending servant of the Christ on our** [other MSS: your] **behalf** (or: who is a faithful dispenser of the Christ [who is] over us [or: you folks]),

8. **the person also clearly showing and making evident to us your love in spirit** (or: your love within [the] Breath-effect; your love in union with [the] Spirit).

9. **And because of this** (or: So that is why) **we, from the day on which we heard, are not ceasing constant praying** (thinking and speaking toward things being well) **over your [situation] and asking** (or: making a request) **on behalf of you folks, to the end that you may be filled full with the entire contents of the accurate, full, experiential, intimate knowledge of His will** (His design, purpose, plan and intention; or: so that you may know and experience all that He wants you to know and experience) **within the sphere of all wisdom and spiritual understanding** (comprehension; a junction of that which is sent together; discernment; being able to make the pieces fit together).

10. **[Thus we pray for you] to walk about** (i.e., to live your life) **worthily** (with corresponding value) **pertaining to the Lord** (the Owner; [= Yahweh or Christ]) **into all pleasing** (or: into every desire to please; into entire pleasure) **within every good work or virtuous action, habitually bearing fruit and constantly being folks [that] are being progressively caused to grow and increase in the full, accurate, experiential and intimate knowledge of God** (or: with God's full experience of intimate knowledge and insight; or: by the added insight and experiential knowledge which is God),

11. **being continuously empowered in every ability** (being ones progressively enabled within all power) **corresponding to** (or: down from and in the sphere of) **the strength of His glory** (or: the might pertaining to and having its source in His reputation or His manifestation of that which calls forth praise; or: = the strength coming from His manifested presence [= Shekinah]) **into every [situation of] persistent remaining under [difficulties] to humbly give patient support** (or: unto all relentless endurance) **and long-waiting before rushing into emotions** (or: long endurance; a long time before breathing violently with passion; or: perseverance; tolerance towards others), **accompanied by** (or: together with) **joy**.

12. **[We are folks who are] constantly giving thanks to the Father: the One calling you [other MSS: us] – as well as making [you; us] competent** (sufficient; qualified; fit; suitable) – **into the divided share** (portion; part) **of the lot of the inheritance** (allotted possession) **of the set-apart folks** (or: pertaining to the holy ones; belonging to the saints) **within the Light;**

13. **He who drags us out of danger** (or: rescued us) **forth from out of the midst of the authority of the Darkness** (Darkness's jurisdiction and right; = the privilege of ignorance), **and changes [our] position** (or: transported [us], thus, giving [us] a change of standing, and transferred [us]) **into the midst of the kingdom and reign of the Son of His love**

(or: of the Son Who has the characteristics and qualities of His love; the Son Whose origin is His love; or: the Son of the love which is Him; the Son which is His love),

14. **in Whom** (or: in union with [which Son]) **we continuously have and hold the redemption** (the release and liberation procured by payment of a ransom) **[which results in] the sending away** (the dismissal; the divorce; the flowing

away) **of the failures** (of the errors pertaining to falling short and straying to the side of the target; of the sins; of the mistakes).

15. **It is [this Son] Who is the Image** (the Exact Formed Likeness; the Figure and Representation; visible likeness; portrait) **of the not-seen God** (or: the unable to be seen God; the invisible God), **the Firstborn of all creation** (or: of every creature; or: of every framing and founding; of every act of reducing from a state of disorder and wildness; or: pertaining to the whole creation; or: = the Inheritor of all creation Who will also assume authority over and responsibility for every creature [note: this is the duty of the firstborn]),

16. **because within Him was created** (or: in union with Him is founded and settled, is built and planted, is brought into being, is produced and established) **the whole** (or: all things) – **the things within the atmospheres and skies** (or: heavens), **and the things upon the earth** (or: land); **the visible things, and the unseen** (or: unable to be seen; invisible) **things: whether thrones** (seats of power) **or lordships** (ownership systems) **or governments** (rulers; leadership systems; sovereignties) **or authorities – the whole** (or: all things) **has been created and continues founded and stands framed through means of Him, and [proceeds, or was placed] into Him** (or: = He is the agent and goal of all creation).

17. **And He is before** (prior to; or: maintains precedence of) **all things and all people, and the whole has** (or: all things have) **been placed together and now continues to jointly-stand** (stands cohesively; is made to have a co-standing) **within the midst of and in union with Him,**

18. **and so He is the Head** (or: Source) **of the body – which is the called-out community** (the ecclesia; the summoned congregation) – **Who is the Beginning** (or: the Ruler; the Originator), **a Firstborn forth from out of the midst of dead folks, to the end that He may be birthed** (come into existence; or: come to be) **within all things and in all people: He continuously holding first place**

(or: constantly being preeminent; or: habitually being the First One; or: continuing being the First Man [note: this phrase has in Greek literature been used as a title]),

19. **because WITHIN Him all – the entire contents** (that which fills everything; all the full measure [of things]) – **delights to settle down and dwell as in a house** (or: because He approved all the fullness [of all existence] to permanently reside within Him)

20. **and THROUGH Him at once to transfer the whole** (= all of existential creation), **away from a certain state to the level of another which is quite different** (or: to change all things, bringing movement away from being down; to reconcile all things; to change everything from estrangement and alienation to friendship and harmony and move all), **INTO Him – making** (constructing; forming; creating) **peace and harmony through the blood of His cross** (execution stake): **through Him, whether the things upon the earth** (or: land) **or the things within the atmospheres and heavens!**

21. **And you folks, being at one time people having been alienated away** (being estranged; being rendered as belonging to another; = having been put out of the family) **and enemies** (or: hated ones) **by the divided thoughts** (in the dualistic perceptions and things going through the mind in every direction) **and by** (or: in) **the miserable deeds** (gushes of wicked actions; laborious and painful works) –

22. **yet now He at once reconciled** (or: changed and transferred to a different state; [p46 & B read: you folks were reconciled]) **within the body of His flesh** (= His physical being), **through His death, to place you folks alongside, down before Him and in His sight: set-apart** (holy) **folks and flawless** (unblemished; blameless) **ones, even people not accused, with nothing laid to your charge** (or: unaccusable ones; unimpeachable ones; folks without reproach),

23. **since in fact** (or: inasmuch as) **you folks are continually remaining on** (or: are constantly persisting) **by trust and in the faith, being ones having been provided with a foundation so as to continue grounded, even seated so as to be settled ones, and not people being repeatedly moved elsewhere** (shifted; removed; or, as a middle: shifting yourselves) **away from the expectation** (or: hope) **pertaining to, belonging to and having its source in the message of ease, goodness and well-being of which you hear** (or: heard): **the [message] being heralded** (announced; publicly proclaimed and preached) **within all creation which is under the sky** (or: heaven) – **of which I, Paul, am myself come to be a herald, an emissary, and an attending servant** (or: a dispenser).

24. **I am at this moment continuing to rejoice within the experiences and my sufferings over your [situation]** (or: on your behalf), **and I am progressively filling up in turn – so as to supply what is lacking and create a balance – within my flesh** (or: = with the means of my natural situation) **the deficiencies** (or: the results from what is lacking) **with regard to the pressures** (squeezings; tribulations; tight spots) **that pertain to the Anointed One** (or: that belong to and affect Christ) **over [the situation of] His body, which is the called-out community** (the summoned-forth congregation; the ecclesia),

25. **of which I am come to be an attending servant** (or: a dispenser), **corresponding to** (or: down from; in the sphere of) **God's household administration** (or: God's directives for the tasks of a household manager; the stewardship whose source is God and pertains to His house; God's economy; God's scheme and arrangement which He planned for His household) – **the [detailed plan] being given by me unto you** (or: to me [and infused] into you) – **to fulfill God's Word** (or: to make full the message pertaining to God; to make a full presentation of God's message; to deliver God's thought and idea in full):

26. **the Secret** (or: sacred mystery) **having been hidden away and remaining concealed from the ages** (or: from [past] eons), **as well as from the generations, yet now** (at the present time) **is set in clear light for His set-apart folks** (or: was manifested to His holy ones; is caused to be seen by His saints; is shown for what it is, in His sacred people),

27. **to whom God wills** (or: purposed; intends) **to make known by intimate experience, what [are] the riches of the glory of this Secret** (or: the wealth which has its source in this sacred mystery's manifestation which calls forth praise) **within the multitudes** (among the nations; in the Gentiles; among the swarms of ethnic groups), **which is** (or: exists being) **Christ within you folks, the expectation of the glory**

(or: which is [the] Anointed in union with you people: the hope of the manifestation which calls forth praise; or: which is [the] Anointing within the midst of you folks – the expectation which is the glory),

28. **Whom** [other MSS: which] **we ourselves habitually proclaim down the line** (or: announce in accord with the pattern), **constantly putting [Him] into the minds of every person** (or: human) **and repeatedly teaching every person** (or: human), **within the sphere of all wisdom, to the intent that we may place every person** (or: human) **finished** (mature; perfect with respect to purpose; complete; as having reached the goal) **by [our] side, within and in union with Christ** [other MSS add: Jesus],

29. **unto which [goal] I habitually work hard** (or: progressively toil on) **and become weary, constantly struggling as in a contest, corresponding to** (or: down from and on the level of) **His inward working** (or: energy and operation): **the One continuously operating** (energizing and inwardly working) **within me – within power** (or: in ability).

## CHAPTER 2

1. **You see, I continue wanting you folks to have seen and thus perceive** (realize; know) **[the] size of and how extensive a contest I am having and how intense a struggle I constantly hold** (or: continue to have) **over [the situation of] you and the folks in Laodicea, and as many as have not seen my face in [the] flesh,**

2. **to the end that their hearts may be called near, alongside, for comfort, relief, aid and encouragement – being joined cohesively** (jointly knitted; welded together; literally: mounted together in copulation) **and united in love – even into all the riches** (or: wealth) **pertaining to the state of having been brought to fullness** (or: of the full assurance) **whose source is comprehension** (discernment; a junction of that which is sent together for a person to be able to catch on and understand); **into full, accurate, intimate and experiential knowledge of God's Secret: Christ**

(or: of the secret of the God who is Christ; or: the secret from God, which is [the] Anointing; [with other MSS: of the sacred mystery of the God and Father, in relation to the Christ {or: having its source in [the] Anointing; or: belonging to Christ})),

3. **within Whom** (or: in which) **are** (continually exist) **all the hidden-away** (or: concealed) **treasures** (or: treasure chests or vaults; storehouses) **of the wisdom and experiential, intimate knowledge and insight.**

4. **Now I am presently saying this so that no one may be derailing you in a persuasive discourse or reasoning, by logic and reasoning that are off to the side and thus cheats by false reckoning,**
5. **for though** (or: even if) **I am presently absent** (or: being away), **in the flesh, nevertheless I continue being together with you folks in the spirit** (or: by the Spirit; in union with the Breath-effect), **constantly rejoicing and seeing** (or: observing) **your arranged succession** (or: drawing up of rank and file for an ordered disposition in battle array; or: post and place in line; also: = a body of soldiers or militia) – **as well as the solid body having a backbone which is the result of strengthening unto firmness – of your trust and faith** (or: pertaining to your faithfulness and loyalty; which have the qualities of confidence and conviction of you folks) **[which is being placed] into Christ** (or: [which flows] into [the] Anointing).
6. **Therefore, as you folks receive** (or: took to your side and accepted) **the Christ – Jesus, the Lord** (the Owner; the Master) – **continue walking about** (i.e., ordering your life) **within Him** (and: in union with Him),
7. **being people having been rooted** (or: having been caused to take root) – **even ones being constantly built upon The House** (i.e., added to the structure) – **within Him; also being folks repeatedly made steadfast and stabilized with good footing within the faith** (or: confirmed by the conviction; made secure for trust), **just as you are taught** (or: were instructed), **continuously superabounding** (being surrounded by more than enough) **within it – within gratitude and thanksgiving** (or: in an expression of the ease and goodness of grace, as well as the well-being of favor).
8. **Keep watching out for and beware that someone will not be the one progressively** (or: repeatedly) **carrying you off captive** (as booty or a prey) **through the philosophy and empty seduction** (or: a trick having no content) **being handed down from and being in line with the tradition of the people** (or: corresponding to the thing handed along from humans), **down from** (or: in line with and corresponding to) **the elementary principles** (or: rudimentary teachings and fundamental assumptions) **of the organized System** (the world of culture, religion, government or economy), **and not down from Christ** (or: in accord with the sphere of and in line with Christ),
9. **because within Him all the fullness of the Deity** (the Godship and feminine aspect of the Divine Nature) **is bodily settling down and taking up permanent residence** (= is continuously dwelling in person),
10. **and you folks, being ones having been filled up** (or: made full), **are** (or: exist) **continuously within Him, Who is** (or: exists being) [other MSS: the One being] **the Head of** (or: = Source of) **all government and authority** (or: of every beginning and right; of all rule and privilege),
11. **within Whom you folks were also circumcised** (or: in union with Whom you are cut around and off) **by** (or: in; to; with) **a circumcision not done by hands** (not handmade): **in the sinking out and away from** (or: the stripping off and undressing of; the going out and away from) **the body of the flesh**

(= the corporate body of the Jewish religion and national heritage; or: = the natural body, or, the body pertaining to the natural realm; or: = the estranged human nature and alienated self) – **in the circumcision of the Christ** (in Christ's circumcision; in the circumcision which pertains to and has its source in Christ; or: in the circumcision which is the Anointing),

12. **being buried together** (jointly entombed) **in Him – within the placing into** (in the immersion and saturation; in the plunging for permeation; within the overwhelming; in the dipping into; within the baptism) – **within Whom you folks were awakened and caused to rise up together through the faith having its source in** (or: coming from) **the inward operation of God** (or: the trust belonging to the effectual energizing from and which is God): **the One awakening and raising Him up, forth from out of the midst of dead folks.**

13. **And you folks – continuously being dead ones within** [other MSS: by] **the falls to the side, and in** (or: by) **the uncircumcision of your flesh** (= physical bodies or national heritage; or: = estranged human nature and alienated self) – **He makes** (or: made) **alive together: you** [other MSS: us] **jointly together with Him, gracing us and granting favor to us [for; in] all the effects of the falls and stumbling to the side** (= false steps),

14. **anointing and wiping out the handwriting in the decrees** (bonds; bills of debt; ordinances; statutes) **put down against us, which was continuing to be under, within and set in opposition to us, and He has picked it up and lifted it from out of the midst, nailing it to the cross** (or: on the execution stake),

15. **after Himself causing the sinking out and away of** (or: stripping off and away [of power and abilities]; undressing [them of arms and glory]; putting off and laying away [of categories and classifications]; or: divesting Himself of) **the governments and the authorities** (or: the ruling folks or people of primacy, and the privileged folks). **And then He made a public exhibit, in a citizen's bold freedom of speaking the truth, leading them in a triumphal procession within it [i.e., the cross].**

(or: Undressing Himself {or: Stripping [them] off from Himself}, He also made a public display of the rulers and the authorities, with boldness leading them as captives in His victory procession in it {or: in union with Him}).)

16. **Therefore, do not let anyone habitually pass judgment on you** (or: make decisions for you) **in [matters of] eating and drinking, nor in a part of a festival, or of a new moon, or of sabbaths** (= concerning things that are of a religious nature),

17. **which things are a shadow of the things being about to be** (or: of the impending), **yet the body belongs to the Christ**

(or: So we see, the body is Christ; or: Now the body has its origin in the Christ; or: Yet the body has the character and qualities of [the] Anointed; [note: A.T. Robertson sees in this construction "the body" {figure of: "the substance"} as casting the shadow; Vincent is similar]).

18. **Let no one be acting as an umpire, or an arbiter in the public games, so as to decide down against you, or to disqualify you, in regard to the prize – in lowness of understanding, intellect, frame of mind and deportment, continuously wanting [you] also [to be] in ritual-relating to the agents**

(or: in religious activity originating from the messengers [note: e.g., old covenant rituals]; or: by cultic religious service or external worship of or through the "angels"), **while continuously stepping randomly and rashly** (or: to no purpose; thoughtlessly; feignedly) **into things which he has** [or, with other MSS: he has not] **seen** [note: this may refer to being initiated into cultic secrets or mysteries], **progressively being made natural and instinctual by the inner senses and perceptions of his flesh**

(or: habitually being puffed up under [the influence of] the mind of his flesh [= his natural abilities and conditions, or by his alienated self, or by the human nature that has been conformed to the System]),

19. **and thus not continuously** (or: terminating the continuum of) **getting strength from** (or: apprehending and becoming strong by) **the Head** (or: the Source), **from out of Whom all the body** (or: the entire body), **being constantly fully furnished and supplied to excess with funds and nourishment, and progressively joined cohesively** (welded together; knitted and compacted together; united and made to go together as in mounting for copulation) **through the instrumentality of the joints** (connections; junctures; fastenings) **and links** (things bound together, as by ligaments), **goes on growing and increasing God's growth**

(or: the growth of God; the growth having its source in God; the growth pertaining to God; the growth and increase which is God; or: the growth from God).

20. **Since** (or: If) **you folks died together with Christ, away from the world's elementary principles** (or: the rudimentary teachings and fundamental assumptions of the organized System [e.g., of religion, education or culture]), **why, as living in [the] world** (in an organized system), **are you constantly being subjected to** (or, as a middle: submitting to; binding yourself to) **rules** (decrees; commands; thoughts or imaginations; "dogmas" [of the system]):

21. **"You should not** (or: may not) **touch** (handle; light or kindle), **nor yet should you** (or: may you) **taste by sipping** (= partake of or enjoy), **nor yet should you** (or: may you) **come into contact!"**

22. **– which are all things [that are proceeding] into decay and ruin** (thus: corruption) **by consuming and being used up or misused – down from and corresponding to the commands** (or: on the level of directives and instructions), **as well as teachings and trainings, of humans** (whose source is mankind; from people)?

23. **– which things, indeed, having a message** (a word; an expression; may = a promise or reputation) **of wisdom in self-imposed observance of ritual or self-willed form of worship, and in humility** (= self-abasement), **even in asceticism** (unsparing) **of [the] body, [yet are] not of any value or worth [and lead] toward a filling up of the flesh to the point of satiation**



(= a gratification of the alienated self; = a satisfying of the estranged human nature; or: = a bringing of religious works to the full; or: [and have] no honor, facing a fullness and plenty which are flesh; or: = are worthless, with a view to having enough in the natural realm)!

### CHAPTER 3

1. **Since, therefore, you folks were awakened and raised up together in the Christ** (or: If, then, you are aroused and raised with the Anointed One), **be constantly seeking and trying to find the upward things** (or: the things being above), **where the Christ is** (exists being), **continuously sitting within the right [side]** (or: at the right [hand]; = at the place of receiving, and in the place of honor and the power) **of God.**

2. **Be constantly minding** (thinking about; setting your disposition toward) **the upward things** (or: the things above), **not the things upon the earth,**

3. **for you folks died, and your life has been hidden** (concealed) **together with the Christ, within the midst of God** (or: in union with God).

4. **Whenever the Christ, our life** [other MSS: your life], **may be brought to light** (or: may be manifested), **you folks, also, will be brought to light** (will be manifested), **together with Him, within the midst of glory** (or: in union with a manifestation which calls forth praise; or: in a good reputation).

5. **Make dead** (Put into a state of deadness; Deaden; = Kill), **therefore, the** [other MSS: your] **members** (body parts; = aspects of your life) **upon the earth** (= that pertain to this earthly existence): **prostitution** (fornication; sexual immorality), **uncleanness, [unbridled] passion** ([uncontrolled] feeling or [excessive] emotion), **worthless over-desire** (rushing upon bad things; obsessive evil cravings), **and the desire to have more and gain advantage over another** (or: greedy, grasping thoughts and behavior) – **which is idolatry** (the worship of forms, shapes, images or figures; or: service to pagan concepts)

6. – **because of which things God's inherent fervor** (natural impulse and propensity; internal swelling and teeming passion of desire; or: anger; wrath) **is repeatedly coming** [other MSS add: upon the sons of The Disobedience (or: those having the condition of being unpersuaded; or: the stubbornness); note: “the disobedience” could refer to Adam and Eve eating from the tree, and thus, the “sons of the disobedience” could refer to all of mankind] –

7. **within which things you folks also at one time** (once; formerly) **walked about** (= lived your lives), **when you were living within these things.**

8. **But now, you folks as well, at once put all these things away from you** (as of clothes put off and laid away): **inherent fervor**

(or: So at this time you yourselves in one stroke set away and get rid of all the [following]: even natural impulse, propensity, internal swelling and teeming desire; or: Yet now, you people at once lay aside all intense anger, rage and wrath), **strong passion** (rushing of emotions; outbursts of rage), **worthlessness** (poorness of quality; influence of the bad; hateful intentions), **[and] from out of you mouth: blasphemy** (abusive and injurious

talk; slander) **[and] foul-mouthed abuse** (obscenity; ugly words; deformed and shameful language).

9. **Do not keep on** (or: Stop) **lying unto one another! [Be] folks at once stripping off from yourselves** (undressing yourselves from) **the old humanity** (the old man; = the old Adam), **together with its practices,**

10. **and then [be] suddenly clothing yourselves with** (or: entering within) **the new one** (the fresh one which existed only recently), **the one being continuously** (or: repeatedly; progressively) **renewed** (made back up new again, in kind and character) **into full, intimate and experiential knowledge and insight which is down from and corresponds to the image** (an exactly formed visible likeness) **of its Creator** (of the One framing and founding it from a state of wildness and disorder),

11. **wherein** (or: in which place) **there is no Greek** [figure of the multitudes who are non-Jews, and of those who are cultured and civilized] **and Jew** [figure of a covenant people of God], **circumcision and uncircumcision** [figure for religious in-groups and out-groups; there is no longer a covenant people versus non-covenant people], **barbarian** [foreigner who speaks a different language], **Scythian** [figure or example of wild, uncivilized groups], **slave, freeman, but to the contrary, Christ [is] all, and within all**

(or: Christ [is] all humanity, and within all mankind; or: Christ [is] everything or all things, and within everything and all things; [note: the Greek is plural, and is either masculine, signifying "mankind," or neuter, signifying all creation, in these phrases]).

12. **Therefore, as God's chosen, set-apart and beloved ones** (or: God's sacred, loved and chosen people), **clothe yourselves with** (or: enter within) **bowels** (internal organs; = the tender parts; seat of deep feelings) **of compassion, kindness** (adaptable usefulness), **humility** (the minding and disposition of things of lowness or of low station), **gentleness** (meekness; mildness), **waiting long before rushing with emotions** (even-tempered; long-suffering; = putting up with people and situations for a long time),

13. **being folks continuously holding up [things or situations] pertaining to one another** (or: habitually holding yourselves up, belonging to one another; constantly putting up with one another) **and incessantly giving grace or doing a favor to** (for; among) **yourselves, if ever anyone may continue having** (or: holding) **a complaint toward someone. Just as the Lord** [= Christ or Yahweh; some MSS: Christ; Aleph\* & some Vulgate MSS read: God] **also gave** (or: gives) **grace and favor to you** (for you; in you; among you folks), **thus also you folks [do the same].**

14. **Now upon** (= on top of) **all these things [put on; superimpose] the Love, which continues being** (or: is) **a joining link of perfection**

(a tie which binds together and pertains to the goal of maturity, being the result of fruitfulness; [the] fastening connection of the finished product; [the] bond producing perfection; a binding conjunction which brings union, which is the goal).

15. **And let the peace** [= shalom] **of the Christ** (belonging to and originating in the Christ; the harmony which is the Anointing [other MSS: God]) **continuously umpire** (act as a judge in the games) **within your hearts** (= in union with the core of your being) – **into which [peace] you folks are called** (were called; were invited), **within one body. And progressively come to be thankful people** (or: continue becoming folks expressing gratitude for the goodness, ease and well-being that comes in grace).

16. **Let Christ's Word** (or: the Logos, which is the Christ; the Idea which is the Anointing; or: the message of the Christ [other MSS: of God; of {the} Lord]) **be continuously making its home within you folks** (constantly indwelling you) **richly, within the midst of and in union with all wisdom, habitually teaching [it] and placing [it] in the minds of yourselves by psalms, in hymns, by spiritual songs and odes, within grace and amidst favor constantly singing within your hearts to God**

(or: habitually singing to God [other MSS: to {the} Lord], in union with the grace resident within your hearts [= the core of your being]).

17. **And everything – whatsoever you may be habitually doing, in word or in action** (within a message, or within a work or deed) – **[do] everything** (all; all things) **within and in union with [the] Name of [the] Lord, Jesus** [other MSS: of Jesus Christ; others: of {the} Lord, Jesus Christ], **constantly giving thanks** (expressing gratitude) **to Father God** (or: in union with God, [the] Father) **through Him.**

18. **Wives, be habitually aligned to humbly support** (or, as a middle: place yourselves under) **[your] husbands** (or: Women, continue subjecting yourselves to the adult males [note: this was culturally appropriate at that time]), **in the same way as there has progressively come again to be a connection in [the] Lord** (or: since there has been an arrival back in union with [our] Master and Owner).

19. **Husbands, habitually love [your] wives** (or: Adult males, be constantly showing love to the women), **and do not become repeatedly sharp toward them** (or: stop being rough, bitter or insensitive to them).

20. **Children, continue submissively hearing** (or: paying attention), **being constantly obedient to the parents in regard to all things** (corresponding to every situation), **for this continues being well-pleasing, within the Lord.**

21. **Fathers, do not constantly excite** (or: continuously incite or stimulate; repeatedly irritate, vex or provoke) **your children, so that they may not become habitually without strong passion** (discouraged and timid; without motivation).

22. **Slaves, in regard to all things continue submissively hearing, paying attention and being constantly obedient to those [being] owners** (masters; lords) **on the level and the sphere of flesh** (= human, or "earthly," masters) – **not within eye-slavery** (bondage to eyes; = slavery to doing in order to be seen, or working only when someone is watching), **as desiring to please people** (or: wanting to be pleasing to people so as to win their favor; human-pleasers), **but**

**rather within simplicity** (or: singleness) **of heart** (or: single-hearted sincerity), **constantly being folks revered by the fear of** (or, as a middle: being ones habitually engendering reverence because of respectful fear toward) **the Lord** [= Yahweh or Christ; p46 & other MSS: God].

23. **Everything – whatever you folks may be habitually doing – be constantly working** (doing business; practicing a trade; earning a living) **from out of soul** (from the whole being: intellect, emotions, will), **as to** (for; in) **the Lord** [= Yahweh or Christ] **and not for people** (to mankind),

24. **having seen, and thus, knowing that you folks will receive back from the Lord** [Yahweh or Christ] **and take away the corresponding compensation of and from the allotted inheritance. Be constantly slaving for Christ, the Owner** (Lord; Master) [or, with other MSS, and as an indicative: For you are constantly performing as a slave in (or: by) the Lord, in {the} Anointed One].

25. **Certainly, the person habitually doing wrong** (constantly acting unjustly or inequitably; repeatedly being unfair and walking contrary to the Way pointed out) **will receive in himself what he wrongly does** (or: will take for his own dealing what inequity and unfairness he did) – **and there is no partiality** (favoritism; consideration because of personal appearance or of the face presented; receiving of a facade; taking of personage into account).

#### CHAPTER 4

1. **Owners** (Masters; Lords), **continuously hold at your side and present the right** (the just; the fair; the equitable) **and the equal** (what is the same as something else) **to and for [your] slaves – [from] having seen, and thus knowing, that you folks also continuously have an Owner** (Master; Lord) **within heaven** (or: [the] atmosphere; [other MSS: {the} heavens {or: atmospheres})).

2. **Be habitually occupied diligently in prayer** (or: Be constantly stout toward thinking with a view to well-being; Be continuing persistent and persevering by speaking toward goodness [in situations]) **within an expression of gratitude** (or: thanksgiving), **continuously watching and remaining awake and alert in it,**

3. **at the same time also progressively praying** (speaking to goodness) **about us, to the end that God may open a door of the Word for us to speak the secret of the Christ** (or: may open a door pertaining to the message, for us to speak the mystery which has its origin in the Christ – the secret which is the Christ), **because of which, also, I have been bound** (or: tied; = imprisoned),

4. **so that I may set it [i.e., the secret] in clear light** (may bring it to light; may manifest it), **as it is continuously binding me** (making it necessary for me) **to speak.**

5. **Be habitually walking about within wisdom** (= living your lives in union with Wisdom): **toward those outside** (or: to outsiders; = those not a part of the called-out community), **being ones constantly buying for yourselves – as**

**from out of the market place – the fitting situation** (or: redeeming or purchasing the season within yourselves; or: = making the best use of the opportunity in the public concourse),

6. **[with] your word** (your conversation; your message) – **at all times within grace** (or: = always favorable) – **being one having been prepared and fitted by salt** (or: seasoned in salt; or: = one being interesting and not insipid), **[and for you] to have seen, and thus be aware, how it continues binding for you folks to be habitually answering each person with discernment** (or: making a decided reply to or separating [issues] away in order to respond with a decision for each individual).

7. **Tychicus, the beloved brother and faithful** (or: loyal) **attending servant and fellow slave within [the] Lord** [= Christ or Yahweh], **will personally make known all the things with reference to me,**

8. **whom I send toward you folks unto this very thing, so that you might intimately become acquainted with the things about** (or: concerning) **us** [with other MSS: so that he may come to intimately experience and know the things about and concerning you], **and that he may call your hearts to his side for comfort, relief, aid and encouragement** (or: so he can be a paraclete for you folks).

9. **Together with Onesimus, the faithful and beloved brother – who is from among you folks – they will personally and intimately acquaint you with** (make known to you) **all the things here.**

10. **Aristarchus, my fellow captive** (the one taken at spear-point, together with me), **continues embracing and greeting you folks, as does Mark, cousin of Barnabas, concerning whom you received goal-oriented directions [that] if he should ever come to you, receive** (accept and hospitably welcome) **him,**

11. **and Jesus, the one habitually being designated** (or: termed) **Justus – these being the only folks from among** (or: out forth from) **the Circumcision** (= Jews) **[who are] fellow workers [laboring] into God's reign and kingdom – which folks came to be a soothing emollient** (a consoling exhortation; a solace) **to me** (for me; in me).

12. **Epaphras, the one from among you folks, a slave of Christ Jesus, continues embracing and greeting you folks, at all times** (or: always) **in constant struggle as in a contest over [the circumstances of] you folks, within prayers** (speaking to goodness and well-being), **to the end that you can stand [as] mature folks** (or: complete people; finished ones; those having reached the goal; perfect ones) **and people having been brought to fullness** (or: carried to the full measure) **within all God's will** (intent, design and purpose).

13. **You see, I am presently bearing witness for him that he constantly has** (or: continuously holds) **toil-caused pain** (misery; travail) **over you folks and those within Laodicea, and the people within Hierapolis.**

14. **Luke, the beloved healer** (or: physician) **continues embracing and greeting you folks – also Demas.**
15. **Embrace and greet the brothers within Laodicea, also Nympha and the called-out gathering** (or: community) **that corresponds to her house.**
16. **And whenever the letter** (or: epistle) **may be read** (caused to be known again) **beside you** (= in your presence and to you), **you folks make an arrangement to the end that it may also be read within the set-apart community of the Laodiceans; and so that you folks may also read the one from out of Laodicea.**
17. **And say to Archippus,**  
    **"Be constantly observing and seeing to the attending service which you received and took to your side, within [the] Lord** [= Christ or Yahweh], **to the end that you may make it full** (or: fulfill it)."
18. **The embrace and greeting [is] by my hand – Paul's. Call to mind** (Remember; Be mindful of) **my bonds** (= chains; = imprisonment).  
    **Grace and favor [are] with you folks! It is so** (Amen).

[written circa A.D. 58 – Based on the critical analysis of John A.T. Robinson]

# FIRST THESSALONIANS

## CHAPTER 1

1. **Paul, Silvanus** (or: = Silas; D reads: Silbanos), **and Timothy, to the called-out community of the Thessalonians within, and in union with, God our Father, even** (or: and) **[the] Lord Jesus Christ: grace** (or: joyous favor) **and peace** (harmony with the absence of conflict; = shalom [peace and prosperity]) **to you** [other MSS add: from God, our Father and Lord, Jesus Christ (or: God our Father, and {the} Owner, Jesus {the} Anointed)].

2. **We are continuously experiencing the well-being of grace in God, and are mindful of the favor of goodness and ease with God, always, which encircles and surrounds all of you** (or: are constantly always expressing gratitude and feeling thankful to and for God concerning you all), **continuously making mention of** (or: remembering and being mindful of) **you folks upon our thinking and speaking towards things being well** (or: prayers) **in regard to**

3. **your incessantly remembering** (or: being mindful, without leaving-off throughout,) **of our Lord Jesus Christ's act** (process, work) **of faith** (trust; loyalty), **wearisome smiting and toil of love, and persistent patient endurance from expectation, in front of our God and Father**

(or: ...upon our prayers, unceasingly mentioning, in the presence of our God and Father, the process of your faith {or: the work which is faith and trust} and love's exhausting toil {or: the hard labor which is love}, and [your] steadfast remaining under our Lord Jesus Christ's expectation {or: the hope and expectation which are our Lord Jesus, [the] Anointed}).

4. **Brothers** (= Fellow believers), **folks having been and still being loved by God, knowing and perceiving your election** (your being picked out; your being arranged, gathered or spoken out of the midst),

5. **how that the message the goodness of our God** (or: our God's good news; the message of ease and well-being, which is God) **was not birthed into you within word only, but rather also within power and ability, even within a set-apart Breath-effect** (or: in union with [the] Holy Spirit; in the midst of [the] Sacred Breath) **and in** (or: by) **much full assurance and satisfaction from having been brought to full measure, according as you have seen and perceived** (or: know; are aware). **Of such sort we were birthed** (produced; brought to be) **among you for your sakes** (because of you folks),

6. **and within much pressure** (or: squeezing; oppression) **you were birthed** (produced, made to be) **imitators of us and of the Lord, receiving** (taking into [your] hands) **the Word** (or: message; idea) **with [the] joy of [the] Breath-effect** (or: from [the] Holy Spirit; or: the Sacred Breath's joy),

7. **so to birth** (or: produce) **you as patterns** (imprints; models) **for all those continuously trusting and believing** (or: being loyal) **within Macedonia and within Achaia.**

8. **You see, from you the Word of the Lord** (or: [Yahweh's or Christ's] message) **has been loudly sounded forth not only within Macedonia and in Achaia, but even within every place your faith toward God has gone forth, so that we have no need to be speaking anything!**
9. **For they themselves are continuously reporting concerning us of what sort an entrance** (or: introduction) **we had toward you, and how you turned about toward God from the idols** (forms; images seen; external appearances) **to continuously be a slave to the living and true** (or: real) **God,**
10. **even to constantly dwell and remain** (or: abide and lodge) **back up again [with] His Son – [living] from out of the heavens!** (or: His Son, whose origin is from the midst of the atmospheres) – **Whom He raised from out of the midst of dead folks, Jesus, the One continuously and progressively drawing** (or: repeatedly dragging) **us to Himself from out of the midst of the repeatedly** (or: periodically; continuously) **coming violent emotion** (inherent fervor; mental disposition of teeming desire; passionate impulse; or: anger; internal teeming & agitation; outburst of rage; wrath).

## CHAPTER 2

1. **For you yourselves have perceived** (know; are aware), **brothers** (= fellow members of the Body), **that our entrance** (or: way into; introduction) **toward you has not been birthed** (produced; come to be) **empty** (without contents; = useless or without results),
2. **but rather, after previously experiencing ill treatment and being outraged** (subjected to insolent, riotous, or insulting behavior) **in Philippi, according as you are aware, we spoke freely and boldly – publicly, as is the right of citizens – within, and in union with, our God, [proceeding at once] to utter God's message of goodness** (or: the good news from God; the message of ease and well-being, which is God) **toward you in the midst of much striving** (conflict; arguing; or: within a large stadium or racecourse; or: in much agony of struggle).
3. **You see, our calling alongside to assist** (our admonition and encouragement; our work as paracletes) **[is] not out of wandering** (being led astray; deception), **neither out of uncleanness, nor yet within a bait for entrapping or with guile or craftiness,**
4. **but rather, to the degree that and according as we have been approved by testing under God to be entrusted [with] the message of goodness and well-being, thus we are continuously speaking: not as constantly pleasing to people, but rather [as] to the God [Who is] repeatedly testing our hearts!**
5. **For neither did we at any time come to be flattering in word, according as you are aware, neither within a pretense which comes from greed: God is witness!**
6. **Neither [are we] continuously seeking glory** (or: a reputation) **from among people** (humans) – **neither from you, nor from others – all the while being able [to be] burdensome** (or: as constantly having power in weighty [matters]),



as representatives of Christ (or: emissaries of [the] Anointed One).

7. **But rather, we were birthed babes** (infants; [other MSS: made to become gentle and kind ones]) **within the midst of you folks, as whenever a nursing mother would continuously impart warmth to her own children.**

8. **Thus, continuously being affectionately considerate of you, we were habitually delighted** (thinking it good; well-pleased) **to share** (or: impart) **to you not only God's message of goodness and well-being** [other MSS: the good news which is Christ], **but rather even our own souls** (inner beings and lives), **because you have been birthed** (or: come to be) **beloved ones to us** (or: folks loved by us; or: = very dear to and appreciated by us).

9. **For you are remembering, brothers** (= fellow believers), **our wearisome labor and hardship of toil, continuously working night and day towards not being burdensome** (or: a weight) **upon any of you, [and] after the manner of a herald we proclaimed God's message of goodness** (the message of ease and well-being which is God) **into the midst of** (or: unto) **you folks.**

10. **You and God [are] witnesses how appropriately and loyally** (or: benignly; in accord with universal law), **justly** (or: fairly), **and blamelessly we were caused to be to you** (or: for you folks), **the ones continuously trusting and believing.**

11. **With reference to which you have seen and are aware of how [we treated] each one of you folks, continually calling you alongside to give assistance and relief, exhort or encourage** (perform as a paraclete), **as well as speaking gentle influence and comfort at your side, as a father [to] his own children,**

12. **even continuously giving evidence** (witnessing; confirming by testimony) **unto you folks to be continuously walking about worthily of the God** (= living your lives in a manner equal in value with regard to the God) **[Who is] continuously calling** (or: repeatedly inviting) **you people into His own kingdom** (or: reign; sovereign influence and activity) **and glory** (or: a manifestation which calls forth praise; or: reputation; or: opinion and imagination; or: = manifest presence).

13. **And so, on account of this, we also continuously give thanks to God** (or: affirm the goodness of the grace and favor in God) **by an unvarying practice** (or: unintermittingly), **because in receiving** (or: taking to [your] side; accepting) **a word or message – the source of which is hearing from us – you receive from God. You welcomingly accepted not a word of people** (or: a human message), **but rather, according as it truly is, a word of God** (God's message; a thought which is God), **Which** (or: Who) **also** (or: even) **is continuously in-working** (being active; operating; energizing) **within you folks – those continuously trusting and believing.**

14. **For you, brothers** (= fellow believers), **were birthed** (or: were made to be) **imitators of God's called-out folks** (or: communities) **– the ones within Christ being** (or: existing) **in Judea – because you also at one point experienced** (or: suffered) **the very same things by** (or: under) **your own fellow-tribesmen,**

**just as they also [did] by (or: under) the Jews,**

**15. even from those killing-off the Lord Jesus, as well as the prophets; even from those driving us out and continuously displeasing God, and from folks contrary to (or: in opposition against) all humanity (or: people),**

**16. while continuously forbidding us (cutting us off; preventing us) to speak to the nations (the ethnic groups; the non-Israelite multitudes; the Gentiles) – to the end that they may be delivered (saved; rescued; healed and made whole) – always [proceeding] unto that which fills up their own failures (errors; deviations; sins)! But inherent fervor (or: swelling passion; teeming desire; or: anger; wrath; agitation of soul) advanced upon them unto a purpose (or: on into [the] final act; or: in the end).**

**17. Now we, brothers, being deprived (or: orphaned; bereaved; torn-away) from you for a fitting situation of an hour (or: for an hour's season; = for a short spell, during a specific situation) – by face (= in presence), not by or in heart – we more exceedingly made diligent haste to see your face, in much full desire!**

**18. On that account we intended (purposed, willed) to come toward you – indeed I, Paul, once, even twice – and the adversary (or: satan) struck within us (cut in on us; = cut across our path; or: travailed and wearily toiled among us).**

**19. For who (or: what) is our expectation (or: hope) or joy, or shall be a crown (victor's wreath; encirclement) of boasting (or: glorying) in front of our Lord Jesus, in His presence (or: in the place facing toward our Master, Jesus, within the midst of His being present alongside [us]), if not even you folks?**

**20. For you see, you yourselves are our glory (or: our reputation; our manifestation which calls forth praise) and joy!**

### CHAPTER 3

**1. Wherefore (or: For this reason), no longer keeping a lid on [our desires] (or: bearing it no longer), we thought it a good idea to be left down alone in Athens,**

**2. and then sent Timothy, our brother and God's fellow-worker in Christ's message of ease and goodness, to perhaps set you firmly (make you stable) and possibly call you alongside (to aid, encourage, exhort, console and give relief) over the [situation] of your trust and faith (or: loyalty),**

**3. that no one be continuously wagged as a tail (= shaken or agitated) within these pressures (contractions, constrictions; oppressions), for you yourselves have seen and are aware that we are continually laid into (= repeatedly destined and set for) this!**

**4. You see, even when we were with you we were predicting (telling beforehand) to you that, "we are about to be continuously pressed (or: squeezed)," just as it was even birthed (or: also came to be), and you have seen and know.**

5. **On account of this I also, no longer keeping a lid on [my desires]** (= when I could bear it no longer), **sent to find out about your faith, trust and loyalty, lest** (or: in case) **somehow the One continuously putting [folks] to the proof** (or: the trier; [note: this could refer to God, or to one of His instruments]) **put you to the proof** (tried or tested you), **and our wearisome labor** (striking, cutting, travail) **may be birthed into a void** (or: come to be [entered] into an empty place; or: exist in vain; = be to no purpose).

6. **Yet at the present moment, Timothy, upon coming to us from you and announcing the good news to us of your faith and love, [said] that you always continuously hold** (or: have) **a good remembrance of us, continuously having strong desire to see us – even as we also you!**

7. **On account of this, brothers** (= folks who are as family), **on [the occasions of] all our choking necessity and pressure, through the ministry of a paraclete** (or: the Paraclete) **we were comforted and encouraged about your faith, trust and loyalty,**

8. **so that now we can be living, since you continue standing in** (and: in union with) **the Lord.**

9. **For now, what gratitude** (or: expression of the goodness of grace and favor) **we continue able to give back to God in return – concerning you folks, upon [the occasion of] all the joy for which** (or: in which) **we are continually rejoicing because of you – before** (or: in front of; in the place facing toward and in the presence of) **our God,**

10. **while night and day, over-excessively repeatedly begging regarding our need to see your face** (= to see you face to face), **and then to freshly adjust to correspondence** (or: thoroughly equip, fit, knit together, mend and bring into agreement) **the things lacking** (the shortcomings or deficiencies) **of your faith!**

11. **But our God and Father Himself, even our Lord Jesus, might suddenly make** [note: verb is 3rd person singular; = He might guide] **our road** (path; way) **straight toward** (or: to) **you.**

12. **Now the Lord** [=Yahweh or Christ] **might at some point make you increase** (or: be more than enough; be augmented; [note: in quality and/or quantity]), **even to be abundantly furnished** (to super-abound) **by love** (or: to love; for love; in love) **into each other and into everyone** (or: all mankind), **even as we also into you,**

13. **to establish** (fix; set fast) **your hearts blameless and without defect** (or: to make stable your unblamable hearts) **in separateness** (or: holiness) **in front of our God and Father, within the presence of our Lord Jesus with all His set-apart folks** (holy ones; separated ones).

## CHAPTER 4

1. **The remainder** (What is left; or: Finally), **then, brothers** (= fellow believers), **we are continuously asking and calling you alongside to encourage, exhort and comfort you folks in the Lord Jesus, according as you took to your**

**side** (or: received) **from us how** (or: in what manner) **it is binding [for; upon] you to normally walk about** (= live your lives) **and to be continuously pleasing to God – just as you are even now continuously walking about – to the end that you may continuously be abundant** (to have all around; to exist in full quantity) **to a greater extent.**

**2. For you have seen and are aware what instructions** (messages alongside) **we gave to you through the Lord Jesus.**

**3. You see, this is the will** (intent, purpose) **of God: your state of being set apart from the common use or condition** (or: holiness; sacredness) – **you are to continuously hold yourself from** (be distant from; abstain from) **all of the prostitution** [note: figuratively the worship of idols or false religions].

**4. Each one of you [is] to have seen and thus learned how and be aware of his own equipment** (gear; utensils; instruments; vessel; = means of making a living), **to progressively acquire** (procure for one's self) **in set-apartness** (or: holiness) **and honor** (value, worth),

**5. not in a feeling of excessive desire** (or: in union with an experience of full-rushing passion), **just as also the nations** (ethnic multitudes; non-Israelites) **[do] who, having not perceived, do not know** (aren't aware of; aren't acquainted with) **God.**

**6. Thus, no one is to be continuously overstepping and have more** (hold advantage) **in his brother's affair** (doing; transaction; matter; = cheat his fellow believers in business dealings), **because [the] Lord [= Yahweh or Christ] [is] a maintainer of right** (an executor of justice) **concerning all these things, according as we also said to you before and gave witness** (testimony) **throughout.**

**7. For God did not call us on the basis of uncleanness** (or: does not invite us [to be] on [a path lived in] a soiled condition or a dirty environment), **but rather within the sphere of set-apartness** (or: holiness; sacredness).

**8. Consequently, then, the person continuously setting aside** (or: displacing) **is not setting aside** (or: does not displace) **a human, but God, even the One continuously giving His Sacred Breath into us** (or: repeatedly imparting His Spirit, the Holy One, unto us; constantly gifting His set-apart Breath-effect [to flow] into us).

**9. Now concerning loving one like a brother** (or: brotherly love; = fondness for fellow believers), **we have no need to continually write to you, for you yourselves are folks continuously taught by God** (God-taught ones) **to continuously love each other,**

**10. for you are even continuously doing this unto all of those brothers within the whole of Macedonia. But we are constantly calling you alongside** (to encourage, urge, exhort and comfort you), **brothers, to continuously be abundant** (or: to have [it] in full quantity) **to a greater extent** (= to overflow in it even more),

**11. and then to habitually be fond of honor and value [and] to be repeatedly quiet** (or: to be progressively ambitious to live in settled peace), **and by habit to be engaged** (or: involved) **in your own affairs** (or: matters), **and**

**then to constantly work with your own hands** (idiom: = work at it actively), **according as we commanded to you,**

12. **to the intent that you may continuously walk about in good form** (= live your life respectably) **toward those without** (with a view to outsiders; = face to face with those not a part of your community), **and then you would continually have need of nothing.**

13. **Yet we are not wanting** (or: willing, intending) **you to continue ignorant, brothers, concerning the folks who are from time to time falling asleep** [other MSS: those having been put to sleep (= passed away; died), and continuing made to be sleeping], **to the intent that you may not continuously be made to be sad or sorrowful according as even** (or: just like also) **the rest** (the ones remaining or left), **the folks continuously having no expectation** (or: hope).

14. **For you see, if we habitually believe that Jesus died and arose** (or: stood up again), **thus** (in this manner) **also, through Jesus, God will be leading together, with Him, the folks being made to sleep.**

15. **For this we are continuously saying to you in a word of the Lord** (or: in the Lord's Word; in a message which is [the] Lord), **that we, the living** (or: the ones continuing to live) – **the folks continuing to be left around unto the presence of the Lord** (or: into the midst of the Lord's presence) – **can by no means advance before** (precede; have advantage over; outstrip) **the folks being made to sleep,**

16. **because the Lord** [= Yahweh or Christ] **Himself will descend from [the] atmosphere** (or: heaven) **within** (or: in union with) **a shout of command, within the midst of [the] Chief Agent's** (or: an original messenger's; or: a chief and ruling agent's; or: [the] beginning messenger's) **voice, and within** (or: in union with) **God's trumpet** [note: figure of a message or a directive for action], **and the dead people within Christ** (or: in union with [the] Anointed One) **will raise themselves up** (or: will stand up again) **first** (or: in first place).

17. **Thereupon** (or: After that; As a next step) **we, the living folks, the ones continuing to be left around, will at the same time be seized and snatched away** (carried off by force) **into the midst of air – together with them within clouds – into the Lord's meeting** ([Christ's or Yahweh's] encounter). **And thus** (in this way) **shall we always be** (or: exist at all times) **together with [the] Lord** [= Christ or Yahweh].

18. **So that** (or: Consequently) **you must constantly call each other alongside** (to give relief, encouragement and comfort; to be a paraclete) **within these words** (or: thoughts; reasons).

## CHAPTER 5

1. **But concerning the times and the fitting situations** (or: specific seasons or occasions), **brothers** (= fellow believers), **you have no need [for it] to be continually written to you,**

2. **for you yourselves are accurately aware** (know exactly from having seen) **that a day of the Lord** [= Yahweh] **thus continually comes** (is habitually and

repeatedly coming; is presently coming) **as a thief in a night** (or: within [the] night).

[comment: the day of Yahweh was a term that figured a time of judging and hard times, in the Old Testament; e.g., cf Joel 1:15 and 2:1-2; Jer. 30:7; Amos 5:18; Zeph. 1:14-18]

3. **So whenever they may be repeatedly saying, "Peace and security from falling** (or: safety; stability)," **then** (at that time) **sudden and unexpected ruin** (or: a surprise of destruction) **is presently standing upon them, just as the birth-pang for the pregnant woman** (or: to the one having [a child] in the womb), **and they may by no means flee out or make an escape.**

4. **Yet you yourselves, brothers** (= believers), **are not continuously in darkness, to the end that the day may** (or: would) **suddenly take you down** (grasp or seize you in a corresponding manner) **as a thief,**

5. **for you see, you all are** (or: exist being) **sons of** (= associated with and having the qualities of) **Light and sons of** (= associated with and having qualities of) **Day! We are not** (or: do not exist) **of night, nor of darkness** (or: we do not belong to or have the characteristics of night, nor to or of darkness).

6. **Consequently, then, we may not continuously fall asleep [into death? in awareness?] even as the rest** (= as other folks), **but rather, we can and should continuously be aroused and stirred up from sleep** [thus, awake to be alertly watchful; also a figure for being alive] **and sober** (or: clear-headed).

7. **You see, the folks continuously falling asleep** (or: drowsing) **are sleeping at** (or: from [the]) **night, and the ones continuously being made drunk are becoming drunk at** (or: from [the]) **night.**

8. **We, on the other hand, being of Day** (belonging to and having characteristics of [the] Day; having [the] Day as our source), **can and should continuously be sober** (clear-headed), **putting on** (or: clothing ourselves with; enveloping ourselves in; entering within) **a breastplate** (or: thorax) **of faith and love** (or: which is and is composed of faith and love; = have trust & love as body armor) **and, as a helmet, an expectation** (or: hope) **of deliverance** (health and wholeness; rescue and salvation; restoration to our original state and condition),

9. **because God Himself did not** (or: does not) **place** (or: set) **us into anger** (inherent fervor; violent emotion; wrath; or: teeming, passionate desire), **but rather, into an encompassing of deliverance** (unto establishing a perimeter of safety; into making health and wholeness encircle [us]; into the forming of an encompassing salvation around [us]) **through our Lord, Jesus Christ –**

10. **the One dying concerning and on behalf of us** (or: = while encompassing our [situation] [other MSS: over our [situation]]), **to the end that whether we can or would exist being continuously awake** (attentively watching) **or continuously falling asleep** [note: a metaphor for "being alive or being dead"], **we can at the same time be alive** (or: live) **together with Him** (= share His life).

11. **Wherefore, keep on calling each other to [your] side** (to encourage, aid, urge, comfort or exhort), **and by habit let one person build up** (or: edify) **the [other] person** (= a one-on-one endeavor), **just as you are even continuously doing.**

12. **Now we are continuously asking you, brothers** (= fellow-believers), **to have seen** (or: observed) **and thus know and perceive those normally toiling wearily among you folks and continuously making themselves to stand before you** (placing or setting themselves before you; or: presiding over you) **and then continuously putting [their] mind in you** (or: putting you in mind; or: admonishing you) **in [the] Lord,**

13. **and to continuously lead them above, from out of an abundance in love** (or: lead the mind through a reasoning process to the conclusion to consider them exceedingly distinguished, in union with love) **because of their work.**

**Keep on being at peace** (or: cultivate harmony [= shalom]) **among yourselves.**

14. **But we are continually calling you to [our] side** (to encourage, entreat and admonish), **brothers: continually admonish and warn** (put a mind into; or: put in mind) **the disorderly ones** (the unarranged; those out of line; those not in battle position or deserters); **continually address** (speak alongside persuasively to and cheer up) **the little-souled folks** (the small of soul; = the faint-hearted); **continually hold yourselves directly opposite** (or: hold against one's self; or: = stand your ground as a shield in front of) **the folks without strength** (the weak ones); **continually be longsuffering and tolerant** (patient; long-passioned; long before breathing violently) **toward everyone** (or: all mankind).

15. **Make it a habit to see** (or: observe) **[that] no one may** (or: would) **give back** (render, discharge, repay) **evil in place of evil** (or: something ugly as opposition to something ugly; worthlessness in exchange for worthlessness; what not ought to be in return for what not ought to be; poor quality for poor quality; wrongdoing with wrongdoing; injury in the face of injury) **to anyone, but to the contrary, continue to always pursue** (follow rapidly; run swiftly to acquire; chase after) **the good** (the excellent; the virtuous) **unto [the benefit of] each other as well as unto all people.**

16. **Be continuously rejoicing – always** (or: = Find joy in every [situation]; Always express constant joy)!

17. **Continuously think and speak with a view toward well-being and goodness – unceasingly** (or: By habit be praying unintermittently).

18. **Within the midst of everything** (or: In union with all people) **be continuously giving thanks** (or: expressing the goodness of grace and the well-being from favor), **for this is God's intent** (will, purpose) **unto you in Christ Jesus** (or: [proceeding] into the midst of you folks, in union with [the] Anointed Jesus).

19. **Do not continually extinguish** (put out; quench) **the Breath-effect** (or: Spirit).

20. **Do not continually make nothing out of** (set at naught, despise or scorn) **prophecies** (expressions of light ahead of time),

21. **but be continuously examining and putting all things to the proof** (or: yet habitually test all people) – **[then] constantly hold tightly to the beautiful, the ideal, the fine!**

22. **Habitually hold yourself away** (or: abstain) **from every form** (external appearance; shape; figure) **of what is useless and unprofitable, or brings**

**wearisome labor, or is mischievous, malicious, harmful or disadvantageous** (or: from evil's every form).

23. **Now may the God of peace Himself** (or: Yet the very God who is peace and harmony [= shalom] can) **set you folks apart [being] completely whole** (or: wholly perfect; entirely mature; wholly finished and at the goal), **and may your whole allotment** (= every part) – **the spirit, the soul and the body – be kept** (guarded; watched over) **blameless** (without fault) **within, and in union with, the presence of our Lord** (Master; Owner), **Jesus Christ.**

24. **The One continuously calling you is faithful** (trustworthy; loyal; full of faith and trust), **Who will also perform** (do, make, form, construct, create)!

25. **Brothers** (= Fellow believers), **you must also continuously pray** (think and speak with a view to ease and well-being) **concerning us.**

26. **Draw to yourselves and enfold in your arms all the brothers** (= fellow believers) **in a set-apart expression of affection** (a holy kiss).

27. **I adjure** (lay the duty on) **you folks [in; by] the Lord [that] this letter** (or: epistle) **be read to** (be made known again for; be recognized by) **all the set-apart brothers** (the sanctified [fellow believers]).

28. **The grace of and from our Lord** (or: the favor which is our Lord), **Jesus Christ, [is] with you.**

**Amen** (Count on it; It is so)!

[written circa A.D. 50 – Based on the critical analysis of John A.T. Robinson]



## SECOND THESSALONIANS

1. **Paul, Silvanus** (or: Silas), **and Timothy, to the called-out community of [the] Thessalonians within God our Father, even** (or: and) **[the] Lord** (or: in union with God, our Father and Lord), **Jesus Christ:**
2. **Grace and peace** (or: Favor and harmony) **to you from God, our Father and Lord** (or: our Father, and [the] Lord), **Jesus Christ** ([the] Anointed)!
3. **We continue being indebted to be constantly expressing gratitude to God** (or: We are continually owing [it] to be habitually acknowledging the goodness of grace and the well-being from the favor in God) – **always – concerning you, brothers** (= fellow believers; = Family members), **according as it is continually valuable** (pushes the scales down; is worthy), **because your faith** (or: trust; conviction; loyalty) **is constantly flourishing** (growing above; over-growing; exceedingly increasing) **and the love of each one of you all continuously abounds** (exists in abundance) **unto and into the midst of each other,**
4. **so that we ourselves boast in you folks among God's summoned-forth ones** (among those called-out of God; or: in union with God's called-out communities) **over your steadfast remaining under to give support** (or: persistent patient endurance) **and faith** (or: loyalty) **within all your pursuits** (or: chasings; or: persecutions; harassments) **and the pressures** (squeezings; constrictions; contractions; tribulations; oppressions; ordeals) **which you habitually have again** (or: sustain; hold up):
5. **a demonstration** (a pointing-out; a display) **of God's fair and equitable** (just; righteous; in accord with the Way pointed out) **decision** (separation for making a distinction and an evaluation or a judging), **unto your being accounted worthy** (of equal value) **of God's kingdom** (or: the sovereign reign which is God), **over** (or: on behalf of) **which you are also constantly having sensible experiences** (or: normally feeling emotions; or: repeatedly suffering),
6. **since respecting one who observes the way pointed out – a rightwised person – [it is right] in the presence of God** (or: if it is after all the right thing with and beside God), **to repay pressure** (or: squeezing and oppression; ordeal; trouble) **to those continuously pressuring** (squeezing; oppressing; troubling) **you folks,**
7. **and to** (or: for) **you – the folks being continuously pressed – relaxation** (ease; a relaxing of a state of constriction; relief), **together with us, within the midst of the uncovering** (the unveiling; the laying bare; the revelation; the disclosure) **of the Lord Jesus from [the] atmosphere** (or: sky; heaven), **along with agents of His power** (or: with His agents of ability) –
8. **within a fire, of flame** [with other MSS: in union with a blaze of fire] **continuously giving justice** (or: repeatedly imparting the effects of fair and equitable dealings from out of the way pointed out, and a maintenance of right) **to** (or: for; in) **those not knowing** (or: perceiving) **God, even to** (or: for; in) **those not continuously listening to or paying attention and obeying the**

**message of goodness and well-being, which is our Lord, Jesus** (or: which comes from and pertains to our Master and Owner: Jesus),

9. **the certain folks who will pay the thing that is right** (justice; fairness and equity): **ruin pertaining to the Age** (or: an unspecified period of ruin or destruction) **[coming] from the Lord's face** [= the Christ's or Yahweh's presence], **even from the glory of His strength** (or: the manifestation which calls forth praise regarding, and having the character of, His strength) –

10. **whenever He may come to be made glorious within** (to be glorified in union with; to have a reputation within) **His separated folks** (set-apart, holy and sacred ones), **and to be wondered at** (marveled at; admired) **within all the folks believing in that day, seeing that our testimony** (or: evidence), **[being placed] on you, was believed and is trusted.**

11. **Unto which end we always continuously pray** (think or speak toward goodness and things going well), **also, concerning you in order that our God would account you worthy of the calling** (or: of equal value to the invitation) **and would fill** (or: make full) **every delight** (pleasure, good thought) **of virtue** (excellence; goodness) **and work of faith in power** (or: and may make every good disposition of excellence and action of trust full, in union with ability),

12. **so that the Name of our Lord, Jesus** [other MSS add: Christ], **may be made glorious** (invested with glory; glorified; made of good reputation) **within you folks, and you within Him, according to** (down from; in line with; on the level of) **the grace and favor of our God and Lord** (or: Owner; Master), **Jesus Christ.**

## CHAPTER 2

1. **Now we are asking you, brothers** (= fellow believers; = family), **over [the subject of]** (or: concerning) **the presence of our Lord** (or: Master), **Jesus Christ, and our being gathered together** (or: assembling) **upon [the presence of] Him,**

2. **in regard to this: you are not at any point to be quickly shaken** (tossed, as by the sea, or cause to totter, like a reed) **away from [your] mind** (mental senses of perception; the ability to be aware and reason; wits; intelligent understanding), **nor to be continuously alarmed** (caused to cry aloud from nervousness or excitement), **neither through a spirit** (or: a breath-effect; an attitude), **nor through a word** (or: a thought; a message; a verbal communication), **nor through a letter – as through us – as though the Lord's Day** (the Day of the Lord [= Yahweh or Christ]) **has been set in place** (place in; made to stand in; has stood within so as to be here).

[comment: the day of Yahweh was a term that figured a time of judging and hard times, in the Old Testament; e.g., cf Joel 1:15 and 2:1-2; Jer. 30:7; Amos 5:18; Zeph. 1:14-18]

3. **May no one at any point beguile or seduce you folks from a deception – not even down from one turn** (or: not according to one method; not in the sphere of a manner or disposition) – **because should not the revolt** (the rebellion; or: the setting away from; the standing away from; the apostasy; or: the

departure) **come first, and the human whose source is the sin** (the Man who missed the mark; the person that has the character and qualities of error and failure; [other MSS: the person owned by lawlessness or associated with illegal acts]) **be uncovered** (unveiled; revealed; disclosed): **the son of the loss** (= the person having the qualities of, or the character resulting from, the destruction),

4. **the one continuously occupying an opposite position** (or: lying as the opposing counterpart) **and constantly lifting** (or: raising) **himself up over all** (or: upon everything) **being normally called God, or an object of worship, so as to cause him to be seated – down into the midst of the temple of God** (or: God's inner sanctuary and dwelling place) – **continuously displaying himself, that he is a god** (or: continuously pointing out that he himself is God)?

5. **Do you not remember that, still being with you, I said these things to you?**

6. **And now, you know** (have seen and are aware of) **the thing continuously holding down in a firm grasp** (detaining, restraining) **unto the [situation for] him to be uncovered** (unveiled; disclosed) **in his own fitting situation** (or: proper occasion; suitable season).

7. **For the secret** (hidden purpose; mystery) **of the lawlessness** (pertaining to the condition of being without law; which is the unlawfulness; having the character of being violation of the Law; whose source is the contrariness to custom) **is already continuously working within** (operating; energizing), **[yet] only until the one** (or: man; [note: masculine article]) **continuously holding down in a firm grasp** (detaining; restraining) **at the present moment can birth himself** (bring himself to be; = separate himself) **forth from out of the midst.**

8. **And then** (at that time) **the lawless person** (the unlawful one; the one without law; the man who violates the Law; the person being contrary to custom) **will be uncovered** (unveiled; disclosed), **whom the Lord Jesus will take back up again** (or: lift up; reading ἀναίρω with Nestle, Tasker & Concordant texts; Griesbach & other MSS read ἀναλίσκω: consume, use up, expend) **by the Spirit** (Breath-effect) **of His mouth, and will deactivate** (render inoperative and useless; make inert) **by the manifestation** (the bringing of light upon and setting in full and clear view, causing an appearance) **of his presence –**

9. **whose presence is continuously existing in correspondence to** (or: in line with; in the sphere of; on the level of) **the adversary's** (opponent's; or: satan's) **in-working activity** (or: is constantly in accordance with the operation of the “adversary,” or, satan), **in all power** (or: within all ability) **and signs and wonders of falsehood** (or: which are a lie),

10. **and within every deception** (delusion; seduction) **of the injustice** (wrong; of the thing that is not the way pointed out) **within the folks continuously being lost** (or: by the folks progressively destroying themselves) **in return for which** (or: in the place of which) **they do not** (or: did not) **take into their hands to receive and retain the love of the truth** (or: Truth's love; the love which is truth and reality; or: an appreciation of and affection for Reality), **into the [situation for] them at some point to be suddenly delivered** (restored to health and wholeness; rescued; saved; restored to the original state and condition).

11. **And so, because of this, God is continuously sending to (or: in) them an in-working (or: operation) of wandering (or: which is the source of being caused to stray; which has the character of error and deception) into the [situation for] them to believe, and to trust, the lie,**

12. **to the end that all those not believing the Truth (or: trusting the reality), but rather approving and delighting in injustice (inequity; the thing that is not right), may (or: can; would) at some point be sifted, separated and decided about (or: judged).**

13. **However we, ourselves, are presently indebted (or: continuously owing) to be constantly expressing gratitude to God (or: speaking of the goodness of grace and the well-being of the favor in God) always, concerning you, brothers (= fellow believers), folks having been and continuing to be [so] loved (preferentially valued) by the Lord [= Yahweh or Christ] that God chose you for Himself, from [the] beginning, unto deliverance, [other MSS: God selected and took you in preference {to be} a firstfruit into a restoration to the original state and condition (or: into the midst of health and wholeness; {leading you} unto rescue and salvation)], in a setting-apart of spirit and in faith which has the character of truth (or: by sanctification from [the] Breath-effect and by trust, which is reality; or: in union with the Spirit's holiness and Truth's faith),**

14. **on into which, through our message of goodness, ease and well-being, He also called you folks [other MSS: us] into an encompassing (or: forming an encirclement; establishing a perimeter; creating a surrounding) of the glory (or: which is the glory) of our Lord, Jesus Christ.**

15. **Consequently, then, brothers (= fellow believers; = family), you must continuously stand (or: progressively make a stand; habitually stand firm) and continuously get into your strength – with a masterful grip – the transmissions (things given over; things handed alongside; traditions) which you were taught, whether through a word (or: [the] Logos; a thought or an idea; a message) or through our letter.**

16. **Now may our Lord, Jesus Christ Himself, even (or: and) our God and Father, the One loving us and giving a calling alongside pertaining to the Age (or: performance as a Paraclete with age-lasting aid; eonian relief, encouragement, consolation and admonition) as well as a good expectation (or: a virtuous and excellent hope) in grace (or: in union with favor),**

17. **be at once calling your hearts alongside and establishing (making to stand fast; making stable and firm) you in every good (or: excellent) work and word (or: thought; idea; message) [with other MSS: in all the Word and in virtuous action].**

### CHAPTER 3

1. **The remainder (or: What is left; Finally), brothers (= fellow believers), keep on praying concerning us (surround us with words and thoughts that lead toward goodness and well-being), to the end that the Word of the Lord (or: the Lord's idea and message) would continuously run and may constantly be**

**made glorious** (or: be characterized by a manifestation which calls forth praise; be of good reputation), **according as [it is and does] also with you,**

2. **and that we may be rescued** (dragged out) **away from the out-of-place** (or: improper; absurd; abnormal; off-base; weird; outrageous; perverse) **and misery-gushing people** (or: unprofitable, useless, unsound or evil folks), **for you see, not everyone [is] disposed to the faith** (or: this trust and loyalty is not associated with all people; not [yet is] the faith a source for all folks; not from all people [do we find] the faith; conviction [is presently] not a possession of all people; this trust [does] not [now] pertain to everyone).

3. **But the Lord** [= Yahweh or Christ] **is** (or: exists) **continuously faithful and full of faith, who will establish** (set you to stand fast) **and keep** (guard; protect) **you folks away from the malicious person** (or: the unsound and unprofitable; the painful labor; the malignant situation).

4. **Yet we have been persuaded and have placed confidence on you, in [the] Lord** [= Christ or Yahweh], **that the things which we are repeatedly passing along as an announcement to you people, you folks both habitually do and will be doing** (or: normally produce and will continue producing).

5. **But may the Lord** [= Christ or Yahweh] **make your hearts straight** (or: direct and guide your hearts) **into God's love** (the love which is God) **and into the relentless patient endurance which is Christ** (or: the persistent remaining under to support, which comes from the Anointed One and the Anointing)!

6. **Now we are once again passing along this advice to you, brothers** (= fellow believers; = family), **in the Name of our Lord, Jesus Christ, to continuously place yourselves away from** (or: avoid) **every brother** (= believer) **[who is] continuously walking about disorderly** (without order; behaving with irregular conduct), **and not according to the transmission** (thing given over and delivered alongside; the tradition) **which you folks** [other MSS: they] **received** (took to your side) **from us.**

7. **For you yourselves have seen, and thus are aware of, how it continues binding to continuously imitate us, because we were not disorderly among you,**

8. **neither did we eat bread as a gift from anyone, but rather [we were] in wearisome toil** (also: beating; cutting off) **and difficult travail** (or: hard labor), **continuously working night and day with a view to thus not burden any of you.**

9. **[It was] not because we continue having no right** (or: holding no authority), **but rather to the end that we ourselves may give to you folks a pattern** (or: offer ourselves as a model and example for you) **unto the [purpose for you] to be continuously imitating us!**

10. **You see, even when we were face to face with you we were repeatedly passing on this advice to you, that if a certain person is not continuously willing** (or: does not normally want, purpose or intend) **to habitually work, let him neither be habitually eating.**

11. **For we continually hear some are constantly walking about disorderly**

(a military term: out of rank and not taking part in the battle; = living with irregular conduct), **continuously working [at] nothing, but further, are constantly working in the periphery** (or: circumventing work; or: = being “busybodies” and meddling).

12. **But to such people we are now passing along this advice, and calling [them] alongside to encourage, exhort, admonish, bring relief and entreat [them], through** [other MSS: within; in union with] **our Lord, Jesus Christ, to the end that, habitually working with quietness** (or: silence), **they may continuously eat their own bread** (= food which came from their own work).

13. **Yet you yourselves, brothers** (= fellow believers), **while continually doing well** (performing beautifully; creating the ideal; doing finely), **you should not at any point be in a bad disposition** (or: be or do from out of what is ugly, worthless or of poor quality).

14. **But if a certain person continuously does not obey** (or: listen under and humbly pay attention to) **our word** (or: message; logos; thought and idea) **through this letter, you folks be regularly noting this person** (setting for yourself a mark regarding this one) **and do not continuously mix yourselves together with him or her, to the end that he or she can** (or: would) **be turned about** (or: be turned back upon himself [= to consider his situation and behavior]).

15. **And yet you must not consider [him/her] as an enemy, but rather you must continuously admonish** (or: put [him/her] in mind), **as a brother [to him/her].**

16. **Now may the Lord of the peace** (or: the Lord [= Christ or Yahweh] Who is peace and harmony [= shalom]), **Himself, at once give the peace to you folks through everything** (or: through all people; through all [time]), **within every turn** (or: in every way; [other MSS read: within every place]). **The Lord** [Christ or Yahweh] **[is] with all of you.**

17. **The greeting** (salutation) **is by my hand – Paul’s – which is a sign in every letter; thus I continually write.**

18. **The grace and favor of our Lord, Jesus Christ, [is] with all of you folks!**

[written circa A.D. 50-51 – Based on the critical analysis of John A.T. Robinson]

# FIRST TIMOTHY

## CHAPTER 1

1. **Paul, one sent away with a commission pertaining to [the] Anointed Jesus** (or: Jesus Christ's representative and envoy), **down from** (or: in line and accord with) **an imposed arrangement from** (an injunction of; a decree and charge set upon [me] pertaining to) **God our Savior, even** (or: and) **from Christ Jesus, our Expectation** (or: Hope),

2. **to Timothy, a genuine child** (a legitimate born one) **within the midst of faith** (or: in union with trust): **Grace and favor, mercy and compassion [together with] peace and harmony** [= shalom], **from God, our Father, even** (and) **Christ Jesus, our Lord** (Owner; Master).

3. **Just as I called you alongside – while traveling into Macedonia – to encourage you to remain focused in Ephesus, to the end that you should pass on an announcement** (should notify; would bring along a message) **to certain folks** (or: for some) **not to continue teaching different things,**

4. **nor yet to constantly hold toward myths** (or: stories; fictions) **and unbounded** (= endless) **genealogies, which things habitually hold investigations and inquiries alongside which involve speculations and disputes, rather than God's house-administration** (management; stewardship) – **the one within trust and in union with faith.**

5. **Yet the goal of the notification** (the announcement which is passed along) **continues being love, forth from out of the midst of a clean heart and a good conscience** (virtuous knowing-together) **and of unhypocritical faith** (or: unfeigned trust; or: loyalty and belief that is not overly critical),

6. **of which things some** (or: certain folks), **being without a mark or target** (or: deviating and swerving from the goal), **were turned aside from out of [them] into vain** (fruitless; profitless) **talking and idle disputation,**

7. **wanting to be teachers of Law and custom, [yet] by habit not mentally apprehending either what things they are saying or about what things they are constantly insisting** (thoroughly asserting and maintaining).

8. **Now we have seen and thus know that the Law** [= Torah] **is beautiful** (ideal and of good quality; useful; fine), **if ever anyone could be continuously making use in it** (employing and behaving to it) **lawfully,**

9. **having seen and knowing this, that a law is not continually being laid down for one in accord with the Way pointed out** (a just one; one who lives in right relationship with fair and equitable dealings), **but for lawless people and for insubordinate** (non-self-submitting; out of rank) **folks; for irreverent ones** (folks devoid of awe) **and for failures** (folks shooting off-line and missing the target; people making mistakes); **for those without regard for divine or natural laws** (impious, maligning, disloyal ones lacking loving-kindness) **and for profane**

**folks** (people without connection to the set-apart and holy, who live in what is accessible to all); **for those who strike** (or: thrash) **fathers and for people who strike** (or: thrash) **mothers; for those murdering men;**

10. **for men who use prostitutes** (or: who are male prostitutes; fornicators; or: = those who “worship” in pagan temples); **for men who lie with males** (sodomites); **for kidnappers** (those catching men by the foot; = slave dealers); **for liars; for ones who violate their oaths** (perjurers); **and whatever different thing which is continually occupying an opposite position** (lying in opposition or in replacement) **to the sound and healthful teaching,**

11. **[which is] in accord with** (or: down from; in line with and on the level of) **the good news of** (or: the message of goodness and ease pertaining to) **the glory and reputation of The Happy God, which I, myself, was persuaded to believe** (or: upon Whom I am made to trust).

12. **I continue holding** (or: having) **grace and favor by and in the One enabling me** (putting ability within me; empowering me): **Christ Jesus, our Lord, because He considers me full of faith** (or: deems me loyal and faithful), **Himself placing [me] into a position of giving attending service,**

13. **– one being formerly a blasphemer** (a slanderer; one using abusive speech) **and a persecutor and a violent, insolent aggressor** (an overbearing, insolent, riotous and outrageous person), **but to the contrary, I was mercied** (or: given mercy), **because, being continuously ignorant** (without intimate, experiential knowledge or personal insight), **I acted** (or: did it) **within unbelief** (or: in distrust).

14. **Yet our Lord's grace and favor overwhelms** (is above more than enough; is overabounding) **with faith and trust, as well as love, which are resident within Christ Jesus.**

15. **The Word [is] full of faith and of every welcome reception of equal value, because** (or: Faithful and trustworthy [is] the message and saying that) **Christ Jesus came into the ordered System** (the world of culture, religion, government and economy; or: the cosmos) **to rescue failures** (to deliver those missing the target; to save and make sinners healthy and whole; to restore outcasts to their rightful position), **of whom I myself exist being first** (or: am foremost).

16. **But nonetheless, through this I was mercied** (or: I am given mercy), **to the end that within me first** (= as the foremost case) **Jesus Christ may point out so as to publicly display every emotion which is long in arriving** (all long-suffering patience) **with a view to being an underline** (toward [being] a subtype; as facing a sketch or outline; for a pattern) **of those about to be habitually believing** (or: progressively trusting) **upon Him, into eonian life** (into Life which pertains to and has the qualities and characteristics of the Age; into life of, and which lasts through, the ages).

17. **So, to [the] King of The Ages** (or: eons; indefinite time periods), **to [the] incorruptible** (undecayable; unspoilable), **invisible** (unseen; not-able-to be



seen) **One, to [the] only God** [some MSS add: wise; so: only wise God], **[be] honor** (value; worth) **and glory** (reputation which calls forth praise), **on into the ages** (or: indefinite time periods) **of the ages. It is so** (Amen)!

(or: Now in and by the King to Whom belongs the ages – in and by the imperishable, invisible [and] only One – in and by God [is] honor and glory, [leading] into the [most important] eons of the eons. So it is!)

18. **I am presently placing this passed-on message** (notification; announcement) **to your side, child Timothy, down from the preceding prophecies upon you** (or: in accord with the prophecies habitually leading forth upon you), **to the end that you may constantly perform military service** (or: do battle; perform warfare) **within them** (or: in union with them) – **the beautiful** (fine; ideal) **military service** (or: battle; warfare),

19. **while constantly holding** (or: having) **faith** (and: trust) **and a good conscience** (a profitable knowing-together) – **which some** (or: certain ones), **thrusting away** (or: pushing and driving away), **experienced shipwreck about the faith** (or: concerning [their] trust, confidence and loyalty):

20. **of whom are Hymenaeus and Alexander, whom I gave** (or: hand) **over to the adversary** (or: satan) **to the end that they would be child-trained, educated and disciplined with a view toward maturity, [so as] not to constantly blaspheme** (speak abusively or slanderously).

## CHAPTER 2

1. **Consequently I am habitually calling you alongside to encourage, counsel and exhort you to first of all be constantly making petitions for needs, prayers** (speaking, thinking and doing toward things being well), **encounters** (or: intercessions; meetings within situations to converse or hit and obtain the objective), **[and] expressions of gratitude** (or: of the goodness of grace and favor) **over** (or: on behalf of; for) **all mankind** (humanity) –

2. **over** (or: for) **kings and all those being folks within a position of holding control over** (or: above) **[others]** (or: being in superiority or high station), **to the end that we may continuously lead** (or: carry through) **a course of life that is still – at rest** (free from all agitation or disturbance with tranquility arising from without), **and also quiet – peaceable** (gentle, exciting no disturbance in others, with tranquility arising from within) **in all reverence** (pious and devout relations with everything) **and majestic seriousness** (dignity and gravity which inspire awe).

3. **This [is] beautiful** (fine; ideal) **and welcomingly received from the presence of, and in the sight of, God, our Deliverer** (our Savior; the One Who heals us and makes us whole, restoring us to our original state and condition),

4. **Who is constantly willing** (continuously intending and purposing) **all mankind** (all humanity) **to be saved** (delivered; rescued; made healthy and whole), **and** (or: even) **to come into a full, accurate, experiential and intimate knowledge and insight of Truth** (or: into a realization of reality),

5. **for God [is] One, and One [is the] Mediator of God and mankind, a Man, Christ Jesus** (or: for [there is] one God, and one medium between God and humans, [the] human, Anointed Jesus),
6. **the One giving Himself a correspondent ransom** (a ransom in the place of and directed toward the situation) **over [the situation of and] on behalf of** (or: for) **all** (everyone; all humanity and all things) **the witness** [note: “the witness” is omitted by A; other MSS: the evidence of which] **[will come] in its own fitting situations** (or: the Witness for their own seasons; Testimony to and evidence for His own particular occasions)
7. **into which I, a preacher** (or: herald) **and one sent with a mission** (an envoy and representative), **was placed** (or: am set) – **I am speaking truth, I am not lying – a teacher of multitudes** (nations; the multiplied ethnic groups; non-Jews), **within faith and Truth** (or: in union with trust and reality).
8. **I am wanting and intending, then, the men** (adult males) **within every place to habitually pray** (constantly think and or speak toward goodness and well-being), **continually lifting up loyal and dutiful hands that are pure from all crime, apart from impulse of intrinsic fervor** (or: passion and swelling desire; or: anger, indignation or wrath) **and reasonings** (debates; divisions in thinking; dialogues; computations).
9. **Likewise, women to habitually adorn and arrange themselves in an ordered and arranged system of proper behavior and clothing: with modesty and soundness of mind** (sanity and sensibility), **not in braids** (or: inter-weavings) **and in golden ornaments, or in pearls or expensive garments,**
10. **but rather – what is suitable** (proper; fitting; becoming) **in** (or: for; to) **women giving instruction on reverence for God** [note: refers to women who taught “God-fearers” in synagogues, to prepare these folks for conversion] – **through good works and virtuous actions.**
11. **A woman** (or: wife) **must be habitually learning – within calm quietness** (without making a fuss; in peaceableness and gentleness, exciting no disturbance in others, and with tranquility arising from within) – **in union with every humble alignment while giving support** (or: within every subordinate arrangement).
12. **Now I am not turning upon a woman, so as to direct her to be habitually teaching** (or: Yet I do not habitually turn on a wife, to regularly teach [her]) – **neither to continually act in self-authority to use arms for murdering an adult male** (or: = habitually to be a self-appointed master to domineer over a man [note: this may have been an exhortation against Gnosticism, and a possible rendering could be: And I am not permitting a woman to teach that she is the originator of a man]) – **but rather to exist** (or: be) **within quietness** (gentleness, exciting no disturbance, with tranquility arising from within) –
13. **for you see, Adam was molded and formed first, thereafter** (or: next), **Eve.**

14. **Also, Adam was not seduced and deceived, but the woman being completely cheated out by seduction** (or: thoroughly deluded) **has come to be and exists within deviation** (transgression; a stepping by the side),
15. **yet she will be delivered** (rescued; saved; made whole and restored to her original state and condition) **through the Birth** (or: birthing) **of the Child – should they dwell** (abide) **within faith** (and: trust) **and love and the results of being set-apart** (holiness), **with soundness of mind** (sanity; sensibility). **The Word [is] full of faith!** (or: Trustworthy [is] this message.)

### CHAPTER 3

1. **If anyone is habitually stretching himself in reaching out toward a distant object upon which the eye is fixed, he is by habit craving a beautiful deed** (or: If anyone continues reaching after visitation for inspection and tender guardianship, he fully desires a virtuous action; If anyone stretches out in reaching for the duties of looking around upon things {duties of one who watches upon, or oversees}, he completely desires ideal work).
2. **It is therefore binding upon** (necessary for) **the person fixing his eye upon a distant object** (or: the one doing visitation for inspection and tender guardianship; the one watching upon or overseeing) **to be someone not to be laid hold of** (thus: one in whom is no just cause for blame), **a husband of one wife** (or: an adult male in relationship to one woman), **sober** (unintoxicated; clear-headed; moderate in habits), **sound in mind** (sensible), **have his world ordered and arranged** (or: systematic and decorous), **be fond of strangers** (or: hospitable), **skillful and qualified to teach**,
3. **not addicted to wine** (or: one who keeps wine at his side), **not quarrelsome and apt to strike another, but rather, yielding** (lenient; gently equitable), **not disposed to fight nor belligerent, not fond of silver** (= money),
- 4, **habitually putting himself at the head of** (= lead, provide for and protect) **his own household so as to beautifully** (ideally; finely) **stand before and lead them, having children in the midst of humble alignment for support** (or: within subjection) **with all majestic seriousness** (dignity and gravity which inspire awe) –
5. **now if anyone does not know** (has not seen and is not aware) **to put himself at the head of** (= lead, provide for and protect) **his own household so as to stand before and lead them, how will he be thoughtful of, take an interest in, and take care of, God's called-out community? –**
6. **not a novice** (neophyte; a newly placed member of the body), **lest, being inflated with the fumes of conceit, he may fall into the adversary's judgment** (the result of sifting, separation and decision made in regard to someone who thrusts or throws something through another; or: a judgment which comes from the adversary).
7. **Yet it is also necessary and binding to continuously hold** (or: have) **a beautiful witness** (= a fine reputation) **from those outside, lest, he may fall into reproach** (censorious report regarding character) **and a trick** (snare; gin;

device; stratagem) **belonging to or devised by the adversary** (or: whose source is the one who thrust things through folks; which is the adversary).

8. **Attending servants, similarly, [should be] serious** (dignified with gravity) – **not double-talking** (or: speaking with double meanings; or: divided in thought or reason), **neither [being] folks having a propensity toward much wine, nor people eager for dishonorable** (deformed or ugly; = dishonest) **gain** –

9. **continuously holding** (or: having) **the secret** (or: mystery) **of the faith** (trust; loyalty) **within** (or: in union with) **a clean conscience**.

10. **And so, let these folks also be first put through a process of examination, testing and proving. Thereafter, let them be regularly giving supporting service [to the community], being folks that have not been called up before a judge** (or: free from accusation; unimpeachable).

11. **Women** (or: Wives) **[of the community], similarly, [should be] serious** (dignified with majestic gravity, inspiring awe), **not devils** (or: adversaries; women who thrust things through folks), **sober** (unintoxicated; clear-headed; moderate in habits), **full of faith and trust** (or: faithful; trustworthy; loyal) **in all things**.

12. **Let those giving supporting service be adult males having a relationship with one woman** (or: husbands of one wife), **habitually placing themselves in front of their children, as well as their own households, to beautifully** (or: finely; ideally) **lead, protect and provide [for them]**.

13. **You see, those giving supporting service in a beautiful and ideal manner continue in** (or: by; for; among) **themselves building around themselves a beautiful** (fine; excellent; ideal) **staircase** (that which enables folks to step up to a higher place) **and much freedom of speech** (confident outspokenness and boldness which is the right of citizens) **resident within faith, trust and loyalty – that which is resident within, and in union with, Christ Jesus**.

14. **I am writing these things to you, expecting to come toward you swiftly** (in quickness; or: = soon),

15. **but if ever I should be slow** (or: delay), **to the end that you may see and thus know how it is necessary and binding to be twisted and turned back up again within God's household** (or: to be treated, conducted or caused to behave in God's house), **which is** (or: exists being) **a called-out community of [the] Living God** (or: whose source is a living God; which has the qualities and character of [the] living God; or: which is a living god), **a pillar and foundational seat of The Truth** (or: a base and settled basis of reality).

16. **And confessedly** (admittedly; with common consent and sameness of speech) **great is the secret** (or: mystery) **of the reverence** (the standing in awe of goodness, with adoration; the healthful devotion in true relation to God):

**which is made visible** (manifested) **within flesh** (= a physical body), **is rightwised** (set in equity and right relationship in the Way pointed out) **in spirit** (in union with Breath-effect), **is seen by agents** (or: messengers), **is heralded** (preached) **within multitudes** (among nations and ethnic groups), **is trusted and believed within [the] world** (an ordered system), **is received back in good opinion and reputation.**  
 (or:  
 Who [some MSS read: God; others: He] was brought to clear light within flesh (= the natural realm); was shown righteous and just within spirit and attitude;  
 was seen by agents; was proclaimed among Gentiles {non-Jews};  
 was believed within [the] world of culture, religion, and government;  
 was taken back up again, within glory – a manifestation which calls forth praise!)

## CHAPTER 4

1. **Now the Spirit** (or: Breath-effect) **is explicitly saying that within subsequent seasons** (in fitting situations and on appropriate occasions which will be afterwards) **some of the faith** (or: certain folks belonging to this trust) **will stand off and away [from the Path, or from the Community]** (or: some people will withdraw from this conviction and loyalty), **habitually holding toward** (having a propensity to) **wandering and deceptive spirits** (or: straying and seducing breath-effects and attitudes) **and to teachings of demons** (to teachings about and pertaining to, or which are, demons [note: a Hellenistic concept and term: = animistic influences]; or: to instructions and training which come from animistic influences [= pagan religions]),  
 [comment: this prophesied about the future institutionalization of the called-out community, and the introduction of pagan teachings, all of which later came to be called "orthodox"]
2. **within perverse scholarship of false words** (or: in association with overly critical hairsplitting of false messages; in the midst of gradually separated interpretations of false expressions; or: in union with deceptive decisions by speakers of lies), **from folks having their own consciences cauterized** (seared; branded) **as with a hot iron,**
3. **coming from people habitually forbidding** (preventing; hindering) **[folks] to be marrying [and to be] constantly abstaining from [certain] foods – which things God creates** (or: created; reduced from a state of wildness and disorder) **into something to be shared and partaken of with thanksgiving by those full of faith** (by the faithful and loyal folks) **and by those having experienced full, intimate knowledge and realization of the Truth** (or: of Reality)!
4. **Because all God's creation** (or: every creature of God) **[is] beautiful** (fine; ideal), **and not one thing is to be thrown away – being habitually received with thanksgiving –**
5. **for it is continuously** (or: progressively) **being set-apart** (made holy; rendered sacred) **through God's Word** (or: by means of a word which is God)

**and an encounter** (or: a meeting and falling in with someone; or: conversation; or: hitting on target within a matter to assist; thus: intercession).

**6. Placing these things under as a base or foundation, to give advice or make suggestions to and for the brothers** (= fellow believers), **you will be a beautiful** (fine; ideal; excellent) **supportive servant of Christ Jesus, habitually being inwardly nourished by the words of the faith** (or: in the language and utterances of trust), **and of the beautiful** (fine; ideal; excellent; good quality) **teaching in which you follow alongside closely** (or: to which you nearly accompany and attend).

**7. Now you must constantly refuse and avoid** (excuse yourself from) **profane and old-womanish myths, yet habitually be training and exercising yourself, as in gymnastic discipline, toward reverence** (standing in awe of wellness, with adoration; healthful devotion in true relation to God),

**8. for gymnastic discipline for bodily exercise is beneficial toward a few things and with a view to a few people** (or: for a little while), **yet reverence** (devoutness; standing well in awe) **is beneficial toward all things and with a view to all people, continuously holding** (having) **a promise of life – of the one now** (at the present time), **and of the impending one** (the one being about to be).

**9. The Word [is] full of faith** (or: Faithful and Trustworthy [is] the word) **and worthy of all welcomed reception,**

**10. for into this [end] are we constantly working hard unto weariness, and are continuously struggling in the contest** (contending for the prize; other MSS: being reproached), **because we have placed our expectation** (or: set our hope) **and thus rely upon a living God** (or: upon [the] living God), **Who is** (exists being) **[the] Savior** (Deliverer; Rescuer; Restorer to health and wholeness) **of all humanity** (all mankind) – **especially of believers** (of folks full of faith and trust; of faithful ones)!

**11. Be constantly announcing these things to those at your side, passing them along from one to another, and keep on teaching them!**

**12. Let no one be despising** (thinking down on; having a negative opinion of) **your youth. On the contrary, continue coming to be a model** (pattern; example) **of** (or: pertaining to) **those full of faith** (of the faithful ones; for believers): **in word, in conduct** (behavior), **in love, in faith** (or: trust), **in purity** (or: propriety).

**13. While I am coming, continue holding toward a propensity for the reading** (in the means of knowing again), **for the calling alongside to give relief, aid, exhortation, comfort and encouragement** (in the work of a paraclete), **for the teaching** (to the instruction and in the training).

**14. Do not make it a habit to neglect the care of or disregard the gift of grace** (or: gracious gift) **residing within you, which was given to you through**

**a prophecy, accompanied by a laying on of the hands of the body of elder folks.**

**15. Continually meditate on and give attention to these things; be absorbed in them** (exist within them), **to the end that your cutting a passage forward** (your progress and advancement) **may be visibly apparent to all** (for everyone).

**16. Habitually have a hold upon yourself and the teaching** (or: Constantly attend to yourself and to the instruction and training). **Continue abiding on and remaining** (or: Constantly dwell on, while staying; Be progressively and fully persisting) **in them, for, continuously doing this, you will rescue** (deliver; save; restore to health and wholeness) **both yourself and those regularly hearing you.**

## CHAPTER 5

**1. You should not inflict blows upon** (or: = verbally attack; severely criticize; give reproofs to) **an older man. To the contrary, habitually call [him] alongside, as a father, to aid, give relief and assist, to encourage and exhort** (= be a paraclete to him). **[Treat] younger men as brothers,**

**2. older women as mothers, younger women as sisters, within all purity and propriety.**

**3. Be constantly honoring** (valuing; thus: = assisting and supporting) **widows – those actually being widows.**

**4. But if any widow currently has children or grandchildren** (descendants), **let these keep on learning to first show reverence, devotion and pious care for their own household, and to keep paying a due compensation to their parents and grandparents** (progenitors), **for this is welcomely received in God's sight.**

**5. Now the one actually being a widow, and having been left alone** (= without a dowry and destitute), **has placed expectation upon, and now relies on God, and constantly remains focused in requests regarding needs, and in prayers** (thoughts and words aimed toward goodness and well-being) **during night and during day,**

**6. yet the woman continuously indulging herself in riotous luxury** (excessive comfort; sensual gratification), **continuing being alive** (or: [though] living), **she is dead** (or: she has died).

**7. So keep on announcing these things along the way** (telling them to the one at your side), **to the end that they may be folks not to be laid hold of for being reprehensible** (thus: people in whom is no just cause for blame).

**8. Now if anyone is not habitually having forethought or perceiving beforehand in order to provide for those who are his own** (= his own relatives), **and especially ones of the household** (family or domestics) **he has**

**disowned** (turned his back on; denied; renounced; refused) **the Faith and is worse than an unbeliever** (or: has disregarded and declined their trust and exists being worse than one without faith).

9. **Let a widow be put on the list, and continue enrolled, who has become no younger than sixty years old, a wife of one man** (= not married a second time?),

10. **having a continuing reputation founded in beautiful acts** (ideal works; fine deeds): **if she nourishes children** (or: reared a family), **if she is** (or: was) **hospitable to strangers and foreigners, if she washes** (or: bathed) **the feet of the set-apart folks** (the holy ones; the saints), **if she successfully wards off distress for those being constantly pressured** (or: relieves those consistently being in tribulation and affliction), **if she follows up on every good work** (attends to every virtuous deed).

11. **On the other hand, turn aside requests of** (or: refuse) **younger widows [from being on the list], for you see, whenever they may develop headstrong pride** (live strenuously or rudely) **against Christ** (or: may come down to the level of sexual impulse, be in the sphere of sensual desire, feel licentious or become wanton in relation to or in regard to the Anointed [body]) **they are continually wanting to be marrying** [note: it was a Gnostic belief that a person could gain knowledge (gnosis) by having sex with someone],

12. **habitually holding a decision: that they set-aside the first faith** (or: continuing to possess the result of a judgment, because they displace their first trust).

13. **Yet at the same time, they also are constantly learning inactiveness** (idleness; unemployment), **wandering around the houses** (= going from home to home), **and not only [are they] inactive** (ineffective; unemployed; idle), **but further [they are] also gossips** (babblers; ones bubbling over with prattle) **and meddlers** (or: gaining knowledge by supernatural means or practicing magic), **women constantly saying unnecessary things** (or: continuously speaking the things they should not speak).

14. **I am wanting and intending, therefore, younger women to be marrying: to be bearing children; to continuously rule and manage a household; to be by habit giving not even one starting point** (base of operation; opportunity; incentive; inducement) **favoring verbal abuse** (slander; reviling) **to the person occupying an opposing position** (or: in the one lying in opposition; for the opposer or the opposing counterpart),

15. **for you see, already some** (or: certain folks) **were turned out [of the path]** (or: were turned aside [from the goal]), **behind the adversary** (= to follow after satan; or: = some were by their opponents turned out of the midst of the community to the adversarial counterpart [religion] which lay behind them).

16. **If any woman of faith** (or: faithful, trusting and believing woman) **continues having widows [in her circle of influence or in her family], let her continue**



**warding off [disaster] for them** (or: relieving and being sufficient for them [= by paying their expenses]), **and then the called-out community [will] not be continuously burdened** (weighed down), **to the end that it may continually ward off [disaster]** (or: bring relief and be sufficient [by paying expenses]) **for those actually being widows.**

17. **Let the older men – ones having beautifully** (ideally; finely) **placed [themselves] at the head so as to stand before, to lead and to provide – be considered worthy of double value, worth and honor, especially those being continually wearied and spent with labor in [the] Word** (or: in the midst of the message) **and by teaching** (or: instruction and training),

18. **for the Scripture is saying, "You shall not muzzle a bull** (or: ox) **when it is threshing out grain,"** [Deut. 25:4] **and, "The worker [is] worthy** (of equal value) **of his wages."** [Luke 10:7]

19. **Do not normally accept** (or: receive; entertain) **[from the] outside** (= from outside the community) **an accusation down on** (or: charge against) **an older man, except "upon two or three witnesses,"** [Deut. 17:6]

20. **yet habitually put to the proof, test or expose** (or: lay bare and reprove) **the [older men] habitually missing the target or constantly being in error** (or: the [older men] repeatedly sinning; those continuously failing) **before all onlookers** (or: in the sight of all), **to the end that the rest, also, may continue holding reverence** (or: having respectful fear).

21. **I continue bearing complete and thorough witness** (or: I habitually give evidence and testimony throughout) **in the sight of God and of Christ Jesus and of the selected, picked out and chosen agents** (or: messengers), **to the end that you may keep watch on so as to guard these things apart from fore-decisions** (prejudgment; prejudice), **continually doing nothing** (constructing not one thing) **down from** (in accord with; on the level of) **inclination** (or: a leaning toward [something]) **or bias.**

22. **In practice, place** (or: lay) **your hands quickly upon no one, neither be habitually partnering with, participating in or sharing in common in the failures** (errors; sins; misses of the target; deviations from the goal) **belonging to other folks. Constantly keep yourself pure** (or: Make it a habit to watch over and guard so as to preserve yourself with propriety).

23. **No longer continue being a water-drinker, but rather, habitually make use of a little wine because of your throat** (or: orifice of the stomach; neck of the bladder) **and your thick** (or: close together, firm, solid) **or frequent weaknesses** (deficiencies in strength; infirmities; sicknesses [note: this may have been a bladder ailment cause by the local water, causing frequent urination]).

24. **The failures** (shortfalls; errors; mistakes; deviations; sins) **of some people are obvious** (portrayed before the public), **continually proceeding into a**

**separation and then a decision which leads into judging, yet also, for certain** (or: with some) **folks, they are normally following upon** (or: after; = they have not yet caught up with them; or: they habitually accompanying [them]).  
25. **Similarly, the beautiful acts** (the excellent deeds; the fine and ideal works) **are obvious** (portrayed before the public), **and yet the ones habitually holding otherwise** (having [acts or deeds] in a different way) **are not able to be continuously hidden.**

## CHAPTER 6

1. **Let as many as are** (or: exist being) **slaves, joined under a yoke, constantly regard** (consider; esteem) **their own masters** (or: owners) **worthy of all honor, to the end that God's Name and the teaching may not be repeatedly blasphemed** (spoken of injuriously; slandered).
2. **Further, let not those having believing masters** (or: trusting and loyal owners who are full of faith) **be in the habit of despising** (having a condescending attitude about; be thinking down upon) **[them], because they are brothers** (= fellow believers). **But rather, let them consistently perform as slaves to a greater extent, because those being continual recipients of their good service** (receiving the well-doing in return; those being supported by the benefits) **are believers and beloved** (or: are folks full of faith and love). **Keep on teaching these things, and keep on encouraging by calling others alongside to aid and exhort them** (or: continually perform as a paraclete).
3. **If anyone continues teaching something different, and is not approaching by sound words** (or: in healthful messages) – **in those of our Lord, Jesus Christ – even in the teaching which accords with reverence** (or: which is down from a standing in awe of wellness, with adoration, and is in line with a healthful devotion in true relation to God),
4. **he has smoldered and has been puffed up with the fumes of conceit, continues versed in nothing** (capable of nothing; unskilled and able to fix upon nothing; understanding nothing of how to know), **but rather, continues being sick with a morbid craving concerning investigations** (or: seekings; questionings; inquiries) **and debates** (word fights; disputes; controversies), **forth from out of which things continually come to be** (or: are birthed) **envy, strife** (discord; contention), **blasphemies** (abusive speeches), **bad** (labor-inducing; unprofitable; malicious) **suspensions and intrigues,**
5. **altercations and mutual irritations from throughout rubbing against** (= friction with) **people being folks having been utterly spoiled, ruined, corrupted or perished in the mind** (= lost their wits), **and having been deprived from the Truth** (or: defrauded of reality), **folks continually prescribing it a customary law, inferring providing** (or: procuring; acquiring; furnishing and supplying to one's self; capital; financial gain) **to be the Reverence** (the standing in awe of wellness, with adoration; the healthful devotion in true relation to God; or: devoutness).

6. **Now the Reverence** (or: devoutness and standing in awe of the ease and well-being associated with God) **is a great providing of supply** (or: means of acquiring; furnishing and supplying to one's self; or: capital) **along with a contented self-sufficiency from independent means,**

[or: Yet is great financial gain accompanied with independent means this Reverence?]

7. **for we carried** (or: brought) **nothing into the world** (the ordered system) **[and] it is evident that neither are we able to carry anything out.**

8. **So, continuously holding** (or: having) **nourishments** (foods; sustenance) **and coverings** (clothing or shelter) **we will be defended, made a match for, and warded off by these things** (or: we shall be contentedly satisfied with and sufficed in these things).

9. **Yet those wanting and determining to be rich are continually falling in – into a trial and a trap and many senseless and hurtful strong passions** (many over-desires void of understanding and bringing weakness; disadvantageous wants and needs), **which things habitually swamp those people, sinking them to the bottom, into ruinous corruption** (or: destruction) **and loss,**

10. **for a root of all the bad things** (the worthless qualities; the injurious situations; the poor craftsmanship; the ugly personalities; the malicious desires) **is the fondness of silver** (= love of money; = covetousness) **of which some, habitually extending and stretching themselves out to reach, are caused to wander off** (or: were led astray) **away from the faith and they pierce themselves through with a rod and put themselves on a spit** (or: they run themselves through, stabbing themselves all around) **for** (or: in; to; with; by) **many pains.**

11. **However you, O human from God** (or: O person whose source and origin is God), **be constantly fleeing** (taking flight from) **these things. But continuously pursue** (or: rapidly follow and chase) **fair and equitable dealings in right relationships in the Way pointed out** (rightwisdom; justice), **faith** (trust; trustworthiness; loyalty), **love, persistent remaining under in patient yet relentless endurance to give support, meek and gentle sensitivity** (mildness of temper).

12. **Constantly contend** (as in the public games in the stadium or on the racecourse) **the beautiful** (ideal; fine) **struggling contest of the faith** (or: whose source and character are trust). **Take hold of** (or: Get a firm grip upon) **the eonian life** (the Life that has the quality and characteristic of the Age, and pertains to the eons, continuing on into the ages) **into which you were called – even [when] you agreed** (or: confessed; said the same thing with another) **the beautiful** (fine; ideal) **like-message of agreement in the sight and presence of many witnesses.**

13. **In the sight and presence of God – the One continuously bringing forth all things as living creatures** (the One habitually or repeatedly generating all things alive, keeping The Whole alive) – **and of Christ Jesus, the One who was testifying the beautiful like-message** (or: fine confession; making the ideal and excellent public declaration) **on [the occasion with] Pontius Pilate, I am announcing to you** (bringing this message to your side) **and passing on this notification,**

14. **[that] you yourself keep watch on, so as to guard and preserve, the spotless, not-to-be-laid-hold-of-for-blame implanted goal** (impartation of the finished product within; inward directive; or: irreprehensible commandment), **until the shining upon from** (or: the display in clear light of) **our Lord, Jesus Christ** (or: the manifestation pertaining to our Owner, Jesus [the] Anointed [= Messiah]),

15. **which, in its own fitting situations** (seasons; appointed occasions), **will exhibit and point out The Happy and Only Able One** (only Powerful One; alone Potent One): **The King of those reigning as kings, and Lord** (Master; Owner) **of those ruling as lords,**

16. **the Only One continuously holding and having possession of immortality** (deathlessness), **the One continuously making inaccessible** (or: unapproachable) **light His home** (or: dwelling), **Whom not one of mankind sees, saw or perceived, nor is able or has power to see or perceive, in Whom [is] honor** (value; worth), **and eonian strength** (might having the qualities and characteristics of the Age; strength enduring through and pertaining to the eons). **It is so** (Amen)!

17. **Pass along the notice** (or: be announcing) **to those rich** (or: wealthy) **within the present age** (the current eon) **to not be habitually high-minded** (proud; arrogant; or: to ponder high things), **neither to have put expectation upon, and thus rely on, the uncertainty** (insecurity; non-evidence) **of riches** (or: wealth), **but rather, upon God, the One continuously holding all things alongside for us** (or: the One constantly offering and providing all thing to us) **richly, unto [our] enjoyment** (or: into beneficial participation; unto the obtaining of a portion to enjoy; [leading] into pleasure),

18. **to be habitually energizing goodness and working at virtue** (or: working profitably), **to continue being rich in beautiful deeds** (to continue wealthy in ideal actions and in union with fine works), **to be liberal contributors** (folks good with giving) – **folks having the qualities of community** (people who partner and are ready to share; folks who are fellow participants),

19. **constantly securing and laying away in store for themselves** (or: in themselves) **a beautiful** (fine; ideal) **foundation, into the thing being about to be** (or: unto [that which is] impending; = for the future), **to the end that they can from Being** (or: pertaining to essential existence) **receive upon themselves things pertaining to the Life** (or: so that in themselves they could lay hold upon the existing life; or: in order to lay claim to a way of being that is really life).

20. **O Timothy, guard and protect that which is placed beside [you]** (or: = the deposit laid up in trust), **constantly turning yourself out of the profane,**

**empty voices** (vacuous sounds; fruitless discussions) **and oppositions** (or: standings against in an opposing position; disputes; antitheses; opposing technical or theoretical arguments) **of the falsely named "knowledge" or "insight"** (or: even contradictions of the lie termed "Gnosis"),  
21. **which some are continuously professing and making announcements upon. They miss the mark** (or: are without a mark), **swerving** (deviating) **around The Faith and trust.**

**Grace [is] with you folks!** (or: The unearned Favor [is] together with you!)

[written circa A.D. 55 – Based on the critical analysis of John A.T. Robinson]

# SECOND TIMOTHY

## CHAPTER 1

1. **Paul, one sent off with a commission pertaining to Christ Jesus through God's will** (intent; purpose), **down from, in line with and with a view to [the] promise of Life – the one [which is] resident within Christ Jesus** (or: through God's design which corresponds to Life's promise: the one belonging and pertaining to Jesus – in union with [the] Anointing),

2. **to Timothy, a beloved child** (or: brought forth one; born one): **Grace and favor, mercy, peace and harmony [= shalom] – from Father God, even Christ Jesus, our Lord** (or: from God [the] Father, and Christ Jesus, our Owner).

3. **I constantly hold grace in God** (or: I am habitually having gratitude to God; I repeatedly possess favor, by God), **in Whom** (or: to, for, by or with Whom) **I continually render sacred service – [handed down] from [the] ancestors** (or: those born earlier; forefathers) – **within a clean conscience** (or: co-knowledge; a joint-knowing from shared seeing), **as I constantly hold** (or: am presently having) **an unceasing remembrance** (or: a memory which leaves no interval) **about you within my expressions of need** (or: seekings of aid; requests), **by night and by day,**

4. **constantly and fully longing** (or: by habit yearning upon [you]) **to see you – having been reminded and being caused to be remembering your tears – so that I may be filled full of joy,**

5. **taking** [other MSS: continually getting] **a suggestion to my memory of the unhypocritical faith** (or: the faith that is not overly critical of matters; the trust that is not deficient in its ability to sift and decide; the reliance which is not hyper-judgmental; a faith that is not scrutinizing and judging from an inferior position, and then becoming gradually separated) **resident within you, which first inhabited** (made its home within) **your grandmother, Lois, and then in your mother, Eunice. Now I have been persuaded and stand convinced that [it is] also within you.**

6. **For** (or: Because of; With a view to) **which cause I am periodically reminding you to habitually and progressively give life by fire again to** (or: revive the fire of; cause the live coal to blaze up for; rekindle the dormant fire into flames of; to again put a spark to) **God's** [A reads: Christ's] **effect of grace and favor** (or: gracious gift), **which has being** (is; exists) **within you through the imposition** (or: the placing or laying upon) **of my hands.**

7. **For God does not** (or: did not) **give a spirit of cowardice** (or: a Breath-effect or attitude of timidity), **but rather [a spirit and attitude] of ability and of power, as well as of love and of soundness in frame of mind** (of wholeness in thinking; of healthiness of attitude; of sanity; of sensibility; of controlled reasonableness; of rational moderation; anatomically: of a saved diaphragm).

8. **Therefore, do not become ashamed of** (or: You should not, then, be embarrassed by) **the testimony** (witness; evidence) **of our Lord** (or: pertaining to our Lord), **nor yet, [of; or: by] me, His bound-one** (or: His prisoner). **On the contrary, down from God's ability** (or: in the sphere of power, which is God), **experience things of bad quality** (or: worthless encounters) **together with [me] for the message of ease, goodness and well-being** (or: But rather, corresponding to God's power, suffer evil and hardship with the evangel; But further, accept your share in bad treatment – in accord with the ability which comes from God – in [the Way of] the Good News),

9. **pertaining to the One delivering** (rescuing; healing; restoring; saving) **and calling us in a set-apart calling** (or: to a holy invitation; for a separated and consecrated call); **not corresponding to our works** (or: down from our deeds; in accord with and on the level of our works' actions), **but on the contrary, corresponding to** (down from; in accord with; on the level of) **His own prior placing** (or: previously setting-forth), **even grace: that [which is] being given to us within Christ Jesus** (or: corresponding to His own predetermined purpose and the favor being given to us, [which is] belonging to and pertaining to Jesus, resident within Christ), **before times having the qualities and characteristics of the ages** (before [the] age-lasting time periods; prior to eonian times),

10. **and now** (at the present moment), **being set in clear light so as to become visible** (or: manifested) **through the bringing to full light** (or: the complete shining upon; the full appearance in light; the complete manifestation by light) **of our Deliverer** (Savior; Rescuer), **Christ Jesus – on the one hand, idling down death** (or: The Death) **so as to make it unproductive and useless, yet on the other hand, illuminating** (giving light to) **life and incorruptibility** (the absence of the ability to decay; un-ruinableness) **through means of the message of goodness, ease and well-being –**

11. **into which** (or: into Whom) **I am placed** (or: I was put): **a herald** (a public announcer; a proclaimer; a preacher) – **even a person sent off with a mission** (an envoy; a representative; or: = a messenger) – **and a teacher** [other MSS add: of the ethnic multitudes (nations; Gentiles; Goyim; non-Jews)].

12. **For** (Because of; In view of) **which cause I am also continuously experiencing** (also: feeling; being affected by; suffering) **these things. But still, I am not feeling shame** (or: I am not experiencing embarrassment), **for I have seen and thus know by Whom I have believed and now put my trust** (or: in Whom I have relied and continue placing confidence), **and I have been persuaded and am continuing convinced that He is able** (He continues being powerful) **to watch over, guard and protect – on into that Day – the deposit placed alongside of me** (or: what is entrusted to my charge).

13. **Keep on holding a pattern** (that which underlies and delineates the sketch or model) **of words that continue giving health, healing and a cure** (or: Habitually have a model of thoughts, ideas and messages [that] are being progressively sound and healthful) – **ones of which you heard** (or: hear) **from**

**my side – within the midst of faith** (or: in union with trust) **and love: that [which is] resident within Christ Jesus.**

(or: Continually be possessing the under-type – the one within [the] Anointing of Jesus – of healthful discourses and conversations which you heard from me, in faith and love.)

14. **Watch over, guard and protect the beautiful deposit placed alongside [you]** (or: the fine and excellent thing that is entrusted to [your] charge) **through means of the set-apart Breath-effect** (or: Holy Spirit) **[that is] continuously inhabiting us** (or: by a set-apart spirit: the one constantly making its home within us).

15. **You have seen, and thus know this, that all those within [the province of] Asia were turned away from me – of whom are Phygelus and Hermogenes.**

16. **May the Lord** [= Yahweh or Christ] **give mercy to the house** (or: household) **of Onesiphorus, because many times** (often; frequently) **he refreshed me** (he breathed back cool on me; he souled me up again), **and he was not ashamed of** (or: embarrassed by) **my chain** (= my imprisonment).

17. **On the contrary, on coming to be in Rome, he urgently** (quickly; diligently) **searched for** (or: seeks) **me, and found** (or: finds) **me.**

18. **May the Lord** [= Yahweh or Christ] **give to him to find mercy, beside [the] Lord** [= Yahweh or Christ], **within that Day! And how much** (or: how many things) **he gave in attending service within Ephesus, you yourself, by intimate experience, continue knowing better.**

## CHAPTER 2

1. **You, then, my child** (or: one born of me), **be habitually enabled** (continuously empowered; repeatedly made powerful inside) **within the grace, and in union with the favor, [which are] within Christ Jesus** (or: [the] Anointing of Jesus).

2. **And whatever you hear** (or: heard) **from my side through many witnesses, at once place** (or: set) **these things to the side for people full of faith** (or: deposit and commit these things, in trust for safekeeping, to trustworthy people; inculcate these things in reliable humans) – **whosoever will be competent** (or: adequately qualified) **to also teach others** (or: different folks).

3. **Experience things of bad quality** (or: worthless encounters) **together** (or: Accept your share of bad treatment and evil) **as a beautiful** (ideal; fine) **soldier of Christ Jesus.**

4. **No one serving a tour of duty as a soldier** (currently performing military service or being at war) **habitually intertwines or entangles himself in** (or: by) **everyday affairs** (undertakings and activities; business performances) **of the course of life** (or: of making a living), **in order that he may please** (or: be acceptable to) **the one enlisting him in military service** (the one collecting soldiers to gather an army).



5. **So also, if anyone may be repeatedly competing in the athletic games, he is not normally being crowned with a winner's wreath if he does not compete lawfully** (according to the rules of the game).
6. **It is constantly binding** (It is of continual necessity) **for the farmer** (or: field worker) **that is habitually laboring in the field to be repeatedly first in taking a share of the fruits.**
7. **[So] give constant thought to** (or: Continually put your mind to, so as to perceive and understand) **what I am now saying, for you see, the Lord [= Yahweh or Christ] will give comprehension and understanding** (a sending and bringing things together into union) **to you** (for you; in you) **within all things and among all people.**
8. **Be habitually keeping in mind** (or: remembering) **Jesus Christ, being the One having been aroused and raised, and now continuing risen, forth from out of the midst of dead folks: from out of David's seed!** (or: [Who was] from out of David's seed.) – **corresponding to and in the sphere of my message of goodness, ease and well-being** (or: in line with the good news that came through me),
9. **in which I am continually experiencing bad situations** (suffering evil; experiencing bad treatment and conditions of poor quality) **to the point of bonds** (fettters or imprisonment) **as a worthless worker** (a criminal; one who acts badly; a worker of evil), **but by comparison, the Word of God** (or: God's thought, idea and message) **has not been bound or imprisoned, and thus remains untied!**
10. **Because of this [fact], I continue remaining under all [situations], and patiently enduring all people, on account of** (= for the sake of) **the selected and picked-out folks** (the chosen-out people; the elect group; the choice ones), **to the end that they, also, may hit the target of deliverance** (rescue; health and wholeness; salvation) – **that [which is] within Christ Jesus** (or: the one pertaining to Jesus, resident within Christ: inherent in the Anointing) – **together with glory** (or: an appearance; an opinion; an imagination; a manifestation which calls forth praise) **which has the characteristics and qualities of the Age** (or: eonian glory; an age-lasting reputation).
11. **The Word** (or: Logos) **[is] full of faith.** (or: Trustworthy [is] the statement and the message:) **For since we died together with [Him]** (or: For if we jointly die), **we will also live together** (or: jointly live);
12. **since we are continuously remaining under for support** (or: if we continue patiently enduring), **we will also reign** (rule as kings) **together with [Him]; if we shall deny** (disown; not consent; renounce; turn our back on [other MSS: are repeatedly denying]) **[Him], That One also will deny** (disown; not consent to; renounce; turn His back on) **us.**
13. **[Yet] if we are habitually faithless** (or: unfaithful; untrustworthy; disloyal; without trust or faith), **That One is constantly remaining faithful** (or: [Now] if we are repeatedly disbelieving or distrustful, That One continuously remains full of faith, trust, belief and reliance – That One constantly remains loyal and reliable),

**for to deny** (disown; renounce; not consent to) **Himself, it continues that He cannot** (He is not able; He has no power)!

(or: = You see, He cannot turn His back on Himself!)

14. **[So] keep reminding [them of]** (or: suggesting to [their] memory; causing [them] to think about) **these things, repeatedly bearing thorough witness** (giving full evidence and testimony) **in the sight and presence of God** [other MSS: {the} Lord {= Christ or Yahweh}], **to not be constantly debating** (or: fighting about words; contending over meaning of terms; entering into controversies) – **[progressing] into** [other MSS: upon] **nothing useful or profitable; [leading] on to a downturn** (or: an overturning; an upsetting; a negative turn of events [= the opposite of edifying]) **of, or for, those folks continuing to listen and hear [it].**

15. **Make haste, with earnest endeavor and diligence, to place yourself alongside as an approved workman in God** (or: to present yourself to God as a tried and approved workman), **one without cause for shame, consistently cutting a straight and direct [path {cf Prov. 3:6 & 11:5, LXX} in, to, or with] the Word of the Truth**

(or: habitually cutting an upright and erect [line through] the Word of Truth; continually cutting with the message of reality in a straight direction; constantly making a straight cut {or: wound} with the speech of the Truth; also: = dealing straightforwardly with the discourse of the Truth; or: repeatedly dividing and marking out straight [boundaries] by the Word which is Truth).

16. **Yet continue staying at the periphery, going out around so as to avoid the profane, empty voices** (the speeches or discussions without content which cross the threshold into the sphere of that which is not set-apart). **You see, they will cut a passage forward** (progress; advance) **upon more aspects of irreverence** (things pertaining to impiety or attitudes that lack awe),

17. **and their word** (speech; discussion; or: thoughts and ideas) **will have** (or: hold) **pasture** (or: pasturage) **for gnawing and eating away like gangrene** (or: a spreading ulcer) – **of which sort are Hymenaeus and Philetus,**

18. **the very ones who miss the mark, deviating around the truth** (or: reality), **repeatedly saying a** [other MSS: the] **resurrection has already occurred, and constantly turn back** (or: turn again; overturn) **the faith and trust of certain folks** (or: of some).

19. **Nevertheless** (or: However), **God's firm and solid deposit which is placed down** (a deposit of money; treasure; or: a foundation; basis) **stands, continuing to hold** (or: have) **this seal:**

**"[The] Lord [= Yahweh] knows** (or: knew) **by intimate experience those being of Him** (or: the ones that belong to Him; those having Him as their source)," [Num. 16:5; Nah. 1:7]

**and:**

**"Let everyone repeatedly naming the Name of [the] Lord [= Yahweh or Christ] (or: by habit using the Lord's name) stand away from (withdraw from; keep away from) injustice (that which is unfair and inequitable, which negates relationship and does not correspond to the Way pointed out)." [Num. 16:26]**

**20. Now within a great house (= a palace), there are not only golden and silver containers, equipment and utensils, but also wooden ones and earthenware (ones made of baked clay). And on the one hand some which [come] into [use for] honor (things of value; = to be used on special occasions), on the other hand some which [come] into [use for] dishonor (things without value; = for everyday use).**

**21. If, then, anyone should ever clean himself out from these [aforementioned worthless, dishonorable and common] things, he will be a container (or: utensil; piece of equipment) [placed] into [use for] honor and things of worth, having been set aside (dedicated and being one made sacred and holy) for honorable and valuable use by the Owner (Master of the house), one having been made ready and now being prepared, [directed and now proceeding] into every good work (or: virtuous action).**

**22. So repeatedly take flight away from the youthful (juvenile; adolescent) over-desires (or: rushing upon innovative things; or: full passions for revolutionary or modern wants), yet constantly run after and steadily pursue justice (fair and equitable dealings, in rightwised relationships corresponding to the Way pointed out), faith (trust; fidelity), love [and] peace, together with all those persistently (repeatedly; habitually) calling upon the Lord [= Yahweh or Christ] from out of a clean heart.**

**23. Yet further, consistently refuse (avoid; request to be away from) the stupid (dull; silly; foolish) and uneducated (ignorant; crude; untrained) questionings (seekings through discussions or debates; controversies), having seen and now knowing that they are repeatedly giving birth to (or: generating) fights (battles; conflicts).**

**24. Now it is continually binding for (or: it is a constant necessity to) a slave of [the] Lord (= Yahweh's or Christ's slave) not to be habitually fighting (or: it is not necessary for the Lord's slave to be battling or contending), but to the contrary [he/she] is to be gentle (kind; mild) toward all, qualified, skillful and able in teaching, one holding up under poor conditions (or: having an upward focus in bad situations; holding an "up attitude" in regard to evil),**

**25. in accommodating meekness and with consideration constantly educating (training; disciplining; instructing; correcting) those habitually setting themselves in complete opposition or who offer resistance. May not God at some time give a change of thinking (or: a change of mind) to them, [directing and leading them] into a full and accurate experiential knowledge of Truth and reality?**

**26. And then they may sober up (come back to their proper senses) from out of the adversary's snare (or: forth from out of the midst of the trap of the person**

who thrusts something through folks) – **being folks having been [previously] captured alive under** (or: by) **him, into the will** (intent; design; purpose) **of that one** (or: that person).

### CHAPTER 3

1. **Now come to know this and continue realizing it, that within [the] last** (or: final) **days hard seasons** (difficult occasions and situations; irksome, perilous or fierce seasons, or situations that are hard to deal with; hard appointed periods) **will set themselves in** (will take a stand within; will put themselves in place),

2. **for the people** (the humans; mankind) **will continue being folks that are fond of themselves** (self-loving; selfish), **fond of silver** (= have affection for money or things of monetary value which makes them stingy), **empty pretenders** (impostors; ostentatious self-assumers), **haughty and arrogant** (superior-appearing), **blasphemers** (insulters; slanderers), **uncompliant and disobedient to parents, ungrateful** (or: unthankful), **undutiful** (disloyal; without regard for divine or natural laws; malign),

3. **without natural affection, unwilling to make a treaty** (implacable; not open to an agreement), **devils** (adversarial slanderers; folks who throw something, or thrust, through people to hurt or cause divisions), **without strength** (without [self-] control), **uncultivated** (wild; untamed; ferocious; fierce), **without fondness for expressions of good or aspects of goodness** (or: without affection for good people; unfriendly; averse to virtue),

4. **betrayers** (traitors), **rash** (forward-falling; reckless), **folks having been inflated with the fumes of conceit** (or: ones being beclouded in smoke), **pleasure-lovers** (ones fond of [their own] gratification) **rather than friends of God** (ones fond of God),

5. **continuously holding** (having) **a form of reverence, devotion and pious care, yet being folks having refused** (or: turned their back on) **and now denying its power and ability! And so, be habitually turning your steps in a direction away from these folks and avoid them,**

6. **for you see, forth from out of the midst of these folks are the people repeatedly slipping-in, into the houses,** (or: worming their way into households) **and habitually leading into captivity little women**

[note: this is the diminutive of "women," thus, perhaps: women of undeveloped character, ability, or inward stature. While the word for "woman" is feminine, the noun "little women" and the following participles are neuter – or neutral – so this rare word may be a figure for what was a cultural view for "feminine" aspects of all people, e.g., their feelings and emotions, or general receptive qualities]

– **those having been piled on and now being heaped up with failures** (errors; misses of the target; deviations from the goal; sins), **being constantly, or from time to time, led by** (or: in; to) **various** (diverse; many-colored) **over-desires** (or: full passions; wants and wishes that are rushed upon) [A adds: and gratifications],

7. **at all times** (or: always) **folks** [note: again a neuter, or neutral, participle] **that are constantly learning, and yet not at any time being able or having consistent power to come into a full, accurate experiential and intimate knowledge of Truth** (or: reality).

8. **Now, in the manner which** (or: by the turn or method that) **Jannes and Jambres took a stand in opposition to** (or: resisted and opposed) **Moses, thus, also, these are continually taking a stand in opposition to** (opposing and resisting) **the Truth and reality: people (humans) being ones having had the mind decayed down** (ruined and spoiled down; corrupted; depraved; put into a sorry state), **folks failing to meet the test** (disqualified ones) **on all sides of** (or: about) **the faith** (or: ones whose trust does not pass the test).

9. **But they will make no further progress** (will not cut a passage forward) **upon more [folks]** (or: Nevertheless, they won't get very far), **for their mindlessness** (madness; lack of understanding; folly) **will be quite evident** (very plain; obvious; outstanding and in clear visibility) **to all, even as the [madness] of those** [two, i.e., Jannes and Jambres] **came to be.**

10. **Yet you, yourself, follow** (or: followed) **closely beside me: in** (or: by; to) **teaching** (instruction; training); **in** (or: by; to) **the leading, guidance and conduct; in** (or: by; to) **the purpose** (the fore-setting or forth-setting; proposal; [used of setting-forth of the loaves in the holy place of the Temple: Mat. 12:4; Heb. 9:2]); **in** (or: by; to) **the trust** (or: faith; loyalty); **in** (or: by; to) **the long-waiting to be in a heat and breathe violently** (or: long-suffering patience); **in** (or: by; to) **the love; in** (or: by; to) **the steadfast remaining-under** (persevering and patient endurance while giving support);

11. **in** (or: by; to) **the pursuits and persecutions; in** (or: by; to) **the experiences and sufferings – the sort of things that were birthed in me and happened to me in Antioch, in Iconium, in Lystra; the sort of pursuits and persecutions which I bear up under** (or: carried-on under) **and yet out of the midst of which the Lord [= Yahweh or Christ] drags** (or: snatched) **me forth from all of them.**

12. **And indeed** (or: And so) **all those habitually resolving** (intending; willing) **to be continuously living in a reverent, devout and pious manner within Christ Jesus will be pursued, persecuted and harassed.**

13. **Now people of a bad condition and of an harmful disposition** (useless and malicious humans who bring misery and hard labor), **as well as sorcerers** (folks who wail and cast spells; or: impostors and swindlers; those who juggle a situation), **will cut a path forward upon the worse** (or: will advance and make progress from bad to worse), **repeatedly leading [folks] astray** (or: causing [folks] to wander [from the Path]) **and progressively being led astray** (or: caused to wander).

14. **Yet you, yourself, be constantly remaining within what you learned and in those things of which you were persuaded and became convinced**

(became assured), **having seen, and so knowing, from whose** (what folks') **side you learned [these things],**

15. **and that from an infant** (babe) **you have seen and thus know [the] sacred Scriptures** (or: Temple writings): **the ones being constantly able** (those continuously having power) **to give you wisdom – [that leads you] into deliverance** (wholeness, good health, rescue and salvation) – **through Jesus' faith, resident within Christ** (or: through means of faith and trust that [is] in Jesus [the] Anointed).

16. **All Scripture [is] God-breathed, and [is] beneficial to furtherance toward instruction** (or: Every inspired-of-God [temple] writing [is] also profitable {of advantage; [gives] augmentation} with a view to teaching and training), **toward** (with a view to) **testing unto proof** (or, negatively: exposure; laying bare), **toward full restoration to straightness** (or: straightening-up upon; = improvement), **toward child-training** (education; discipline) **of the person within the Way pointed out** (the one in rightwised relationships with fair and equitable dealing),

17. **to the end that God's [corporate] Person** (or: the person belonging to God; the human having his origin in God; humanity in relation to God) **may be exactly fitted** (precisely prepared; entirely suited), **being one having been completely furnished and equipped toward every good work** (with a view to every virtuous and excellent action).

#### CHAPTER 4

1. **I am habitually giving thorough witness** (or: constantly testifying and showing evidence in every direction), **in the sight of God – even Christ Jesus: the One being about to be progressively separating living folks and dead folks** (or: continuously making a decision about or judging living ones and dead ones) **down from** (in accord with; corresponding to; in the sphere of; in respect to; in line with; [other MSS: even]) **His full manifestation and His reign** (or: kingdom).

2. **Herald** (Proclaim; Preach) **the Word** (The Logos; the idea; the thought; the reason; the message); **stand upon [it; or: It; Him] in season or out of season** (if the situation fits favorably, if the conditions are not favorable; whether convenient or not); **test and put to the proof; show further honor** (give higher value; assess greater worth; or, negatively: respectfully charge; strongly admonish; enjoin); **within every emotion which is long in arriving** (in all long-suffering patience), **and by teaching** (or: in union with instruction and training) **give aid, relief and encouragement as you call [others] to your side** (perform as a paraclete).

3. **For there will be an appointed season** (a situation) **when they will not hold up to themselves** (or: sustain; hold themselves upright by; hold themselves up in; or: put up with; tolerate) **instruction** (teaching and training) **that is being continuously healthy and sound, but rather, they, habitually**

**having their ear gratified by rubbing, scratching or tickling** (having their hearing titillated; hearing what their ears itch to hear; or, as a middle: constantly procuring pleasurable excitement by indulging an itching) **will pile and heap upon themselves** (accumulate for themselves) **teachers in line with and corresponding to their own rushing emotions** (over-desires; full passions),  
4. **and then, on the one hand, they will twist the ear** (or: the hearing) **and turn away from the Truth and reality, yet on the other hand, they will be turned out** (have their [steps] turned out of [the Path] into a direction) **upon the myths** (fictions; legends; speeches; rumors; stories; tales; fables; things delivered by word of mouth).

5. **Yet you – you be habitually sober** (not intoxicated [by such things]; clear-headed and steady) **within all things; experience the bad and the ugly** (or: suffer the evil and the worthless) [A adds: as an ideal (beautiful; fine; excellent) soldier of Christ Jesus]; **perform [the] act** (do [the] work; produce the action) **of one who brings goodness and well-being and announces ease and good news** (or: act [like] a man who has good news to tell); **be fully bent on and bring your attending service to full measure, with complete assurance!**

6. **You see, I, myself, am already being progressively poured out as a drink offering, and the fitting situation** (the season; the occasion) **of my loosing up** (or: my kairos of loosening again [the tent pegs and ropes, or, the ship moorings]; or: the situation of my dissolution [as in breaking camp]) **has taken its stand upon [its appointed place] and is imminent.**

7. **I have contended the beautiful contest in the racecourse** (or: I have with agony struggled, wrestling in the ideal combat {the fine fight} in the public games); **I have finished the race** (ended the racecourse; reached the goal of my contest; I have fought to the finish); **I have kept** (observed; watched over; guarded; kept in custody) **the faith, trust, confidence and loyalty.**

8. **For the rest** (or: Finally; Henceforth) **the winner's wreath of the Course having been pointed out** (the athlete's laurel wreath consisting of the rightwised relationship in fair and equitable dealings, and pertaining to the justice of right behavior on the course) **continues laid away for me** (or: is presently reserved in me), **which the Lord** [= Christ or Yahweh], **the Fair** (Equitable; Just; Rightwising) **Judge** [of the games], **will pay to** (or: award in) **me within the sphere of that Day – yet not only to me! ... but further, also, to all those** (or: in everyone) **being ones having loved His full appearance in Light** (or: the complete manifestation of Him; His fully bringing things to light; the shining upon things pertaining to Him; His full and accurate manifestation).

9. **Make haste with earnest endeavor and diligence to come to me quickly,**  
10. **for you see, Demas, loving the present age, forsook and abandoned me and went into Thessalonica; Crescens into Galatia; Titus into Dalmatia.**  
11. **Only Luke is with me. Picking up Mark, be bringing [him] with you, for he continues being very useful to me, with a view to attending service**  
12. **– now I sent off Tychicus with a mission into Ephesus –**

13. **[and] in coming, be bringing the traveling cloak, which I left behind in Toras with Carpus, and the little scrolls – especially the parchment notebooks** (or: vellum [note: which is made from dressed animal skins]).

14. **Alexander the coppersmith** (or: metalworker) **displayed many bad** (worthless; evil) **things [in his behavior] to me – the Lord** [= Yahweh or Christ] **will award to him** (or: give back in him) **corresponding to his works** (down from and on the level of his acts)

15. **– from whom you, yourself, also be constantly guarding yourself against, for he stands** (or: stood) **in opposition to our words** (or: thoughts, ideas and messages).

16. **Within my first verbal defense no one happened to be beside me** (no one came along with me), **but rather, all forsook** (abandoned; other MSS: were forsaking and abandoning) **me – may it not be put to their account** (may it not be counted against them)!

17. **Yet the Lord** [= Christ or Yahweh] **took a stand beside me** (or: stood alongside in me) – **and He empowered me** (enabled me; gave me inward ability), **to the end that through me the message that is being heralded** (the contents of the public proclamation) **may be fully carried throughout with full assurance, even that all the ethnic multitudes** (nations; Gentiles; Goyim; non-Jews) **may hear [it] – and I was dragged** (or: drawn) **from out of the mouth of a lion!**

18. **The Lord** [= Yahweh or Christ] **will drag** (or: draw) **me away from every harmful act** (malicious or evil work) **and will deliver me into the midst of His reign and kingdom: the one [having dominion] upon the heavens** (or: into the realm of His activities and way of doing things: the one [exercising authority] upon, and which can be compared to, the atmosphere). **In Him [is] the glory** (or: For Him [is] the reputation; By Him [is] the manifestation of that which calls forth praise; To Him [is] the good opinion) **into the ages of the ages** (or: into the principle ages which consummate all the ages; into the obscure time periods of the ages). **It is so!** (Amen)

19. **Embrace Prisca and Aquila and the household of Onesiphorus, as you give them my greetings.**

20. **Erastus remains in Corinth, but Trophimus, continuing weak in sickness, I left behind in Miletus.**

21. **– Make haste with earnest endeavor and diligence to come before winter** (the rainy and stormy season)! – **Eubulus, Pudens, Linus, Claudia and all the brothers** (= fellow believers) **each send hugs and good wishes.**

22. **The Lord** [= Yahweh or Christ; A reads: Jesus; others: Jesus Christ] **[is] with your spirit** ([is] in accompany with your breath)! **Grace and favor [are] with you folks. It is so!** (Amen)

[written circa A.D. 58 – Based on the critical analysis of John A.T. Robinson]



# TITUS

## CHAPTER 1

1. **Paul, God's slave** (a slave of God; one bound to, subjected under and owned by God), **yet one sent away with a commission** (as an emissary, envoy or ambassador) **pertaining to and belonging to Jesus Christ** (or: a representative of Jesus [the] Anointed), **with a view to and corresponding to [the] faith of God's chosen folks** (or: in line with a trust and loyalty possessed by and characteristic of God's selected and picked-out ones) **and the full, accurate, precise, experiential and intimate knowledge of Truth and Reality – the [truth and reality] corresponding to and in accord with reverence** (pious and devout relations; standing in awe of wellness, with adoration and healthful devotion in true relation to God) –

2. **[based; standing] upon an expectation** (or: hope) **of eonian life** (life having the quality and characteristics of, and its source in, the Age; life for and throughout the ages) **which the non-lying God** (the God without falseness) **promised – before eonian times** (prior to the times belonging to the ages).

3. **Now He manifests** (or: brought into clear light) **His Logos** (His Word, Thought, Reason, Idea, communication and expression, discourse and message) **in Its** (or: His; or: their) **own seasons and fitting situations within** (or: in the midst of) **a proclamation by a herald – which I, myself, was made to trust and believe – down from, in accord with and corresponding to a full arrangement** (or: a setting-upon; a complete disposition; a precise placing in order; an injunction) **of God, our Savior** (Deliverer; Rescuer; Restorer to health, wholeness and our original condition).

4. **To Titus, a genuine born-one** (legitimate child [one born in wedlock]) **down from and corresponding to a common and partnered** (equally owned, shared and participated-in) **faith and trust:**

**Grace** (or: Favor), **and peace** [= shalom; A, C2 & others: mercy; compassion], **[are; continue coming] from Father God** (or: God [the] Father) – **even Christ Jesus, our Deliverer** (or: and [the] Anointed Jesus, our Savior, Rescuer and Restorer to health, wholeness and our original condition).

5. **From the source of, and because of, this grace and favor, I left** [other MSS: was leaving] **you off in Crete, so that you, yourself, could correct and amend – so as to be fully straight throughout the midst – the things habitually lacking, leaving defects or remaining undone, and [so] you, yourself, could thoroughly establish [the] older men** (or: correspondingly make [the] elders to stand fast and be firm), **city by city, as I, myself, made thorough arrangements for you.**

6. **[Now] if anyone is normally not one being called up, or arraigned, before a judge** (= habitually exists being one free from reproach); **[is] a husband of**

**one woman** (or: wife), **having trusting and believing children** (or: born-ones that are full of faith); **[is] not one in the midst of a [legal] charge** (or: an accusation; being considered in a category) **of being a person without healthful wholeness** (or: of being unwholesome; being in a desperate case without hope of safety; being prodigal; being wasteful; being on an unsaved course; being incorrigible; being dissolute and debauched) **nor [of] insubordinate [qualities]** (things not put in submission; things not placed under the arrangement; un-subjected and unruly [traits])

7. – **for you see, it continues binding and necessary for the person who sets his eyes upon the distant goal, having a full-scope view, and successfully hits the target** (or: the one who surveys, inspects and watches upon; the scout; the tender guardian who oversees with attentive care) **to continue being one [that is] not normally called up, or arraigned, before a judge** (= to habitually exist being one free from reproach). **As God's house administrator** (house manager; house dispenser and distributor; estate steward), **[he should] not [be] one who pleases himself** (or: gives himself to pleasure): **not impulsive** (prone to passion, irritation or anger; not ruled by his own mental bent, disposition or propensities; not one teeming with internal swelling or motion), **not addicted to wine** (or: beside himself with wine; = not a drunk), **not quarrelsome and apt to strike another, not one eager for dishonorable, deformed or ugly gain.**

8. **But to the contrary, [he should be] fond of strangers** (have affection for foreigners; be hospitable), **[be] fond of the good and have affection for virtue and excellence, [be] whole, healthy and liberated** (sound) **in frame of mind and disposition** ([be] sane), **[be] fair and equitable, and in rightwised relationships within the Way pointed out, [be] loyal, dutiful and pure from all crime, [produce] inner strength** ([be] self-controlled),

9. **habitually holding himself firmly to** (or: clinging face-to-face to) **the full-of-faith Word** (message; thought; idea; Logos; or: the faithful word) – **down from, corresponding to and in line with the Teaching and training – to the end that he can be powerful and able both to be constantly encouraging** (habitually performing as a paraclete; repeatedly exhorting; continually calling folks alongside to give them assistance or relief) **in the teaching that continues being sound and healthy, and to repeatedly put to the proof so as to convince by demonstration, or to refute by exposure of the test, the folks habitually speaking in opposition and contradicting.**

10. **You see, many folks, especially those from out of the Circumcision** (= the Jews), **are** (constantly exist being) **insubordinate ones** (not submitted to the arrangement; un-subjected to the order), **empty, vain and profitless talkers, even seducers of the intellect** (deceivers of the mind; people who mislead thinking),

11. **who it continues necessary to repeatedly muzzle** (gag; put something upon their mouth; or: reign them in), **who are habitually turning-back whole households** [i.e., into the Law cultus of Judaism] (or: = constantly upsetting

entire families), **repeatedly teaching things which it is binding to not [teach]: a “grace” of ugly** (deformed; disgraceful) **profit, gain or advantage!**

12. **A certain one of them, their own prophet** (= poet), **said, "Cretans [are] always** (or: ever) **liars, worthless little wild animals** (little beasts of bad quality), **inactive and idle bellies** (= unemployed gluttons)."

13. **This witness** (or: testimony [of the poet Epimenides]) **is true** (genuine; real). **Because of which case and cause, be repeatedly cross-examining them abruptly while cutting away** [at the case] **and bringing the question to the proof, so as to test and decide the dispute and expose the matter – to the end that they can be sound and healthy within the Faith and in union with trust,**

14. **not habitually holding to** (having [a propensity] toward; heeding and clinging in the direction toward) **Jewish myths** (or: fictions; or, possibly: oral traditions) **and to implanted goals** (impartations of a finished product within; inward directives; commands) **whose source and origin is people** (or: human commandments) **[thus] continually being twisted and turned away from the Truth** (or: reality).

15. **To the pure folks, everything [is] pure** (or: All things [are] clean for, with and in the clean ones). **Yet to** (or: for; in; with) **those having been stained and remaining defiled** (corrupted; polluted), **and to** (or: for; in) **faithless people** (those without trust; unbelieving ones), **nothing is pure or clean – but rather, their mind and conscience has been stained, defiled and corrupted.**

16. **They are repeatedly adopting the same terms of language, and habitually making confession and avowing to have perceived and now know God, yet they are constantly denying** (repudiating; disowning; refusing) **[this] by the works** (in the actions and things done), **continuing being detestable** (abominable), **incompliant** (stubborn; disobedient; unpersuasive) **and disqualified** (disapproved; rejected after trial) **with a view toward every good work** (excellent and virtuous activity).

## CHAPTER 2

1. **You yourself, however, keep on speaking what things continue being fitting for, suitable in and proper to sound and healthy teaching.**

2. **Old** (or: Aged; Older) **men are to habitually be moderate and sober in the use of wine, serious** (grave; solemn; dignified; worthy of respect and honor), **sound of mind with a rational** (or: sane; sensible) **and wholesome way of thinking and attitude, being continuously sound and healthy in the Faith** (or: by trust; with loyalty; for confidence), **in** (or: by; with) **the Love, in** (or: by; with) **the Remaining-under in support** (or: the persistent, patient endurance).

3. **Old** (or: Aged; Older) **women, similarly** (or: likewise), **[are to be] women in a state or condition proper and fitting for being engaged in the sacred** (suitable in demeanor for serving the temple; or: = living a life appropriate [for] a person [being] a temple), **not folks who thrust-through or hurl [a weapon, or something hurtful] through [someone]** (or: not devils nor slanderous

adversaries which bring division and hurt), **nor women having been enslaved by** (or: to) **much wine.**

**[They are to be] teachers of beauty and of what is fine, excellent and ideal,**

4. **to the end that they can** (or: may; would) **habitually bring the young women to their senses** (or: cause new [wives] to be sound-minded and with a healthy attitude) **to habitually be affectionate, friendly, loving and fond of passionately kissing their husbands [and] children,**

5. **ones sound of mind with a rational** (or: sane; sensible; clear headed) **and wholesome way of thinking and attitude, untouched so as to be undefiled and pure** (chaste), **workers at home** (domestic; = mistress of the house), **good** (virtuous; with qualities of excellence), **being women that are by habit supportively aligned to** (or: continue being humbly arranged for) **their own husbands, to the end that God's thought and idea** (God's Logos; God's Word; God's message) **can not be constantly blasphemed** (repeatedly spoken of abusively).

6. **Similarly** (or: Likewise), **be repeatedly and habitually doing the work of a paraclete: calling the younger men alongside to give them relief or support, and to encourage them to be continuously sound in mind** (sane; sensible) **and to be keeping a wholesome attitude and way of thinking about everything –**

7. **[while] constantly holding yourself at [their] side, offering** (tendering; presenting; exhibiting) **yourself [as] a model** (example; pattern; an impression) **of beautiful actions** (fine deeds and ideal works), **[exhibiting] incorruptness** (absence of spoil or ruin; incapability of decay) **[and] seriousness** (gravity; dignity) [p32 & other MSS add: freedom from envy; willingness] **within the teaching:**

8. **[presenting] a healthful message** (a sound word; a thought or idea full of and promoting health): **one without down-oriented knowledge and not bringing a downward experience, thus being unworthy of – and not containing any – condemnation** (or: uncensurable), **so that the person in the contrary and opposing position** (or: [acting] out of contrariness) **can** (may; would) **be turned back within himself** (or: be put to shame and be made to show reverence and regard), **continuing having nothing slight or mean** (cheap; paltry; ill; sorry; good-for-nothing; thoughtless) **to be saying about us.**

9. **[Encourage] slaves to habitually place themselves in subjection** (or: to be continually in humble alignment, supportively arranged under) **their own owners** (or: masters) **in all things – to be constantly well-pleasing and satisfying, not repeatedly speaking contrarily or refuting** (or: talking back), **nor embezzling** (secretly putting aside for oneself; pilfering),

10. **but to the contrary, habitually displaying all good faith** (every virtuous trust, faithfulness, confidence, loyalty and reliability), **so that they can progressively set the teaching, which pertains to, and whose source and origin is, God, our Deliverer** (Savior; Rescuer; Restorer to health, wholeness

and our original state of being), **into the System – in all things, within every area and among all people!**

11. **For God's saving grace** (the salvation-imparting influence and boon of undeserved kindness, favor and goodwill whose source is God and which brings deliverance, rescue, restoration and health) **has been fully set in clear Light** (was fully manifested and made to completely appear) **for all mankind** (to all humanity; in all humans) [other MSS: You see, the joyous favor of God: a Savior for (to; in) all mankind, has been fully displayed; or: So you see, the grace, which is God, was made to suddenly appear {as} a Savior for all humans],

12. **progressively educating and training us so that, being people refusing** (renouncing; denying; disowning; turning our backs on) **the irreverence** (lack of awe or pious fear; disrespect of and absence of duty to God) **and over-desires** (full-rushing passions) **pertaining to the System** (or: whose source is the world), **we can** (may; should) **live sensibly** (with soundness of mind and wholesomeness of disposition and attitude) **and equitably** (fairly; justly; rightwisely; relationally in a way which reflects the Way pointed out) **within the current age** (or: the present indefinite period of time, or eon),

13. **being folks continuously receiving with welcoming focus, and granting access and admittance to, the happy expectation – even the full manifestation** (the complete display in clear light) **of the glory of our great God and Deliverer** (or: Savior): **Jesus Christ,**

14. **Who gave** (or: gives) **Himself over us** (= over our situation; on our behalf), **to the end that He could loose and redeem us from all lawlessness – by payment of a ransom – and would cleanse and make pure in Himself** (for Himself; by Himself; with Himself) **a people being encircled around [Him], laid up as a super-abounding acquisition of property, zealous** (boiling hot; = extremely enthusiastic) **with regard to beautiful actions** (or: for ideal works; from fine deeds).

15. **Be constantly speaking these things, and habitually performing as a paraclete** (calling folks alongside to support, give relief and encourage them), **even be continuously putting [folks; situations] to the proof so as to convince by demonstration – or to refute by exposure of the test – with every complete disposition and full arrangement** (precise placing in aligned order; or: injunction).

**Let no one surround you with his intellect, mind-set, opinion or attitude** (= don't let anyone frame your way of thinking).

### CHAPTER 3

1. **Repeatedly bring them under recollection, constantly causing them to think again and remember to be habitually placing themselves in subjection to** (or: to be supportively aligned with; be continually arranged under by) **governments** (or: rulers; sovereignties; originating headships) – **to** (or: by) **those having the right of authority – [and] to continuously comply in**

**persuaded obedience, yielding to these authorities; to constantly be ready ones: facing and progressing toward every good work** (or: virtuous action);  
2. **to be in the habit of speaking injuriously of** (blaspheming; slandering) **no one; to be folks who are non-contentious** (not disposed to fighting or quarreling), **gentle and suitably reasonable, constantly displaying all kindness and gentle tenderness toward everyone** (all mankind; all humanity).

3. **For we also were, ourselves, at one time people habitually being foolish, senseless and without understanding** (without perception or proper use of our minds) – **noncompliant and disobedient ones, folks being constantly caused to wander and being led astray** (or, as a middle: repeatedly deceiving ourselves; habitually going astray), **continuously being and performing as slaves to various** (a diversity of many kinds of) **full-rushing passions and pleasures** (enjoyments; gratifications), **habitually carrying ugly worthlessness** (bad quality or malice) **and envy** (or: jealousy) **throughout** (= leading a bad life): **detestable ones** (abhorrent folks) **continuously hating one another**.

4. **Yet, when the beneficial usefulness in meeting needs and the affectionate friendship for mankind** (the fondness for, the liking of, and the love – as shown in kissing – for humanity) **of God** (or: coming from, and which is, God), **our Deliverer** (Savior; Rescuer; Healer; Restorer), **was fully set in clear Light** (was made to completely appear; was fully manifested) –

5. **not from out of works** (actions; deeds) **[which arise from] within religious performance which we, ourselves, do**

(or: not froth from actions in union with an act of righteousness which we, ourselves, did; not in a relationship based upon our own performance; not [done] in a system of justice, equity and fairness which we, ourselves, constructed),

**but to the contrary, down from and corresponding to His mercy, He**

**delivered us** (or: He saves, rescues and restores us to the wholeness and health of our original condition) **through a bath of a birth-back-again**

(or: [the] bathing of a regeneration; note: can = a ritual immersion pool of rebirth)

**and a making back-up-new** (of a different kind and quality) **again from a set-apart Breath-effect** (or: of a renewal and renovation whose source is [the] Holy Spirit; or: a set-apart spirit's creating or birthing [us] back-up-new-again; a renewal which is a holy spirit) –

6. **which** (or: from which source) **He pours forth** (or: poured from out of) **upon us richly through Jesus Christ, our Deliverer** (Savior; Healer; Rescuer; Restorer),

7. **to the end that, being rightwised, and set in right relationship in the Way of fairness and equity which has been pointed out – by and in the grace and favor of That One – we can** (could; may) **come to be** (or: be birthed; be made to exist being) **heirs** (possessors and enjoyers of the allotment), **corresponding to, in line with, and down from [the] expectation** (or: a hope) **of eonian life** (or: of life whose character, origin, source and realm is the Age;

or: a life of unspecified duration which leads on into the ages; [the] life of and for the ages).

8. **The Idea** (The Logos; The Word; The Message; The Thought) **[is] full of faith** (or: faithful; trustworthy), **and I am continuing in intending** (determining; designing; or: wishing; wanting) **to progressively set you on thoroughly good footing** (to make you continue thoroughly stabilized and confidently insistent) **about** (or: concerning) **these things – to the end that those having put trust in God** (or: the ones having believed God and now having faith in God) **can habitually give careful thought and concern to constantly put themselves in the forefront** (or: to continually promote, maintain and stand themselves for the interests) **of beautiful deeds** (ideal works; fine actions). **These things continue being beautiful** (fine; ideal) **and augmenting in furtherance for humanity** (profitable to mankind; beneficial in people).

9. **Yet habitually set yourself at the periphery** (or: step around) **so as to avoid unintelligent** (stupid; foolish) **questionings** (or: seekings; investigations) **and genealogies** (studies into births or descents), **also strife** [other MSS: quarrels] **and fights** (contentions; conflicts; battles) **about Laws** (or: customs; or: = things related to the Torah), **for they are contrary to progress** (without benefit; unprofitable; regressive) **and ineffectual** (futile; vain).

10. **After one, and then a second, putting-into-the-mind** (= impartation; admonition) **of a person who chooses or promotes a sect or party** (or: of a factious person), **progressively decline yourself** (or: repeatedly excuse yourself),

11. **having seen and thus knowing that such a one has been and remains a person turned from out of the midst** (or: twisted inside-out; perverted) **and continues missing the target** (constantly fails; habitually errs; repeatedly makes a mistake), **being continually a person having made a decision corresponding to himself** (or: one separating himself down and out of line; or: self-condemned and sifted to his own level).

12. **Whenever I shall send Artemas or Tychicus toward you, urgently endeavor to come toward me in Nicopolis, for I have decided to spend the winter there.**

13. **With urgent endeavor and diligence, at once send on ahead Zenas, the expert in the Law** (or: the lawyer), **and Apollos, so that nothing may be lacking for them.**

14. **Now let our people** (our own folks) **be progressively learning how to habitually put themselves in the forefront** (to continually promote, maintain and stand themselves for the interests) **of beautiful actions** (fine deeds; ideal works) **[directed] into the indispensable needs** (or: wants of compressed necessity), **so that they may not exist being unfruitful ones.**

15. **All those with me continue embracing and greeting you. Greet and embrace our friends in [the] faith** (or: those who have love and affection for us in trust and loyalty).

**Grace and favor [are] with all you folks! It is so** (Amen).

[written circa A.D. 57 – Based on the critical analysis of John A.T. Robinson]



# PHILEMON

1. **Paul, a bound-one of Christ Jesus** (or: a prisoner pertaining to, because of and belonging to Christ Jesus), **and Timothy, the brother, to Philemon, the loved one, and our fellow worker,**
2. **and to Apphia, the sister, and to Archippus, our fellow soldier, and to the called-out community which corresponds to** (or: down in; at) **your house:**
3. **Grace** (the influence and boon of undeserved favor, kindness, joy and goodwill) **and peace** (or: harmony; [= shalom]) **from God, our Father and Lord: Jesus Christ** (or: from our Father God, and [the] Owner, Jesus [the] Anointed One [= Messiah]).
4. **I always and progressively give thanks to** (or: for) **my God** (or: experience gratitude in my God; express the ease of grace in my God; experience the happy fortune of abundant grace in my God; observe my God's competent and prosperous grace), **repeatedly forming a recollection** (or: habitually making mention) **of you upon my prayers,**
5. **constantly hearing of your love and faith** (or: of the love and the trust which is associated with you [and]) **which you are continuously holding** (or: having) **toward** [other MSS: {projected} into] **the Lord Jesus and unto all the set-apart folks,**
6. **so that the common sharing, partnership, fellowship and participation of your faith can come to be** (or: may birth itself) **inwardly operative** (active, energized and effective) **within a full and accurate intimate and experiential knowledge and insight of every good thing** (or: of all virtue) – **of that within us** [other MSS: you] **[directed and leading] into Christ** (or: into the midst of [the] Anointing)!
7. **For I have much joy and comfort** (relief; consolation; encouragement – the provision from a paraclete), **based upon your love, because the compassions** (tender affections; inward parts; intestines) **of the set-apart people** (the saints; the holy ones) **have been soothed and refreshed** (caused to rest again), **through you, brother** (= my fellow believer)
8. – **through which, continuing in having much boldness and freedom of speech inherent in citizenship within Christ to be repeatedly setting-on and fully arranging the thing** (or: the situation) **for you to be habitually coming back up to** (= laying out what is proper and fitting behavior for you),
9. **because of the love, I am rather continually calling [you] alongside to comfort, aid and encourage [you], being such a one as Paul, an old man, yet now also a bound-one** (or: prisoner) **of Christ Jesus –**
10. **I am calling you aside to encourage you about my child** (born-one), **whom I, myself, gave birth to within my bonds: Onesimus** (means: Useful),

11. **the one once useless** (unprofitable) **to** (and: for) **you, yet now abundantly and easily useful and profitable to and for you as well as to and for me,**

12. **him whom I sent back again to you – this person exists being my inward parts** (tender affections and compassions; intestines; = he is a part of my very heart) – **you, yourself, reach toward, take in your arms, and receive hospitably;**

13. **[he] whom I, myself, had been intending** (or: would have liked) **to continue holding down** (to continue retaining) **to myself, so that over you** (or: on your behalf) **he could continue giving service to me, within the bonds of the message of goodness** (the ideal message of ease; the happy, beautiful and prospering tidings).

14. **Yet, apart from your opinion** (consent; the effect of your intimate, experiential knowledge), **I purposed to do nothing, to the end that your goodness** (virtue) **may and would not be as accords with necessity** (or: as along the lines of compulsion or the force of compression; thus: obligation), **but to the contrary, corresponding to what is from out of your being** (on the level of being spontaneous and voluntary).

15. **For perhaps** (possibly) **on account of this he was separated** (parted; dissociated; euphemism: = ran away) **for an hour** (= for a brief time), **to the end that you could** (may; would) **for a lifetime** (age-lastingly; in the character of the Age) **fully have him** (or: continue receiving full benefits from holding him) –

16. **no longer as a slave, but in contrast, above** (over; = more than) **a slave: a dearly loved brother** (= fellow believer; = member of [His] family), **most of all** (especially) **by and to me, yet how much rather by and to you, both in [the] flesh** (= in person; = in the natural realm) **as well as within [the] Lord** [= in Christ or Yahweh]!

17. **Since** (or: If), **then, you continue holding** (having) **me a partner** (a fellow participant; a sharer; one equally belonging and in communion), **reach toward and receive him in your arms** (= take him as a partner), **as [you would]** (or: like) **me.**

18. **Now if he did you any wrong** (anything contrary to the Way pointed out; anything unfair or inequitable) **or continues indebted, charge this account to me.**

19. **I, Paul, write this** (= spell this out) **myself – with my own hand. I, myself, will pay it off.**

**This is not to say that I am presently saying to you that you continue owing toward me even yourself!**

20. **Yes, brother** (= fellow believer), **I, myself, might derive advantage** (receive benefit or profit; enjoy help, support and delight) **of you** (from you as a source) – **in [the] Lord! Soothe and refresh** (cause to rest again) **my tender affections** (inward parts; compassions; intestines) **within Christ** (in union with the Anointed One).

21. **Having confidence** (Having come to a settled persuasion) **in your submissive hearing, paying attention and obedience, I write to you – having seen and thus knowing that you will do even above** (over; = more than) **the things which I now am saying.**

22. **Now, at the same time, also proceed to prepare and set in readiness a guest quarter** (or: lodging) **for me, for I am increasingly expecting that through the projected thoughts and words with a view to things going well** (or: prayers) **from you folks I will in favor be graciously given to you people.**

23. **Epaphras, my fellow captive within Christ Jesus, continues embracing and greeting you,**

24. **[also] Mark, Aristarchus, Demas, [and] Luke, my fellow workers.**

25. **The grace** (the influence and boon of ill-deserved favor, kindness, joy and goodwill) **of our Lord** (Owner), **Jesus Christ** (or: Jesus [the] Anointed One [= Messiah]) **[is] with the spirit** (or: breath) **of you folks. It is so** (Count on it; Amen)!

[written circa A.D. 58 – Based on the critical analysis of John A.T. Robinson]

# HEBREWS

## CHAPTER 1

1. **Long ago** (or: In the old days), **in many parts** (or: fragments; divided portions; = bit by bit) **and in much-traveled ways consisting of many turns and directions, God, having spoken to** (or: by; in; with) **the fathers – in** (= through) **the prophets –**
2. **upon [the] last of these days spoke to us in a Son whom He placed** (or: sets) **[as; to be] Heir of all** (or: One who receives all humanity as an allotment; or: heir of all things; or: One who received everything as his allotted inheritance) **through Whom He also made the ages** (or: formed and constructed the various designated periods of time which compose existence, as well as God's influence and activities).
3. **Who, being an effect of the radiance** (or: an effulgence; a result of the outshining; a [light]-beam) **from the Glory and Splendor, and an exact impress** (or: exact likeness as from a stamp or a die; or: a carving) **of His substructure** (or: the substance standing under as a foundation; the underlying support of His outward form and properties) **and continuously bearing** (or: carrying; bringing) **the whole** (all things; everything and all existence) **by the declaration which is His power** (or: with the saying pertaining to His ability; in the spoken word of, and which has the character of and its source in, His power), **making a cleansing of** (or: ritual purification from) **the failures** (the misses of the target; the mistakes and errors; or: a clearing by pruning which pertains to the sins), **seated Himself within [the] right part** (or: in union with the receiving aspect and honored position) **of the greatness resident within high places.**
4. **Being born so much stronger and better** (or: more excellent) **than agents** (or: messengers; or folks who had a message), **He has inherited** (acquired by lot) **a so much different name which has been carried through the midst, beside them.**
5. **For you see, to a certain one of the agents He once said** (or: as an interrogative: to which one of the messengers did He once say?),  
    **"You are my son: I have given birth to you today!"** [Ps. 110:1]  
And again,  
    **"I will be to him for a Father, and he shall be to Me for a son."**  
    (or: "I will exist being in him, [proceeding] into a Father, and he himself will exist being in Me, [proceeding] into a son!")  
    [2 Sam. 7:14; 1 Chron. 17:13]
6. **Now again, when He brought the Firstborn into the habitable world He is saying,**  
    **"And so, let all God's agents** (or: people with the message) **give homage to Him** (or: worship and reverence Him; kiss toward and do obeisance to Him; = show respect and give honor to Him)." [Ps. 97:7]

7. **And then, on the one hand, to the agents** (messengers) **He is saying**,  
**"He is the One making His agents** (messengers) **spirits** (or: Breath-effects), **and His public servants a flame of fire."** [Ps. 104:4]  
[comment: this is an example of Hebrew parallelism – the second line being a restatement of the first, but in a different figure; the figure is a reference both to the priests, as "public servants," and to the called-out community, figured as the lampstand in the Tabernacle in Rev. 1:20, and referencing Acts 2:3 – there being "tongues as if of fire" burning on the lamps in the one case, and upon the people in the second case; the agents speak a message of words that are "spirit," the effect of the Breath]
8. **Yet, on the other hand, to the Son**,  
**"Your throne, O God, [is] into the age of the age, and the scepter of straightness, [is] a scepter of Your** [p46, Aleph & B read: His] **kingdom.**  
(variant rendering: "God [is] Your throne, the staff of uprightness, a staff of Your reign, unto the chief time period of the Age.)
9. **"You love fairness and equity in rightwised relationships within the Way pointed out** (or: justice; righteousness) **and yet you hate lawlessness. Because of this, God – your God – anointed you with olive oil of extreme joy, at the side of** (or: = more than; = rather than) **your partners** (or: associates; fellows). [Ps. 45:6-7]
10. **And further**,  
**"O Lord [= Yahweh], down from beginnings** (or: in accord with ruling [principle]s), **You founded** (or: laid the foundations of) **the earth, and the works of Your hands are the heavens** (or: skies; atmospheres).
11. **"They shall destroy themselves** (or: ruin, or lose, themselves) **– but You continue remaining throughout.**
12. **"And all people, as a garment, shall be made** (or: grow) **old. Then like that which is thrown around [as a cloak], You will roll** (or: wrap) **them up as a garment, and so they will be made another** (be altered; be changed; be transformed), **yet You are the same, and Your years will not fail."** [Ps. 102:26-28]
13. **Now to a certain one** (or, as in vs. 5: Now to which one ...?) **of the agents** (or: folks with a message) **He once said**,  
**"Sit at** (or: out of [the authority of]) **My right [hand; side] until I may place your foes** (or: hostile ones) **a footstool of your feet** (or: = turn your enemies into your footstool [= a supportive role])." [Ps. 110:1]
14. **Are not all people public-serving Breath-effects** (or: spirits; winds), **being sent forth unto attending service because of those folks being about to progressively inherit deliverance** (or: receive the allotment of salvation, health and wholeness)? [note: cf 1 Pet. 1:12]

1. **Because of this, it is binding for us to more earnestly** (or: exceedingly) **be continually holding to** (attending to; applying one's self to) **the things having been heard, lest we may flow** (or: glide; drift) **aside.**

2. **For you see, if the Word** (or: message) **spoken through agents** (or: messengers; folks with a message) **became firm, and every deviation** (or: side-stepping) **and imperfect hearing** (or: hearing amiss; or: disobedience) **received a fair discharge of wages,**

3. **how shall we flee out** (or: escape), **in not caring for** (or: neglecting) **so great a deliverance** (rescue; healing and restoration to health and wholeness), **which – having received a beginning** (or: a headship and place of ruling; a high estate; a principality [see Jude 6]) **to be repeatedly and progressively spoken [of] through the Lord** (or: by means of [Christ or Yahweh]) **– was made firm into us and was guaranteed as valid by those who heard,**

4. **God joining with added corroborating witness, both by signs and wonders and a full spectrum of** (or: various; multi-faceted) **powers and abilities, and by** (or: in) **divisions** (partings; distributions) **of set-apart Breath-effect** (or: of [the] Holy Spirit), **corresponding to His willing [it] and exercising His purpose?**

5. **For, did He not align the impending habitable world – about which we continue speaking – under agents?**

(or: You see, not to messengers, or folks with a message, does He subject the habitually occupied house – the one [which is] about to be – concerning which we repeatedly speak.)

6. **Now a certain person, somewhere, made a solemn testimony** (or: gave proof through thorough evidence), **saying,**

**"What is a human, that You remember him? Or a son of man** (= the human being), **that You continually visit, inspect** (look observantly at), **help and look after him?**

7. **"You made him a brief time inferior, at the side of agents** (or: alongside folks with a message); **You crowned him with glory and honor** (or: You put a celebration and victor's wreath on him in a manifestation which called forth praise with a good reputation, and for value), **and then You set him down** (or: made him to stand; or: = appointed him) **upon the works** (or: actions) **of Your hands.**

8. **"You subjected all things** (or: You humbly align and arrange all people) **under his feet, in order to support him."** [Ps. 8:5-7]

**For you see, in the [situation] to subject the whole** (or: humbly align and arrange all), **nothing is sent away not subjected** (or: humbly aligned) **to Him. Yet now we are not yet seeing the whole** (or: all) **having been subjected** (or: humbly aligned, placed or arranged under [Him]).

9. **But yet, we are continuously seeing Jesus – having been made inferior for a brief time beside agents** (or: folks with a message) **– having been encompassed** (encircled; crowned) **with glory** (or: a good reputation) **and honor** (or: value) **on account of** (or: through) **the experience of death, so that by the grace of God** (or: for God's grace; in the favor which is God; [note: MSS

0243 & 1739, plus a Vulgate MS and in the works of Origen, Ambrose and Jerome and quoted by various writers down to the 11th century, the reading is: apart from God]) **He might taste of death over [the situation and condition of] all mankind** (or: for and on behalf of everyone).

10. **You see, it was fitting for Him, on account of Whom the whole** (all things; all people) **and through Whom [is; are] the whole** (all things; all people), **leading many sons** [note: figure for all humanity] **into glory** (a good reputation), **to perfect** (finish; bring to a complete state; mature; bring to the goal) **the Prince** (Beginner; Leader; Ruler) **of their deliverance** (rescue, restoration and salvation) **through experiences** [note, *pascho* means: to be affected by something - either good or bad; to feel, have sense experiences; thus, also: to suffer or undergo passion].

11. **For both the One separating and setting-apart and the ones being separated and set-apart [are] all out of One** (= spring forth from one Source). **On account of which cause** (or: motive) **He is not ashamed to be calling them brothers,**

12. **saying,**

**"I will report Your Name to My brothers; in the midst** (within the middle) **of called-out communities and gathered assemblies I will sing praise songs."** [Ps. 22:23]

13. **And again,**

**"I will be** (will exist being) **one having been convinced on Him."**  
[Isa. 8:17, LXX]

**And again [it continues],**

**"Look and consider! [Here am] I, and the young children whom God gave** (or: gives) **to me!"** [Isa. 8:18]

14. **Since, then, the young children have participated in and commonly shared blood and flesh** (= humanity), **He also, nearly alongside [them], shared theirs in common** (partook of the [ingredients] which comprise them), **in order that through means of death He might render useless** (or: deactivate; idle-down) **the one normally having the strength** (or: the person presently holding the force) **of death** (or: which is death; or: whose source is death), **that is, the adversary** (or: that which throws folks into dualism with divided thinking and perceptions; or: the one that throws something through the midst and casts division; the one who thrusts things through folks; the slanderer who accuses and deceives; or, commonly called: the "devil"),

15. **and might set them free: as many as were through all of life held within slavery by fear of death!**

16. **For doubtless** (or: assuredly; I hardly need say) **it [i.e., fear of death] is not normally taking hold upon agents** (or: messengers; folks with the message), **but to the contrary,**

**"it is repeatedly taking hold upon Abraham's seed** (= descendants)."  
[Isa. 41:8-9]

17. **Wherefore, He was indebted** (or: obliged) **to be assimilated by** (or: made like or similar to) **the brothers in accord with all things** (or: concerning everything; = in every respect; or: in correlation to all people), **so that He might become a merciful and a faithful** (or: loyal) **Chief Priest** (Leading, Ruling or Beginning Priest) **[in regard to] the things toward God, into the [situation] to be repeatedly and continuously overshadowing the failures** (mistakes; errors; misses of the target; sins) **of the People with a gentle, propitiatory covering and shelter.**

18. **For you see, in what He has experienced Himself, having been tried and proved, He is able to run to the aid of those who cry for help – those being tried** (put to the proof).

### CHAPTER 3

1. **Wherefore, separated and set-apart brothers** (= fellow members), **partakers** (partners, associates) **of a super-heavenly calling** (an invitation which comes from [the realm] upon the heavens; or, with *epi* as an intensifier: a calling of the complete and full heavens; or: a calling from the One [holding sway] upon the atmosphere), **consider** (ponder; focus your thoughts down upon) **Jesus, the Sent-off Emissary** (or: Representative) **and Chief and Ruling Priest of our agreed message** (or: our like-reasoned idea; our saying of the same word; our unanimous consent and avowal),
2. **being faithful to the One forming** (making; creating; [in LXX the same word as Gen. 1:1]) **Him, even as Moses [was] within His** (or: his) **whole house.**
3. **For this [reason] He has been esteemed worthy of more glory and a greater reputation than Moses, proportionally to the degree that He who constructs** (or: prepares; fully implements) **it has more value** (honor; worth) **than the house itself.**
4. **For every house is constructed, prepared and fully implemented by someone, but the One constructing all** (the whole; everything; or: all people) **[is] God!**
5. **And so on the one hand, Moses [was] faithful and loyal in the midst of His** (or: his) **whole house, as an attending and therapeutic servant** (or, perhaps: = a companion in arms), **[leading] unto a testimony** (or: into a witness; = as evidence) **of the things going to be spoken.**
6. **Yet on the other hand, Christ [was faithful and loyal] as a Son upon His house – whose house we, ourselves, are** (or: continuously exist being), **if** [Aleph, A, C, D and other add: , unto {the condition or state of} maturity (or: when to the point of completeness; or: if, until the goal is reached),] **we would fully hold in our possession, so as retain firm and steadfast, the freedom of speaking and open boldness inherent in citizenship, as well as the result and effects of the boasting and exultation which all come from the expectation** (or: expectant hope).



7. **Therefore** (or: = For this reason), **just as the set-apart Breath-effect** (or: Holy Spirit) **continues saying,**  
**"Today, if you could** (or: can) **hear His voice,**
8. **"you would not be hardening your hearts, as in the incitement to bitter feelings** (or: the being exasperated and provoked; or: = the rebellion) **down from the day of putting to the proof by ordeals in the desert,**
9. **"where your fathers made an attempt** (tested it), **within the putting to the proof, and yet saw my works** (actions; deeds) **[for] forty years,"**
10. **"on account of which I was displeased and disgusted and burdened by a load with that generation, and said, 'They are always led astray** (caused to wander) **by** (or: in) **the heart; they do not personally or intimately know My ways.'**
11. **"So I swore in my inherent fervor** (native character; or: swelling passion and teeming desire; or: inward agitation and anger; or: disposition and impulse),  
**'If they shall enter into My rest** (or: the stopping down and rest which is Me, and which comes from Me) **...!"** [Ps. 95:7-11]
12. **Exercise sight** (Be continuously observing), **brothers [so] there shall not once be** (or: exist) **in any of you folks a bad or useless heart** (a heart causing labor, sorrow or pain) **of unfaithfulness** (of disloyalty, disbelief or distrust; or: the source and character of which is an absence of faith), **in withdrawing** (or: standing away and aloof; separating or revolting) **from the living God.**
13. **But rather, be habitually calling yourselves alongside – entreating, admonishing, encouraging, bringing relief and helping each other – daily, concerning** (or: in accord with) **each day, until what is called "Today," so that not any one from the midst of you folks may be hardened by a deception of failure** (or: in treachery from a miss of the target; with seduction of sin; by cunning in regard to error; by deceit in a mistake).
14. **For we have been born partners of the Christ** (or: we have come to be associates and participants who partake of the Anointed One and the Anointing) **with the result that we are now in a binding partnership with Him, since surely we can fully hold in our possession – so as to retain firm and steadfast – the Origin of the substructure to the point of completion of the intended goal** (or: if indeed, unto [the condition or state of] maturity, we would fully hold in our possession, so as retain firm and steadfast, the beginning [position] with regard to the substance, essential nature and basis [of the new reality] – as well as the rule of that [which was] put under, as a standing for support),
15. **in connection with it being continuously said, "Today, if you would hear** [active voice = hear and obey] **His voice** (or: in the thing being constantly said today, since you can listen to and obey His voice), **you would not be hardening your hearts, as in the incitement to bitter feelings** (= the rebellion)."

16. **For you see, certain folks, upon hearing, cause** (or: caused an) **incitement to bitter feelings** (= a rebellion). **However, in contrast, [it was] not all the folks that came forth from out of Egypt through Moses.**

17. **So now by** (or: with) **which ones was He displeased** (vexed; disgusted) **[for] forty years? [Was it] not by these sinning** (failing to hit the target; making mistakes and errors; [A reads: being without conviction, and thus, being disobedient])? **Of whom the members [of the body] fell in the desert** (or: wilderness)!

18. **Now to which folks did He swear to [that they were] not to enter into His rest, if not to the uncompliant ones** (the ones refusing to convinced so as to obey [p46 reads: the one being disloyal and without faith and trust])?

19. **And so, we observe** (or: see) **that they did not have power or ability to enter because of a lack of faith and trust** (or: unfaithfulness; disloyalty).

#### CHAPTER 4

1. **With [the] announced promise to enter into His rest** (or: the ceasing which is Him) **continuing in being remaining left behind down on this level [for us] and fully left [open], we should, then, be at once caused to fear** (= take respectful care and be attentive), **lest at some point anyone from among you folks may be appearing** (or: seeming; or: being of the opinion) **to have been behind** (to have come to be in the rear; or: to be deficient; or: = to have missed it).

2. **For you see, we are people having been addressed with goodness** (or: being brought a message of ease and well-being), **even as those folks, also. But the Word** (or: message; thought; idea; Logos) **which they heard did not profit** (or: benefit) **those folks – [it] not having been mixed and blended together with faith or trust in** (or: by; for; with) **those at that time hearing [it].**

[with other MSS: – {they} not being folks that had been co-mingled by conviction and loyalty with those paying attention and listening.]

3. **For we, those at this point believing and trusting, are progressively entering into the rest** (or: the stopping). **Just as He has said,**

**"As I swore in my inherent fervor** (impulse; inner agitation; anger; native disposition; or: passionate desire), **'Since** (or: If) **they shall enter into My rest ...!'"** [Ps. 95:11]

**although** (or: and yet) – **with regard to the works** (actions; deeds) – **being born** (or: brought into existence; caused to happen or occur) **from [the] casting down** (laying of a foundation) **of an ordered system** (or: of [the] world; or: namely, of the works born from cosmic conception [from the usage of *katabolen* with *spermato*s in ch. 11:11]; thus: of works generated from conception of a world).

4. **For He said in a certain place concerning the seventh, thus,**

**"And God rested in the seventh day from all His works."** [Gen. 2:2]

5. **And yet in this, again,**

**"Since** (or: If) **they shall enter into My rest ...!"**

6. **Since, then, there continues being left remaining [for] some folks to enter into it, and those being formerly addressed with goodness** (or: being brought a message of ease and well-being) **did not enter because of a lack of being convinced** (or: incomppliance; disobedience),

7. **again, He is determining** (or: He is again defining and setting bounds around) **a certain day, "Today!" In David He is saying, after so long a time, just as it has been said before,**

**"Today, if you would hear His voice, you would not be hardening your hearts."** [Ps. 95:7-8]

8. **For you see, if Joshua caused them to rest, He would not after these things have continued speaking concerning another "Day."**

9. **Consequently, a keeping of a sabbath** (a state of rest) **is being left remaining for** (or: to; in) **God's people,**

10. **for the person entering into His rest also caused himself to rest from his own works** (actions; deeds), **just as God from His own.**

11. **We should at once with diligence hasten, then, to enter into this rest, so that one would not fall in the same example** (or: pattern) **of incomppliance** (or: stubbornness; disobedience; lack of conviction; [p46 reads: lack of faith and trust]).

12. **For the Word of God** (or: God's thought, idea and message; or: the Word which is God) **[is] living** (or: alive), **and active** (working; operative; energetic; at work; productive) **and more cutting above every two-mouthed sword, even passing through** (penetrating) **as far as a dividing** (or: parting; partitioning) **of soul and spirit** (or: of inner self-life and breath-effect), **both of joints and marrows, even able to discern** (separate; judge; decide) **concerning thoughts** (ponderings; reflections; in-rushings; passions) **and intentions** (notions; purposes) **of heart** (= core of the being).

13. **And no creature** (thing formed, framed or created) **is** (or: exists being) **out of sight** (not manifest; concealed) **in His** (or: in Its – i.e., the Word's) **presence, but all things [are] naked and have been gripped and bent back at the neck** [thus, exposing the throat] **to** (or: in; by) **His** (or: Its) **eyes, face to face with Whom** (or: Which) **in us** (or: to us) **[is] the Word** (or: with a view to Whom by us [is] the message and the account).

14. **Having, then, a great Chief Priest having passed through the atmospheres** (or: heavens) [note: a figure of the holy place, and the holy of holies, in the Tabernacle] – **Jesus, the Son of God – we can continuously be strong and lay hold of the same Word** (or: we should be strong with regard to the agreement of thought, to the like-reason, and to the same message).

15. **For you see, we do not have a chief priest who is unable or has no power to sympathize** (to have a sense-experience with; to feel a stab of sympathy or suffer together; cf. ch. 2:10) **with our lack of strength, but One having been put to the proof – in accord with all things** (or: down with all men; corresponding to all people) **[and] in corresponding likeness – apart from failure** (mistake; error; sin; failing to hit the target).

16. **We should, then, be repeatedly and habitually coming to the throne of Grace** [= mercy seat and place of Grace's authority] (or: the throne which is grace; the throne that is marked by grace and whose source is favor) **with freedom in speaking and outspoken boldness as a citizen who has no fear of reprisal, so that we can at once receive and take mercy as well as grace and favor into a timely** (seasonable; well-suited) **response to a cry for help** [reading with B; or, with other MSS: receive mercy and then at once find grace and favor, unto opportune help (or: leading into help marked by a season of well-being; with a view to aid whose character is a good situation)].

## CHAPTER 5

1. **For every chief priest being taken forth from men, on behalf of men, is being placed down** (set and established) **in the things directed toward** (or: with a view to, pertaining to and facing) **God, so that he may be bringing both gifts and sacrifices over and in behalf of failures** (mistakes; sins; errors; times of missing the target),
2. **constantly being able to measure feelings** (to deal gently; or: being moderate) **to habitually ignorant folks** (or: with people not normally having intimate, experiential knowledge [*gnosis*]) **and to people being constantly deceived, repeatedly led astray or habitually caused to wander, since he himself habitually environs** (has around himself) **lack of strength** (or: weakness),
3. **and so, on account of this, he is indebted** (obliged; he owes) – **according as concerning the people, so also concerning himself – to offer** (bear something with a view to and directed) **concerning failures** (mistakes sins; errors; shooting off-target).
4. **And no one takes the honor** (value; worth) **to himself, but rather [is] one being called** (summoned; invited) **by God, just as Aaron, also, [was].**
5. **Thus also, Christ did not glorify Himself** (give Himself a reputation; have an opinion of Himself) **to be born** (or: to come to be) **a Chief Priest, but to the contrary, [it was] the One at one point speaking to Him,**  
    **"You are My Son; today I have given birth to** (or: conceived) **You** (= become Your Father)." [Ps. 2:7]
6. **Just as also in a different place He is saying,**  
    **"You [are] a Priest into the Age, down from** (or: in accord and in line with) **Melchizedek's station** (order; lineup; alignment; placement; appointment; succession)," [Ps. 110:4]
7. **Who, during the days of His flesh** (= existence as a human), **with a strong** (or: robust) **outcry and tears, offered both earnest requests** (supplications from need) **and petitions** (or: supplications; literally: olive branches carried by suppliants, which symbolized a request for help and protection) **toward the One being continually able and powerful to deliver** (rescue; save) **Him forth from out of the midst of death. And so He was being heard** (or: was being listened

to), **from this discretion and precaution** (or: disposition to receiving and then taking hold of goodness and well-being).

8. **Even though continuously being a Son, He learned the giving of the ear** (to be paying attention; or: submissive obedience) **from the things He experienced**, [both the good and the bad].

9. **And being perfected** (being brought to maturity and completion; being finished and brought to the goal) **He became a cause of eonian deliverance** (or: rescue, wholeness and good health and restoration to the original state of being which pertains to and has the character of the Age; safety and healing of and for the ages) **for all** (or: in all) **those habitually giving the ear** (or: paying attention; or: humbly and submissively hearing with obedience) **to Him**,

10. **being at one time addressed and greeted in the public market place** (or: spoken toward; proclaimed) **by God** (or: under God), **"Chief Priest down from** (in accord with; in line with; in the succession of) **the station** (order; placement; appointment; arranging; alignment) **of Melchizedek"** – [Ps. 110:4]

11. **concerning Whom the Word [has] much to say to us – and [it is] difficult to be explained** (or: about whom the message [is] great and hard to be understood [or] for us to say; or: concerning Whom, for us [there is] much to say – and hard to be understood), **since you have become sluggish** (dull) **for hearing**.

12. **For also, being indebted** (or: obligated) **to be teachers, because of the time [gone by], you again have a need of someone to be teaching you folks the elementary things** (or: fundamental principles; rudiments and rules) **of the beginning of the brief spoken words** (or: principle short thoughts and messages) **of God, and you have become ones having need of milk, and not solid food**.

13. **For everyone partaking** (sharing in) **milk [is] untried** (inexperienced) **pertaining to the Word of the Way pointed out** (the message of fair and equitable dealing; the idea of rightwised relationships), **for he is a babe** (a non-speaking infant, or one who is still childish and unfit to bear weapons).

14. **But solid food belongs to perfected ones** (complete and mature ones; ones who are fully developed and have reached the goal) – **those, because of habit, having organs of perception trained in gymnastic exercise and thus being skilled, because of practice, and disciplined with a view to a discerning** (or: when facing the act of separating, making a distinction and then a decision about) **both good and evil** (both that which is excellent, ideal, of good quality, profitable and beautiful, as well as that which is of bad quality, worthless, ugly or of bad form; or: = between right and wrong),

## CHAPTER 6

1. **through which [practice and exercise]** (or: On account of which), **in at some point leaving behind** (or: letting flow away) **the word of Christ's beginning** (or: the message pertaining to the beginning of the Christ; or: the primary thought about the Anointed One) **we can be continuously and progressively brought upon** (or: carried on [to]) **the goal** (or: perfection;

maturity; completion; the finished product), **not again repeatedly conceiving** (or: laying; casting down) **a foundation which involves a change of mind with a turning away from dead works, and of faith and trust upon God;**

2. **of teachings of immersions** (baptisms), **besides a placing-on of hands; and then of resurrection of dead ones – as well as of the results of an eonian decision** (or: the effects of a separation and a judgment which pertains to and has the quality of the Age)!

3. **And this we shall do! – if it be that God may be permitting [it].**

4. **For you see, those once being enlightened, besides tasting** (= experiencing) **the heavenly gift** (or: the granted bounty from the One [holding sway] upon the atmosphere) **and after being born** (or: coming to be) **partakers** (participants; partners; associates) **of set-apart spirit** (or: of a holy Breath-effect; or: of [the] Holy Spirit),

5. **and then tasting** (= experiencing) **a beautiful** (ideal; excellent; profitable) **declaration of God** (or: God's fine speech) – **besides abilities and powers of an impending age,**

6. **and yet then falling by the side** (or: falling aside along the way), **[are] powerless and unable to be repeatedly renewing again into a change of mind: [they are] continuously crucifying again in themselves** (or: to, for or by themselves) **the Son of God, and [are] constantly exposing [Him] to public disgrace.**

7. **For you see, a piece of land which is drinking** (= soaking in) **the rain often coming upon it, and producing vegetation** (pasture; produce) **fit for and useful to them through whom it is habitually being cultivated, [is] also continuously sharing in and partaking of a blessing from God;**

8. **but when repeatedly and progressively bearing forth thorns and thistles [it is] disqualified** (worthless; unable to stand the test [for planting a new crop]) **and [is] close to** (or: near) **[the] curse** (or: [the] curse is at hand), **the end** (the resultant situation) **of which [the thorn, briars, thistles and the field is] into [a time of] burning** (or: = the field ends up being burned off).

[comment: this is a time-honored agricultural practice for preparing a field for planting a crop – the competition has been removed and the ground has been enriched by the ash]

9. **Yet we have been persuaded of more excellent things [than this] concerning you folks, beloved ones** (= dear friends) – **as well as things** (or: aspects; qualities) **normally clinging to** (or: possessing themselves of) **the realm of wholeness, health, rescue, deliverance and restoration – even though we keep on speaking in this way!**

10. **For the case is, God [is] not unjust** (contrary to fairness and equity shown in the Way pointed out) **to be at any point forgetful** (or: to fully escape the knowledge or be unaware; in any case to be completely neglectful, disregarding or unnoticed) **of your work and of the love which you pointed out and display into [showing forth] His Name: waiting upon and giving attending**

**service and support to the set-apart (or: separated) folks – even continuously giving attending service and support!**

**11. Now we are constantly setting our hearts and our full desires upon each of you to display the same diligence (or: earnestness) with a view to the bearing of the full measure (or: fullness) of the expectation (or: hope) – until the closing act (the goal; the end; the finished product; the completion),**

**12. so that you may not be birthed (or: come to be) dull or lazy folks, but instead [be] imitators of those [who] through faith and long-breathing (long-enduring; perseverance) are normally and presently (or: one after another) inheriting the promises (or: acquiring by lot and enjoying the added messages and announcements).**

**13. For God – after at one point promising to Abraham – since He had, and continues to have, no greater by (or: down on) which to swear, swore by (or: down on) Himself,**

**14. proceeding in saying,**

**"Assuredly, continuously speaking good (blessing) I will speak good to (bless) you, and multiplying (filling) I will multiply (fill) you."**

**[Gen. 22:17]**

**15. And so, in this way enduring long (breathing and blowing long) he hit upon the target of (= obtained) the promises.**

**16. For you see, men are swearing by (or: down on) the greater, and the oath [is] an end (limit; boundary; termination) of all contradiction (or: talking-back in face-to-face opposition), unto confirmation,**

**17. in which God – intending (or: willing; purposing) more abundantly to fully demonstrate to the heirs (or: possessors) of the promise the unchangeableness of His intent (will; purpose) – interposed (performed office between two parties) by an oath,**

**18. so that by two unchangeable transactions in which [it is] impossible (without power or ability) [for] God to deceive (to lie or be false), we – those fleeing to refuge – may be constantly having (holding; possessing) strong consolation (a calling alongside with relief, aid and encouragement; services of the Paraclete) to be strong to get into one's power the expectation (or: hope) continuously lying before [us],**

**19. which we continuously have (hold; possess) as an anchor of the soul, both secure from falling and established (firm; steadfast; = on sure footing), even habitually entering into the interior (or: inner part) with reference to the veil (= entering into the interior [behind] the curtain)**

**20. where a Forerunner (= spy or scout), Jesus, entered over us (or: on our behalf; over our [situation]), down from (or: in accord with; in the line of [succession of]) the station (order; placement) of Melchizedek, being born (or: coming to be) a Chief (or: Ranking) Priest on into the midst of the Age (or: [proceeding] unto the Age).**

1. **For you see, this Melchizedek, a King of Salem, a Priest of the Most High God** (or: of God Most High) – **the One meeting with Abraham, [who was] returning from the cutting down** (or: smiting) **of the kings, and was speaking words of well-being to** (or: blessing) **him,**
2. **to whom also Abraham divided a tenth of all – being first, indeed, translated "King of the Way pointed out"** (King of fairness and equity; King of Justice and Righteousness; King of Rightwised Relationships) **and then also** (or: afterwards) **"King of Salem," which is "King of Peace."**
3. **[Being] without father, without mother, without a genealogy, having neither a beginning of days nor and end of life, yet being made a likeness from** (or: being portrayed or pictured like) **the Son of God, He remains a Priest to the whole length** (extended or stretched into the unbroken continuance) **[of time].**
4. **Now continuously be gazing as a spectator: How eminent** (distinguished) **[is] this One! – to Whom even the patriarch Abraham gave a tenth out of the topmost part of the heap** [= the spoils of war].
5. **And later, on the one hand, those out of the sons of Levi, in taking the office of a priest, hold** (or: possess) **an implanted goal** (impartation of the finished product within; inward directive), **down from and in accord with the Law, to be receiving tithes from the people, that is, their brothers, even those having come out of the loins of Abraham.**
6. **Yet on the other hand, He** (or: the One, the man), **being not of their genealogy, caused Abraham to pay tithes and has spoken goodness and well-being to** (or: blessed) **the one holding** (or: possessing) **the Promise.**
7. **Now without all contradiction** (or: apart from every dispute), **the inferior is being blessed by the superior** (stronger and better; = more important).
8. **And so here** (in this place), **in the one case dying-away** (rotting; withering) **men are receiving** (or: taking) **tithes; and yet there in the other case, it is being witnessed and attested that He continuously lives** (or: He constantly lives and is alive)!
9. **And thus even Levi, receiving tithes, has – if I may say it this way** (or: = as it could be said) – **been tithed** (or: = regarded as part of that tithe) **through Abraham.**
10. **For you see, he was still in the loins of the Father** (or: forefather) **when Melchizedek met with him.**
11. **If indeed, then, perfection** (attainment of the goal; maturity; the finished product) **was, and continued being, through the Levitical priesthood – for based upon it the people have been placed under Law and set in a custom – what need [is there] still [for] a different [kind or line of] priest to be raising Himself up, down from** (in accord with and in the line of succession of) **the station** (order; placement; appointment) **of Melchizedek, and not to be**



**speaking down from** (in accord with and in the line of succession of) **the station** (order) **of Aaron?**

12. **For it follows that with the priesthood being changed** (or: transferred), **out of necessity** (or: compulsion) **even a change of law is being born** (or: also a transference of custom is coming into existence).

13. **For you see, He of** (or: upon) **Whom these things are now being said has shared in** (or: partaken of; participated in) **a different tribe, from which no one has attended** (given heed to; held [something] toward) **to** (by; in; for) **the altar** (= participated in sacrificial duties).

14. **Now you see [it was] previously clearly visible and obvious that our Lord has risen from out of Judah, into which tribe Moses spoke nothing concerning a priesthood.**

15. **And so it is still superabundantly more clearly visible and evident if a different Priest is rising up according to** (or: down from; in the line of succession of) **Melchizedek's likeness,**

16. **Who has not been born** (brought into existence) **down in accord with a law of a fleshly implanted goal** (in line with an impartation of a finished [human] product within; or: in correspondence to a custom of a fleshly injunction; = following the pattern of a human directive), **but to the contrary, according to and on the basis of a power and ability of an indissoluble life** (a life not subject to destruction).

17. **For He is continuously witnessing** [other MSS: it continues being attested] **"You [are] a Priest into the Age, according to** (down from) **the station** (order; placement; arranging; succession) **of Melchizedek."** [Ps. 110:4]

18. **For on the one hand, a displacement** (or: setting-aside; annulment; repudiation; cancellation; abrogation) **of a preceding implanted goal** (impartation of the finished product within; inward directive) **is being born** (or: comes into existence) **because it [was] without strength and without increase** (without help, profit, benefit or gain) –

19. **you see, the Law perfects nothing** (brought nothing to the goal; finishes nothing) – **yet on the other hand [this is] a fully leading-in** (or: a bringing-in upon; an introduction; [note: according to Thayer, this was used in Josephus of the introduction of a new wife in place of one repudiated]) **of a superior** (stronger and better) **expectation** (or: expectant hope) **through which we are continuously and progressively drawing near to and in** (or: by) **God.**

20. **Also, to the extent that [it was] not without a swearing of an oath,**

21. **for on the one hand there are indeed men that have become priests apart from a sworn oath, yet on the other hand, He [became one] with an oath sworn through, and by means of, the One saying to Him,**

**"The Lord [= Yahweh] swore** (or: swears) **and shall not regret** (have after-care), **'You are a Priest into the Age** [other MSS add: according to and in line with the order and succession of Melchizedek]". [Ps. 110:4]

22. **Correspondingly, to that extent also, Jesus has become a guarantee** (pledge; surety; sponsor) **of a superior** (stronger and better) **arrangement** (or: covenant; disposition).

23. **Furthermore, indeed, many are the folks having become priests** [in succession] – **because of [predecessors], one after another, being cut off** (thus: hindered) **by death from continuing in abiding near** (remaining at the side),

24. **but He, on account of His continuously remaining into the Age, constantly holds** (continuously possesses) **the unable-to-be-walked-along** (or: the not-going-to-the-side; inviolate) **priesthood**.

25. **Consequently He is also continuously able and powerful to be constantly delivering** (continuously setting-free, restoring to health and making whole) – **unto the finishing of all** (the completion of all; the all-perfection; unto the end of all; into the final act of all) – **those folks habitually approaching God through Him [Who is] always living to be repeatedly effecting encounters over them and to hit the internal target**.

26. **For a Chief Priest such as this One was, and continues to be, fitting** (appropriate; proper) **for us: loyal and dedicated, benign** (without bad quality; harmless; without bad form; not ugly), **unstained** (undefiled), **having been parted** (severed; separated) **away from those failing to hit the target** (those making errors; the sinners), **even being birthed higher than the atmospheres and heavens**,

27. **Who is not having daily necessity, just as the chief priests, to repeatedly offer up sacrifices over their own failures** (errors; sins) **before, and after that, those of the people. For this He performed upon once** (once for all; at one), **offering up Himself**.

28. **For the Law** (or: custom) **is continually placing** (setting down) **people having weakness** (want of strength) **[as] chief priests. But the word pertaining to the sworn oath** (or: the act of taking an oath) – **[which came] after the Law – [appoints] a Son – One having been perfected** (brought to the goal; finished; matured) – **unto** (or: on into; [leading] into the midst of) **the Age!**

## CHAPTER 8

1. **Now as a summary and main point, added to the things being presently said** (or: the head [topic] of the discussion): **we continue having such a Chief and Ruling Priest, Who sat down at the right of the Throne of the Greatness** (or: in union with the place of power and receiving in Majesty's seat of authority) **within the midst of the atmospheres** (or: in union with and participating in the heavens; = the realm of rule over the earth) –

2. **a Public Servant** [note: this word referred to a property owner performing public service at His own expense] **of the set-apart folks** (of the holy ones; or: of

the Holy Things; or: of the Holies) **and of the true and real Tabernacle** (or: tent; = God's home among His people) **which the Lord [= Yahweh] pitched, not man** (or: people; humanity).

3. **Now you see, every chief priest is being placed** (or: set down; = appointed) **into the [situation; job] to be repeatedly offering both gifts and sacrifices. In consequence or consideration of this [it seems] necessary for this One to continue having something which He may offer.**

4. **Indeed therefore, if He were upon earth, He would not even have been a priest, there constantly being those folks who keep on offering the gifts according to the Law** (or: in line with custom),

5. **who are constantly rendering service for** (or: in) **an example and by** (or: in) **a shadow of the folks upon the heavens** (or: of the super-heavenly ones; or: of the things pertaining to completely heavenly places and things; or: of [things or situations] from the One [resident] upon the atmosphere), **just as Moses had been managed** (or: instructed), **being about to finish** (complete; perfect) **the Tabernacle. For He continues to bring to light by declaration, "Continue to observe so as to see that you make** (or: construct) **all things down from and in accord with the pattern** (the type; the impress made by a strike; the mark of the wound inflicted) **shown to you** (presented to your sight) **on** (or: in; in the midst of) **the mountain."** [Ex. 25:40]

6. **But now He has hit the mark of a thoroughly carried-through public service, even by as much as He continues being a Medium** (an agency; an intervening substance; a middle state; one in a middle position; a go-between; an umpire; a Mediator) **of a superior** (stronger and better) **arrangement** (covenant; settlement; disposition) **which has been instituted** (set by custom; legally established) **upon superior** (stronger and better) **promises!**

7. **For if that first one was being unblamable** (beyond criticism; faultless), **a place of a second one would not have continued to be sought** (looked for).

8. **For continuously blaming** (finding fault with) **them, He is saying,**  
    **"Consider! Days are progressively coming,' says the Lord**  
    [=Yahweh], **'and I shall bring an end together** (a conclusion) **upon the house of Israel, and upon the house of Judah: a new arrangement**  
    (covenant; disposition),

9. **"not down from** (or: in accord with) **the arrangement** (covenant) **which I made with their fathers, in a day of My taking hold upon their hand to lead them out of the land of Egypt, because they did not remain**  
    (abide; dwell) **in My arrangement** (covenant), **and I cared not for** (was unconcerned about; neglected) **them,' says the Lord [= Yahweh].**

10. **"Because this is the arrangement** (covenant; disposition) **which I shall arrange for the house of Israel, after those days,' says the Lord:**  
    **'progressively giving My Laws into their thought** (into that which goes through their mind; into their perception and comprehension), **and I shall imprint them** (write or inscribe a mark) **upon their hearts, and I shall be**

- in them ([in relation] to them; for them), into [the position of] a God, and they shall be (exist being) in Me ([in relation] to Me; for Me), into [the position of] a people.
11. **"And they may by no means teach each one his fellow-citizen, and each one his brother, saying, "Know the Lord (or: You must be intimate with Yahweh)," because everyone (all) shall perceive and thus understand and be acquainted with Me, from a little one even to a large one of them,**
  12. **"because I shall be (exist being) merciful with a propitious covering for their injustices (behaviors contrary to the Way pointed out; inequities) and acts of lawlessness, and then I would by no means be reminded further of their mistakes and failures (errors and falling short of the target; sins)."** [Jer. 31:30-33]
  13. **In thus to be saying "new," He has made the first (or: former) "old," and that [which is] progressively growing old and obsolete (failing of age), [is] near its disappearing (vanishing away).**

## CHAPTER 9

1. **The first, indeed then, also continued having rites and products of the way then pointed out (= ordinances and regulations for the right way to do things) in respect to worship and sacred service, besides the set-apart (or: holy) place pertaining to that system (suited to that ordered arrangement),**
2. **for a tabernacle was furnished (equipped, prepared), the first [part; compartment] in which [was] both the lampstand and the table, even the setting forth of the breads, and the golden censer-altar [reading with B: Vat. MS #1209, & Sahidic witnesses], which is being called set-apart (a holy place; [the] Holy Place; a separated place).**
3. **But after the second veil, a tabernacle being called the set-apart of the set-apart ones (the Holy of Holies; the separated one of the separated ones; = the most set-apart),**
4. **having the ark of the arrangement (or: chest pertaining to the covenant), having been covered round about by gold, in which [was] a golden pot (or: urn) continuously holding (or: having) the manna, and Aaron's rod – the one sprouting (budding) – and the tablets of the arrangement (disposition; covenant),**
5. **but up above her [i.e., the ark] [are] cherubim, which have the character and quality of and express [the] glory, continuously overshadowing the mercy seat (the place of gentleness and graciousness), concerning which things (or: ones) there is now nothing to be saying corresponding to [that] part (or: down from, or in accord with, a part; = in detail).**
6. **But of these things, having been thus prepared (equipped; furnished; constructed), the priests, indeed, habitually entering into the first tabernacle**

[i.e., compartment], **are completing** (ending upon; fully finishing) **the sacred service,**

7. **yet into the second one** [i.e., compartment], **the chief priest alone** (or: only), **once a year, not apart from blood – which he is offering over** (or: on behalf of) **the ignorances** (things pertaining to a lack of knowledge or experience) **of himself and of the people –**

8. **the set-apart Breath-effect** (or: Holy Spirit) **making this clearly visible: the Way of the set-apart places** (or: of the separated ones; of the Holies) **[was] not yet to have been manifested** (caused to appear; brought to light) **while the first tabernacle is having a standing –**

9. **which is a parable, [pointing] unto the present season** (or: the situation having been placed within the midst and which is now here) **– in accord with which [parable] both gifts and sacrifices are continually being offered, [though] not being able** (or: not having power) **to perfect** (complete; bring to the goal; finish; mature), **in regard to conscience, those repeatedly doing the sacred service,**

10. **[relying] only upon foods and drinks and various immersions** (baptisms; ceremonial washings), **as well as rites and products of the way then pointed out** (or: applications of fairness and equity) **pertaining to the flesh** (or: = [the] flesh's [religious] ordinances and external regulations of justice; or: = the system of human works), **continuously lying upon them** [thus: pressing upon them; being imposed by them] **until a fitting situation** (or: season) **of raising-up-through** (or: thoroughly raising upright and making straight).

11. **So Christ** ([the] Anointed One), **after suddenly coming to be present at [our] side, [as] a Chief** (or: Ruling; Ranking) **Priest of the good things happening** (or: of virtuous people being birthed; [with other MSS: pertaining to impending excellent things]) **– through the midst of the greater and more perfect** (more matured and complete) **Tabernacle: one not made by hands, that is, not of this creation –**

12. **entered in at once and once for all – yet not through blood from he-goats and calves, but through His own blood – into the set-apart ones** (or: the holy places), **at once finding in Himself an unbinding** (a loosening for release and liberation; redemption) **proper to, belonging to and having its origin in the Age** (or: eonian, or, age-lasting liberation).

13. **For if the blood of bulls and of he-goats and ashes of a heifer repeatedly sprinkling the folks having become defiled** (made common or ceremonially unclean) **is continually making [a person] set-apart** (or: making holy) **with a view to and leading toward the cleanness of the flesh** (= the physical body or human relationships),

14. **to how much greater an extent shall the blood of the Christ** (Anointed One), **Who through means of a spirit** (or: [the] Breath-effect) **pertaining to the Age offers** (or: offered) **Himself – without blemish – by** (or: in; for; to) **God, cleanse** (or: prune) **your conscience from works of death** (or: dead procedures and activities; deeds of dead folks) **[leading] into [the situation] to**

**be continuously rendering sacred service, as well as the business and duties of life, for (or: in; by; to) the living and true (or: real) God?**

15. **And because of this, He continues a Medium** (an Agency; an Intervening Substance; a middle state; One in a middle position; a go-between; an Umpire; a Mediator) **of a New Arrangement** (covenant; disposition), **so that, pertaining to a death occurring** (or: from a death having happened) **[which leads] into an unbinding-away** (or: a redemption by paying a price) **of the transgressions** (or: in regard to the steppings-to-the-side; from the deviations) **based upon the first** (or: former) **arrangement** (covenant; disposition), **those folks – having been called and now remaining invited – can take hold of** (may seize into possession, or receive) **the Promise of the inheritance pertaining to and having the qualities of the Age** (or: the eonian possession and enjoyment of the allotment; the inheritance of and for the ages).

16. **For you see, where [there is] an arrangement** (or: covenant; also: a will; a settlement), **a necessity to be brought [is] the death of the one arranging** (or: making the will; covenanting),

17. **for an arrangement** (a will; a covenant) **based upon dead folks [is] firm** (fixed; guaranteed as valid), **since it is never** (not once) [other MSS: not then] **strong** (or: in force) **at the time when the one making the arrangement** (or: covenant; will) **is alive** (or: continues living).

18. **Consequently, not even the first** (or: former) **has been initiated** (innovated; inaugurated; or: dedicated) **apart from blood** [signifying a death].

19. **For every implanted goal** (impartation of the finished product within; inward directive) **down from the Law was spoken by** (and: under) **Moses to and for all the People, taking the blood of calves and he-goats, with water, scarlet wool and hyssop, he sprinkled both the scroll and all the People,**

20. **saying,**

**"This is the blood of the arrangement** (covenant; disposition) **which God imparted as the goal to you** (or: directed as the end in mind, with a view to you folks)." [Ex. 24:8]

21. **Furthermore, in like manner he sprinkled the Tabernacle, and even all the vessels of the public service, with blood.**

22. **And so, down from and in accord with the Law, nearly everything is being cleansed in** (or: in union with) **blood, and apart from blood-shedding a sending-away** (or: a causing to flow off; an abandoning or a divorce; or: forgiveness) **is not coming into existence** (is not being birthed; does not occur).

23. **Indeed, then, [it was] a necessity for the under-exhibits** (examples; copies; suggestive signs) **of the things within the atmospheres and heavens to be cleansed by these [means], yet the very super-heavenly things** (or: the things [situated] upon the atmospheres) **themselves by superior** (stronger and better) **sacrifices besides these.**

24. **For Christ did not enter into set-apart places made by hands** (= by humans) **– representations** (things formed after a pattern) **of the true and real**

**things – but rather into the atmosphere and heaven itself, now to be manifested** (exhibited to view; caused to appear in clear light; made apparent) **by the presence of God over us** (or: in God's face and countenance [being] on our behalf).

25. **Nor yet [is it] that many times He would be repeatedly offering Himself, even as the chief priest is repeatedly entering into the set-apart** (or: holy) **places yearly in blood belonging to another,**

26. **otherwise** (or: in that case) **it was continually binding Him to experience [it]** (or: suffer; to have sense-experiences and to feel) **many times from the founding of the organized System of [their] religion and culture** (or: the casting down of the world or universe). **Yet now** (at this time), **once, upon a conjunction** (a bringing of [two] ends together ["denoting the joining of two age-times" – E.W. Bullinger]) **of the ages, He has been and remains manifested** (has been brought to light and continues visible) **into a displacement of failure** (of error; of sin; of failure to hit the target) **through the sacrifice of Himself** (or: through His sacrifice).

27. **And now, according to as much as it is lying-away** (or: laid away from; reserved) **for** (or: in; to) **mankind** (or: people) **to die-away once, but after this an evaluation** (a separation resulting in a distinction; a judging; a decision),

28. **so also, the Christ, being once borne** (or: carried) **close into the many** (or: being offered once unto and for the many) **to carry failures** (errors; sins mistakes; deviations; misses of the target) **back up again, will be made visible** (will be seen) **forth from out of the midst of the second [place** (cf 9:3,7 & 10:9; [comment: = the holy of holies])) **– apart from failure** (apart from sin; apart from a sin offering; apart from error in attempting to hit the target) **– in those** (or: by those; to those; for those) **habitually receiving** (or: taking) **from out of the midst of Him, [progressing] into a deliverance** (or: [leading] into a rescue; with a view to health and wholeness; into the midst of salvation).

## CHAPTER 10

1. **For the Law** (= Torah), **having and holding a shadow of the impending good things – not the very image or same likeness of those things** (of the matters; of the practices or deeds done) **– is not even once able** (or: never has power) **at any point to perfect** (bring to the goal, finish, complete or mature) **those folks repeatedly coming near** (approaching) **by offering the same sacrifices every year, on into the whole length** (or: extended or stretched into the unbroken continuance) **[of its existence].**

2. **Otherwise would they not cease being habitually offered? Because those constantly serving, upon having once for all been cleansed, would not still continue to have even one consciousness about sins** (or: awareness of failures, mistakes or errors).

3. **But in contrast, in these folks [there is] yearly** (or: year by year) **a remembrance of sins** (a recollection of failures and falling short of the goal).

4. **For you see, blood from bulls and from he-goats [is] without ability [and is] powerless to be periodically taking away sins** (or: lifting off failures or misses of the target).

5. **Wherefore** (or: Because of which), **repeatedly** (habitually; continually; periodically) **coming into the System** (or: the cosmos; or: the world of religion, culture, society and government) **He is saying,**

**"You do not will** (purpose; intend) **sacrifice and offering, but You completely equipped** (thoroughly adjusted down, put in order, knit together) **in and for Yourself a body for** (or: in) **Me.**

6. **"And whole burnt offerings about sin** (concerning failure to hit the target) **You do not think well of** (or: have a good opinion about).

7. **"Then I said, 'Consider! I am arriving to do** (make; form; create) **Your will** (purpose; intent; resolve), **O God!' – in a little head of a scroll** (a summary of a little scroll), **it has been written concerning Me."**  
[Ps. 40:7-9]

8. **Up above, in saying that , "You do not will** (purpose, intend), **neither think well of** (or: approve), **sacrifice and offering and whole burnt-offerings, even concerning sin** (failure; error) **[offerings]" – which things, down from and in accord with Law and custom, are continuously being offered –**

9. **He then said, "Consider! I am arriving to do** (form; make; create) **Your will** (purpose; intent; resolve), **O God!" – He is habitually** (or: progressively) **taking back up the first, so that He may make the second** [cf. ch. 9:28] **to stand** (or: that He may place and establish the second) –

10. **within which will** (or: in union with which intent and purpose), **we are folks having been made set-apart ones** (separated folks; sacred and holy people) **through the offering of the body of Jesus Christ once for all.**

11. **And so, indeed on the one hand, every priest has stood daily, publicly serving and offering the same sacrifices many times** (often) – **which things not even once** (never) **are able or have power to take away sins** (failures; errors) **which surround** (which envelop) **[us].**

12. **Yet on the other hand this One, after at one point offering a sacrifice over sins** (on behalf of failures and errors), **sat within the right [part or side] of God** (or: at the right [hand] of God; by God's [place of power, honor and acceptance]) **on into the whole length** (or: extended or stretched into the unbroken continuance),

13. **continuously, one after another, taking hold with the hand to embrace and welcome from out of the rest** (the remaining and leftover) **until His hated ones** (enemies) **can be placed [as] a footstool of His feet** (= would be set in a humble and supportive position in relation to His body).

14. **For you see, by one offering He has perfected** (brought to the goal; matured; completed; finished) **on into the whole length** (or: extended or stretched into the unbroken continuance) **those folks being one after another set-apart** (separated; made sacred and holy; [p46 reads: restored back up again



into the original state and condition; rescued back and delivered again; made healthy and whole again]).

15. **Now the set-apart Breath-effect** (or: Holy Spirit) **is also habitually witnessing** (or: progressively attesting; periodically testifying) **to us** (for us; in us; by us), **for after His having before said,**

16. **"This [is] the arrangement** (covenant; disposition) **which I will arrange** (covenant; dispose) **toward them after those days," the Lord** [= Yahweh] **says, "Continuously giving My laws upon their hearts, I will even write them upon their mental perception** (or: comprehension; that which passes through the mind), [Jer. 31:32]

17. **"and I may by no means still be reminded of their failures** (sins; errors; misses of the target) **and of their lawlessnesses** (unlawful behaviors)." [Jer. 31:33]

18. **So** (or: But; Now) **where [there is] a sending away** (a release; forgiveness and a causing to flow away) **of these things, [there is] no longer an offering concerning sin** (failure)!

19. **Therefore, having freedom, openness and boldness of speech which comes from being citizens, brothers** (= fellow members), **with a view to the Entrance of the set-apart places** (or: into the Way-into pertaining to the Holy Places or the separated ones), **within and in union with the blood of Jesus,**  
20. **– a Way** (Path; Road) **which was done anew** (or: which He innovates and makes new within) **for us and in us, recently slain and yet living, through the veil that is His flesh** (or: which way through the veil He did anew for us – that is, His flesh [= His body]: recently slain, and now living),

21. **as well as a Great Priest [enthroned] upon God's House –**

22. **we can be continuously approaching with a true heart in fullness of faith** (or: in faith's being brought to the full), **the hearts having been sprinkled from a consciousness of evil** (or: a joint-knowledge full of labor and a bad condition), **and then the body having been bathed in and by clean water.**

23. **We can and should be continuously retaining** (holding down to have in possession) **the unwavering same Word** (or: unbent like-declaration and similar message) **of the expectation** (or: hope), **for the One promising [is] Faithful, Trustworthy and Loyal!**

24. **And so, let us be constantly minding** (bearing in mind; considering) **concerning one another into an incitement** (a sharpening alongside) **of love and of fine works** (of beautiful acts; of ideal deeds),

25. **not repeatedly abandoning** (leaving down within; leaving helpless) **the leading of ourselves together upon [someone or some occasion]** (or: the added gathering together of ourselves), **according to a custom for** (or: by; among) **certain folks, but rather and to the contrary, continuously calling [them] to the side for aid, relief and encouragement** (or: to receive the service of a paraclete), **even to so much greater a frequency, for, as much as you folks are presently seeing** (continuously looking at and observing), **the Day progressively drawing near!**

26. **For you see, [at] our deliberately** (voluntarily; willfully) **making mistakes** (entering into error; failing; shooting off-target; sinning) **as a habitual way of life, after taking hold of** (or: receiving; obtaining) **the full, experiential knowledge and insight of the Truth and Reality, there is no longer a sacrifice concerned with sins** (failures; etc.) **repeatedly** (or: continuously) **left behind** [D\* reads: left around; = available for us],

27. **but instead, [there is] a certain fearful taking** (or: receiving) **in hand from out of a separation for a decision, leading to a judging, and a zeal of Fire being about to be continuously and progressively eating** (or: consuming) **the hostile folks** (the ones under the circumstance of being in an opposing position).

28. **Someone displacing** (setting aside; violating) **a custom of Moses** (or: Moses' Law) **dies, apart from compassions, upon [evidence or testimony of] two or three witnesses.**

29. **By how much worse punishment** (= heavier the sentence) **do you suppose he will be thought worthy and counted deserving: the one trampling down the Son of God, and considering the blood of the arrangement** (or: covenant) **common** (= profane) – **within which he was set-apart** (made sacred and holy) – **even insulting the Breath-effect of joyous favor** (or: Spirit of Grace)?

30. **For we have perceived, and thus know, the One saying,**  
    **"Execution of right in fairness out of the Way pointed out [is] by Me.**  
    **I will give back** (repay) **in its place,"**

**says the Lord [= Yahweh], and again,**

**"The Lord [= Yahweh] will separate and make a decision about** (or: judge) **His people."** [Ex. 32:35-36]

31. **[It is] fearful** (a fear-inspiring [experience]) **to suddenly fall-in – into hands of a continuously living God!**

32. **Yet be remembering the first** (or: former) **days in which, being enlightened** (illuminated), **you at one point remained under** (patiently endured while giving support in) **a great conflict** (contest or athletic combat) **of sense-experiences** (emotions; passions; sufferings; things that happened to you),

33. **partly both by reproaches and by pressures; partly being birthed** (coming to be) **common participants** (partners; sharers) **of those thus conducting themselves** (turning themselves step-by-step), **being constantly exposed and gazed upon as a public spectacle, as in a theater.**

34. **For you even feel with** (experience with; sympathize with) **those bound** [other MSS: with me in my bonds], **and you received to yourselves** (accepted) **the seizure** (plunder; confiscation) **of your possessions** (properties; things having their origin below) **with gracious joy, knowing and realizing to have for yourselves a superior** (stronger and better) **and continuously remaining** (or: dwelling; or: abiding; = permanent and lasting) **possession** (or: property) [later MSS add: within the heavens (or: atmospheres)].

35. **Therefore may you not cast away your freedom and openness in speaking** (boldness and confidence which comes from being a citizen) **which continuously has a great discharge of wages.**
36. **For you continuously have need** (necessity of the use) **of persistent patient endurance** (steadfast remaining under for support), **so that doing** (or: performing) **the will** (intent; purpose) **of God you may carry away for yourselves** (in order to provide and care for) **the Promise.**
37. **For you see,**  
     **"Yet a very, very little while, [and] the One repeatedly coming will arrive, and He will not delay** (or: take time).
38. **"Now the one who is fair and equitable and in right relationship in accord with the Way pointed out** (the just one; [other MSS: My Righteous One]) **shall live from out of faith** [other MSS: out of My faith], **and if he should withdraw himself** (place himself under; cower), **My soul is not thinking well within him** (or: taking delight in him)."  
     [Hab. 2:3-4]
39. **Yet we ourselves do not relate to nor do we not exist from a withdrawing into a state of being lost nor into destruction, but rather to faith and confident trust, [directed and leading] into an encompassing which defines [the] soul** (or: unto creating a secure surrounding pertaining to life and breath; unto establishing a perimeter around [our] person; into a forming-around which originates in feelings, desires, instinct, emotions, will, and expressions of life which are the soul).

## CHAPTER 11

1. **Now faith continuously exists being** (or: trust with conviction is) **a standing-under** (a substructure; a basis; = the ground on which to build; that which underlies the apparent, and thus is the substance, essence or real nature) **of things being habitually expected and anticipated** [p13 reads: is a standing-away from things being presently hoped for]; **an evidence from a test which proves concerning things done** (or: an evidence-based proof of matters, actions or deeds) **[that are] not presently seen or normally being observed.**
2. **For in the midst of and in union with this the ancient ones** (or: the older men; the elders) **were given testimony** (or: had witness and evidence borne to them that gave them a reputation):
3. **In faith and by confident trust, with the mind we constantly perceive** (or: with the intellect we now understand) **the ages to have been completely equipped by** (and, or: thoroughly adjusted to; knit together and put in order in) **God's declaration** (that which flowed in speech that had the source, character and qualities of God; or: a spoken word which was God), **into the [resultant situation]: the thing continuously being seen** (being looked at and observed) **has not come into being from out of the midst of things which are normally appearing** (or: continuously shining and exposing themselves to view; or: presently becoming visible or being given light and thus being made to appear).

4. **In faith, by trust and with confidence, Abel offered to God much more of a sacrifice than** (or: compared to) **Cain, through which he was given witness** (a testimony) **to be one in accord with the Way pointed out, with fairness and equity in rightwised relationship** (a just one), **God's continuous witnessing [being] upon his gifts; and through it [i.e., faith and God's testimony] he, being dead, is still continuously speaking.**

5. **In faith, by trust and with confidence, Enoch was transported** (transferred; translated; changed to be in another place), **pertaining to the [situation] to not see death** (to not behold, perceive or observe a death; or: = to not experience death), **and he continued not being found, because God transported him. You see, before his transport** (transfer; change of place), **he had received testimony** (or: is attested) **to have pleased God well.**

6. **Now apart from faith, trust or confidence, [one is] powerless** (or: unable) **to please [God] well. It is necessary and binding for the person habitually approaching God to believe** (to be convinced and trust) **that He is** (or: that He exists), **and that He habitually comes to be** (or: becomes) **the One who pays back wages** (or: gives away rewards) **to, in and for those folks repeatedly** (or: constantly) **seeking Him out** (or: seeking from out of Him).

7. **In faith, by trust and with confidence, Noah, being instructed** (or: being managed in public affairs) **concerning those things as yet not seen, acting cautiously** (or: receiving carefully; being shown [as] one who is taking hold well), **prepared** (made ready; furnished and equipped) **an ark – [leading] into a deliverance** (rescue) **of his house – through which he separated down the world** (or: condemns the System) **and came to be an heir** (an enjoyer of an allotment) **of fair and equitable dealings** (justice and rightwised relationships in accord with the Way pointed out) **down from faith and which is in line with trust.**

8. **In faith, by trust and with confidence, Abraham obeyed** (humbly listened and submissively paid attention, under [God]), **continuing to be called to go out into the place which he was, and continued being, about to take in hand** (or: receive) – **into an inheritance** (an enjoyment of an allotment). **And he went out not presently putting his thoughts on** (or: not being versed in or acquainted with) **where he was progressively going.**

9. **In faith, by trust and with confidence, he sojourned** (resided as an alien in a foreign country; lived alongside as a temporary inhabitant) **[settling] into the land of the Promise as not his own** (as belonging to another), **dwelling in tents with Isaac and Jacob, the joint-heirs of the same promise.**

10. **For he continued taking** (or: receiving) **with the hand from out of the city continuously having the foundations – whose Craftsman** (or: Technician; Artisan) **and skilled Worker for the people** (or: Producer; Architect) **[is] God.**

11. **In faith, by trust and with confidence, also, Sarah herself received**

(or: laid hold of) **power and ability unto a conception** (a depositing; founding; casting down) **of seed** (= offspring), **even beyond a fitting season of maturity** (full age and prime of life), **since a Faithful and Loyal One, the One promising, took the lead** (led the way; presided; or, alternate meaning of *hegeomai* yields: since she regarded the Promiser trustworthy),

12. **on which account, also, were born from one [couple] – and these of one having been deadened – [people] corresponding to the stars of the heaven** (or: sky) **for fullness of multitude, and as the sand beside the lip** (shore) **of the sea: the innumerable.** [Gen. 15:5-6]

13. **Down from faith** (or: In line with confidence, and corresponding to trust) **all these folks died off, not taking hold of** (or: receiving; [other MSS: not being ones carrying off to themselves for kindly keeping]) **the promises, but still, after seeing them forward at a distance, and drawing them to themselves and clinging to them, even speaking alike** (saying the same thing; confessing in verbal agreement) **that they are, and continue being, strangers and sojourners** (or: foreigners and alien residents living in a foreign place) **upon the land** (or: earth).

14. **For those constantly saying such things are continuously shining within because** (or: are causing to clearly appear that) **they are habitually seeking upon** (or: in earnest seeking for) **a father-land** (a land of the Father).

15. **And if, indeed, they were mindful of and continued to remember that from which they came forth** (or: went out) **they would have a fitting season** (situation; occasion) **to bend back up again** (or: return),

16. **yet now they are continuously stretching themselves out in order to touch a superior** (stronger and better) **one: this is belonging to the superior-heaven** (or: pertaining to the One upon the atmosphere). **Wherefore God is habitually not ashamed of them, to be called upon [as] their God, for He prepared** (made ready) **a city for them.**

17. **By faith, in trust and with confidence, Abraham, being progressively tried** (tested and put to the proof) **had offered Isaac; even the one taking up in his hands and receiving the promises back again, began offering the only-begotten,**

18. **toward whom it was spoken that, "In Isaac a seed shall be called** (or: an offspring be summoned) **for** (to; in; by) **you,"** [Gen. 21:12]

19. **reckoning that God has power and is able to repeatedly arouse even out from among dead folks – whence also, in a parable, he took him back into keeping** (or: he recovered him).

20. **In faith, by trust and with confidence, Isaac spoke well of** (or: blessed) **Jacob and Esau concerning impending things.**

21. **In faith, by trust and with confidence, Jacob, when dying away, spoke well of** (or: blessed) **each of the sons of Joseph, and kissed his hand toward [them]** (or: worshiped; or: showed respect), **[leaning] upon the top of his staff.**

22. **In faith, by trust and with confidence, Joseph, finishing** (ending; completing his course; reaching the goal), **called to mind** (was mindful) **concerning a way out** (an exodus) **of the sons of Israel, and imparted instructions for the goal, concerning his bones.**

23. **In faith, by trust and with confidence, Moses, being born, was hidden three months by his parents** (or: fathers), **because they saw** (perceived) **the little boy [was] belonging to a city** (well-bred; well-formed, genteel), **and they were not frightened by the mandate of the king.**

24. **In faith, by trust and with confidence, Moses, coming to be great** (= important), **refused** (denies; disclaims; rejects; disowned) **to be declared** (or: termed) **a son of Pharaoh's daughter,**

25. **choosing for himself** (taking to himself) **more** (in preference; rather) **to constantly encounter adversity and ill-treatment along with God's People, than to have a temporary** (toward a limited period of time marked by a suitableness of circumstances) **enjoyment and pleasure involved with falling short of the goal** (which are a failure; that originates with error; characteristic of missing of the target; of sin),

26. **considering the reproach associated with being the anointed one** (or: pertaining to the Christ; or: = of Israel [at that time]) **[to be] greater wealth than the treasures of Egypt, for he began, and continued, looking away and giving his attention unto the reward** (or: the discharge of wages).

27. **In faith, by trust and with confidence, he left Egypt behind, not fearing the rushing fury** (violent breathing, rage and angry passion) **of the king, for he was strong and stout as continually seeing the invisible** (or: the Unseen One).

28. **In faith, by trust and with confidence, he had performed** (or: has created so that it now stands as an institution) **the Passover and the pouring of the blood, so that the One presently destroying** (the Exterminator of) **the first-born of people and animals would** (or: could) **not touch or come in contact with them.**

29. **In faith, by trust and with confidence they walked through the Red Sea as through dry land – [whereas] the Egyptians, upon taking a trial of** (or: making an attempt at) **which, were gulped** (or: swallowed) **down.**

30. **In faith, by confidence and with trust, the wall of Jericho suddenly fell, after being encircled upon and surrounded [for] seven days.**

31. **In faith, by confidence and with trust, Rahab the prostitute was not destroyed or lost with those being unpersuaded** (or: incontinent; [p46 reads: those not having faith, trust or loyalty]), **having welcomingly received and embraced the scouts** (or: spies) **with peace.**

32. **And so, what am I yet presently saying? For the time shall fail me, while progressively leading throughout and relating concerning Gideon, Barak, Samson, Jephthah, David, and the prophets,**

33. **who through faith conquered** (violently struggled and fought-down) **kingdoms, worked a fair and equitable dealing** (justice in the Way pointed out), **hit right on target with regard to** (thus: experienced and obtained) **promises, fenced in** (blocked; closed up) **mouths of lions;**
34. **extinguished [the] power** (quenched [the] ability) **of fire, escaped mouths** (= edge) **of [the] sword; were empowered** (enabled), **moving away from a [state of] of weakness** (or infirmity); **were made to be** (were caused to become) **strong ones in the midst of war** (or: combat; battle); **they caused battle lines of foreigners to bend** (or: caused encampments of aliens to bow down; wheeled [the] ranks belonging to [the] armies of others);
35. **women took with the hand their dead folks from out of a resurrection** (or: wives received their dead ones out of the midst of a rising-again). **Yet others were beaten to death with rods** (or: drummed upon), **not receiving** (or: accepting; taking) **toward** (or: with a view to) **themselves** (= refusing) **the releasing away** (liberation; setting free) **procured by payment of a ransom, so that they may hit the target of** (or: attain) **a superior** (stronger and better) **resurrection.**
36. **But different ones took a trial** (or: received a test) **of mockings** (scoffings), **and of scourgings, and further, of bonds and imprisonment** (= put in chains and thrown in jail).
37. **They were stoned, they were cut in two with a saw, they were put to the proof** (tried; tested), **they passed away in a slaughter** (or: by murder) **with sword, they went around** (wandered) **in sheepskins, in goat skins, continuously being behind** (being in want; being in the rear), **being constantly pressed** (squeezed; afflicted), **habitually being held in the bad** (being maltreated; having it bad) –
38. **of whom the System** (the ordered arrangement; the world or culture, society, religions and government) **was not worthy** (was not of equal value) – **being continually deceived** (led astray; caused to wander) **in deserts and mountains and caves and the holes of the earth** (or: ground).
39. **And yet all these folks, being given testimony** (being the subject of a witness) **through their faith, trust and confidence, did not at any point bring to themselves** (or: acquire) **God's Promise** (the promise of God; the Promise, which is God),
40. **He Himself foreseeing** (looking ahead of time and planning) **something superior** (stronger and better) **concerning us, so that they would not be made perfect** (brought to the goal; made complete; finished; made mature) **apart from us.**
1. **Consequently and for this very reason, then, we also, continuously having such a big cloud of witnesses** (spectators; folks bearing testimony; people with evidence) **environing us** (lying around for us and [they] themselves surrounding and encompassing us), **after at once putting off from ourselves all bulk** (every weight; all that is prominent; or: getting rid of every arrow point

within us) **and the easily-environing** (skillfully-surrounding; well-placed encircling) **failure** (sin; error; mistake; shooting off-target), **we can and should through persistent remaining-under** (or: relentless patient endurance and giving of support) **keep on running the racecourse continuously lying before us** (or: lying in the forefront within us; or: lying ahead, among us),

2. **turning [our] eyes away from other things and fixing them** (or: looking away) **into Jesus, the Inaugurator** (First Leader; Prime Author) **and Perfecter** (Finisher; the Bringer-to-maturity and fruition) **of the faith, trust and confidence, Who, in place of the joy continuously lying before Him** (or: lying in the forefront within Him; lying ahead for Him), **remained under a cross – despising shame** (or: thinking nothing of [the] disgrace) – **and has sat down and now continues seated, remaining in the right [hand]** (or: = in union with the place of receiving; = at the place of power and honor) **of God's throne.**

3. **For consider attentively again** (or: logically reckon back for yourselves; gather it up in yourselves concerning) **the One having remained under while undergoing** (or: having patiently endured while giving support in) **such contradiction** (the anti-word; the message which is contrary to reason; speaking in opposition, against, or instead of) – **[which was directed] into Himself** [other MSS: {permeating} into the midst of themselves] **by those missing the mark** (the sinners; those making a mistake and committing error) – **to the end that you may not tire with exertion** (or: labor to weariness), **being continuously dissolved** (be enfeebled and exhausted; caused to fall apart) **in your inner selves** (or: by your souls; = in your lives).

## CHAPTER 12

4. **You folks do not yet resist** (or: did not take a stand down against; or: put in place of) **as far as blood** (= to the point of bloodshed; or, as a figure: = to the depth of your soul-life), **toward constantly struggling against** (or: repeatedly contending and fighting in opposition to) **the failure** (the sin; the error; the miss of the target).

5. **And further, you have entirely forgotten** (been oblivious of) **the calling-near** (the relief, aid, comfort and encouragement) **which keeps on speaking-through** (discouraging; reasoning through and conversing; laying out the issue in every direction) **to you as to sons:**

**"My son, do not be neglecting** (giving little care to) **the Lord's discipline** (education; child-training), **neither be exhausted** (dissolved; = fall apart) **while being continually scrutinized or convicted** (exposed and put to the test; or: reprovved) **by** (or: under) **Him,**

6. **for whom the Lord [= Yahweh] is loving, He is continuously and progressively educating** (or: disciplining; child-training), **and He is periodically scourging every son whom He is taking alongside with His hands** (accepting; receiving)." [Prov. 3:11-12]

7. **Be constantly enduring** (or: You folks are continuing to remain supportively under) **with a view to education, discipline and child-training: as to sons is**



**God Himself continuously bringing [it] to you. For who [is] a son (or: what son [is there]) whom a father is not disciplining, educating and training?**

**8. But if you are without education, discipline and training, of which all have become partakers (common participants; partners), accordingly you are really illegitimates (bastards) and not sons.**

**9. Then again, we indeed used to have instructors (educators; teachers of boys; discipliners) – the fathers of our flesh (= human parents) – and we continued being repeatedly turned among [them] (or: turned within and caused to reflect; = we listened to them and obeyed). To a much greater extent, shall we not be placed under and humbly arranged and aligned by the Father of the spirits (or: the Progenitor and Mentor of breath-effects)? And then we shall live!**

**10. You see, on the one hand, they were instructing (educating; disciplining; child-training) and continued thus toward a few days (= for a little while), according to and in line with that [which] normally was seeming [right] to them (or: was being in line with the opinion [held] by them). Yet on the other hand, upon this [instruction, arrangement and alignment] He is continuously bringing [things] together (progressively collecting unto profitability) – unto this: to partake (take by the hands together and share; mutually receive) of His set-apartness (or: from holiness which is Him).**

**11. Now on the one hand, all discipline (instruction; child-training; education) with a view to what is presently at hand, does not at the time seem to be joyous or fun, but to the contrary [is] painful and full of sorrow and grief; however afterwards (or: subsequently), to, for, in and by those having been gymnastically trained (exercised without clothing; = working-out while stripped of self-works) through it, it is constantly and progressively yielding fruit which has the character and qualities of peace and harmony – which equates to fair and equitable dealings in rightwised relationships which are in line with the Way pointed out, and justice.**

**12. Because of which [education],**

**"straighten up (or: build anew and restore) those hands hanging down helplessly, and those knees having been paralyzed or loosened at the sides," [Isa. 35:3]**

**13. and then,**

**"make straight and upraised wheel-tracks for your feet," [Prov. 4:26] so that the one crippled in the feet (lame; limping; deprived of foot) may not be turned or twisted out (or: lest it be wrenched out of place or be dislocated), but rather it can be healed.**

**14. Be continuously pursuing peace and harmony [= shalom] with all mankind, as well as the process and resultant state of being set-apart (= set aside for God's use), apart from which not one shall see (or: perceive) the Lord [= Yahweh or Christ],**

15. **overseeing** (looking diligently upon and seeing to it) **[that] no one be lacking** (be falling short; be living behind or in the rear; = misses out), **[by wandering] away from God's grace and joyous favor; [that] not any "root of bitterness"** [Deut. 29:17], **progressively sprouting upward, would be crowding in to cause disturbance like the spirit of a mob, and then, through means of it, many folks may be stained** (polluted; defiled; = the whole community could be contaminated),

16. **[that] no one [be] a fornicator** (one given to sexual immorality or who in some way prostitutes himself for gain; or: = an idol worshiper) **or a profane one** (one void of religious feeling; one accessible to all; one who habitually treads across thresholds), **as Esau, who in place of** (in exchange for) **one feeding** (a meal) **gave away his own birthright** (rights of the firstborn).

17. **For you know that even afterwards, continuously purposing** (intending; wanting; willing) **to inherit the blessing** (to enjoy the allotment of the words of goodness and well-being), **he was disapproved and rejected, for he did not find a place of a change of mode of thought, purpose and feeling – even though thoroughly seeking it out with tears.**

18. **Now you see, you folks have not approached to** (or: come toward so as to be now arrived at) **something tangible** (or: [D and later MSS read: a mountain] being habitually handled or normally touched), **and something burning** (or: having been burned by fire), **and to a thick, dark storm-cloud, and to murky, gloomy darkness** (or: the realm of nether gloom; the dark quarter), **and to a whirlwind** (tempest; hurricane),

19. **and to a sound of a trumpet, and to a voice of spoken words** (or: a sound of declarations) – **of which those hearing [it] asked to the side that there be no word added for them** (or: of which, the folks listening refused and begged for release, to [the result that] no message be put toward them).

20. **For they were not bearing** (or: = carrying [through with]) **that [which was] being presently distinguished** (set and arranged throughout as strict orders): **"And if a little animal may touch** (come in contact with) **the mountain it shall be pelted with stones** (or: stoned)." [Ex. 19:12-13]

21. **And so fearful was the thing being seen, Moses said, "I am terrified** (out of myself with fear) **and trembling within."** [Deut. 9:19]

22. **But to the contrary, you folks have approached so that you are now at Mount Zion – even in a city of a continuously living God; in "Jerusalem upon heaven"** (or: in a Jerusalem pertaining to and having the character and qualities of a superior, or added, heaven and atmosphere; or: in Jerusalem [situated] upon, and comparable to, the atmosphere) – **also among ten-thousands** (or: myriads) **of agents and messengers:**

23. **[that is] in** (or: to) **an assembly of an entire people** (or: an assembly of all; a universal convocation) **and in** (or: to) **a summoning forth** (or: a called-out and gathered community) **of firstborn folks having been copied** (from-written, as from a pattern; or: enrolled; registered), **within [the; or: various] atmospheres,** (or: heavens), **and in** (or: to; with) **God, a Judge** (a Decider; a Separator) **of all**

**mankind, even among** (or: to; with) **spirits of just folks** (or: breath-effects of those who are fair and equitable and in right relationship within the Way pointed out) **having been brought to the goal** (perfected; finished; matured; made complete),

24. **and in** (or: to) **Jesus, a Medium** (or: an agency; an intervening substance; a middle state; one in a middle position; a go-between; an Umpire; a Mediator) **of a new and fresh** (young; recently-born) **arrangement** (covenant; settlement; a deposit which moves throughout in every direction; a placing through the midst; a will and testament), **and to** (or: in) **blood of sprinkling, and to One continuously speaking something superior to** (or: stronger and better than) **Abel.**

25. **Continue looking, and see! You folks should not at any point ask to the side for yourselves** (or: beg for release; decline; refuse; or: = turn your back on) **the One continuously speaking** (or: the Speaker)! **For since** (or: if) **those asking aside for themselves** (begging off; refusing) **did not by flight escape** (or: flee out from) **the one constantly managing** (conducting business and instructing) **upon earth** (or: [the] land), **much more we, the folks habitually turning ourselves away from the One from [the] atmospheres and heavens,**  
26. **Whose voice shook the land** (or: earth) **at that time. Yet now it has been promised** (or: He has promised for Himself), **saying, "Still once [more; or: for all] I am shaking not only the land** (or: earth), **but also the heaven** (or: atmosphere; sky)." [Hag. 2:6]

27. **Now the "Still once [more; or: for all]" constantly points to and makes clearly visible the transposition** (transference; changeover; change of setting or place) **of the things being repeatedly shaken, to the end that the things not being repeatedly** (or: continuously) **shaken may remain.**

28. **Therefore** (or: Because of which), **continuously taking to our sides** (receiving alongside) **an unshaken Reign** (or: Kingdom; Sovereign influence), **we may be constantly holding** (or: progressively having) **grace and joyous favor, through which we may be continually serving, well-pleasingly, in God** (or: for God; to God; by God), **with modesty in taking hold of goodness and well-being, as well as discretion as to what is proper and necessary,**  
29. **for you see, "even our God [is] a continuously all-consuming Fire** (or: our God [is] also a progressively fully-devouring fire)." [Deut. 4:24; 9:3; Isa. 33:14]

## CHAPTER 13

1. **Let brotherly affection** (= fondness for the Family; = friendly devotion to fellow believers) **continuously remain!**

2. **Be continuously unforgetful** (or: un-neglecting) **of fondness and affection to strangers** (or: Don't forget hospitality)! **For you see, through this, some folks were unaware** (oblivious; unconscious) **of at some point receiving agents** (or: messengers) **as guests.**

3. **Be habitually reminding yourselves of those in bondage** (bound ones; prisoners), **as having been and now remaining bound together with [them]. [Take thought] of those maltreated** (or: those continually being held by the bad or in the worthless), **as being yourselves also within a body** (or: as it were even being the same – in union with [that] body).

4. **Marriage [is] precious** (of great value and honor) **in the midst of all folks** (or: peoples), **and the conjugal bed [is] unstained and undefiled; yet God is continuously judging** (or: repeatedly separating and making a decision about) **fornicators** (or: male prostitutes) **and adulterers.**

5. **[Have] behavior** (the turn, mode or manner of living) **[that is] without love of silver** (= money), **constantly contenting ourselves** (sufficing; warding-off for ourselves) **in and by the things being continuously present** (being at the side), **for He Himself has said,**

"**I may by no means let you go** (or: let up on you; send you back; release my grip on you), **neither by any means may I leave you down within** (= forsake or fail you)," [Deut. 31:6]

6. **so that we, being constantly cheerfully courageous, [are able] to be habitually saying,**

"**The Lord [= Yahweh] [is] my Helper** (One who runs to the aid of those who cry for help), **and I shall not fear** (be afraid). **What shall a human do to me** (make for me; accomplish in me; perform for me)?" [Ps. 118:6]

7. **You folks be habitually mindful of those belonging to you folks – of those habitually leading the way: whoever has spoken or now speaks God's word** (or: the message which is God and has God's character) **to you – continually gazing upward upon** (or: reviewing and making close observation of) **the walking-out of [their] behavior** (or: conduct), **whose faith, trust and loyalty be constantly imitating.**

8. **Jesus Christ [is] the same yesterday and today and on into the ages!** (or: Jesus [is and continues being] Christ [= the Messiah] – the Man Himself {or: the Very One}: yesterday as well as today, and even into the midst of the ages!)

9. **Do not be carried aside** (or: swept away) **by various and strange** (or: with many-colored [as in tapestries], intricate and foreign) **teachings. [It is] beautiful** (fine; ideal; admirably proportionate) **for the heart** (= core of our being) **to be continuously made firm with a fixed footing by Grace, whose source is joy and which comes with favor – not by** (or: in; with) **foods** (= rules and regulations pertaining to eating or what is edible), **in which those [thus] walking about** (= occupying themselves) **were not increased** (or: = which have not helped or benefited those who follow this way of life).

10. **We continue having an altar from out of which those who continue habitually serving in the Tabernacle** (= those involved with the whole ceremonial economy) **do not have authority** (or: right; privilege) **to eat.**
11. **For the bodies of those animals, whose blood is still repeatedly being brought** [some MSS add: concerning sin] **into the set-apart** (or: holy) **places by means of the chief priest, are habitually being burned down outside of the Camp.**
12. **Wherefore Jesus also suffered** (and/or: had experiences of His bodily senses and emotions) **outside of the gate** [p46 and others: the camp], **so that He may set-apart** (or: make holy) **the People through His own blood.**  
[comment: this was a fulfillment of the Day of Atonement]
13. **Now then, we can keep on coming out** (or: should be progressively going out) **toward Him – outside of the camp – habitually bearing His reproach** (= the censure and disgrace which He bore; or: the insult which pertains to Him).
14. **For you see, we are not continuously holding** (having; possessing) **a remaining** (abiding; permanent) **city here, but rather we are progressively seeking** (or: continuously searching) **for the impending one.**
15. **Through Him, then, we may repeatedly** (or: continuously) **offer up a sacrifice of praise in God** (by God; to God; for God; with God) **through all things** (or: through the midst of all [situations]) – **that is, a fruit of lips continuously saying the same things** (or: speaking alike) **in His Name** (by His Name; for His Name; confessing to His Name; or: = a product of speech which acknowledges His character and authority).
16. **Now be not forgetful of well-doing** (performing well; constructing goodness; doing good deeds of ease and well-being) **and of fellowship** (community; participation; having things in common; partnerships; contributing), **for by** (or: in) **such sacrifices God is continuously well pleased.**
17. **Be constantly persuading yourselves** (or: Be progressively convinced) **by those folks normally taking the lead among you folks, and continue humbly yielding under** (or: giving way to or making way for) **[situations or people] while taking on [His] likeness, for you see, these same folks are habitually awake and vigilant** (abstaining from sleep to watch) **over** (or: on behalf of) **your souls** (your inner lives; or: the people among you folks), **as those who will be rendering a word** (an account or an accounting), **so that they can** (or: would) **be habitually doing** (or: performing; producing) **this with gracious joy – and not be constantly groaning** (= complaining), **for that [would be] detrimental and unprofitable** (literally: not paying taxes or expenses) **for you!**
18. **Be continuously thinking and speaking toward things going well** (or: projecting goodness; praying) **concerning us, for we have been persuaded that we have a beautiful** (fine; ideal; sound; noble) **consciousness** (share in knowledge; conscience), **setting our will to behave ourselves beautifully** (in a good way; ideally; soundly; honorably) **in all things and among all people.**
19. **Yet I am more exceedingly calling you alongside, urging and encouraging you to do** (or: perform) **this, to the end that I can** (or: would) **more quickly be restored** (or: returned) **to you.**

20. **Now may the God who is Peace** (or: who is the origin of and has the character and qualities of harmony [= shalom]), **the One at one point leading our Lord** (Master; Owner) – **Jesus, the Shepherd of the sheep, the Great One – back up again out from the midst of dead folks,**

21. **at once render you thoroughly equipped** (fitted; adapted) **in the midst of all good and in every virtue, immersed in, and in union with, the blood of a thorough arrangement** (or: covenant; a deposit which moves throughout in every direction; a placing through the midst; a will and testament) **pertaining to and having the qualities of the Age** (or: an age-long settlement), **in order to at once do** (produce; perform) **His will** (the effect of His intent and purpose; the result of His design and pleasure) – **progressively creating** (doing; forming; producing) **within you folks and in union with you people** [other MSS: in us] **the well pleasing and satisfying [result] in His presence and sight, through Jesus Christ, in Whom** (and: for Whom, by Whom, and to Whom) **[is] the glory** (the reputation and the manifestation which calls forth praise) **on into the ages of the ages. It is so** (Count on it; Amen)!

22. **Yet I am calling you alongside to aid and encourage** (or: I am performing as a paraclete for) **you, brothers** (= fellow believers; = my family).

**Progressively uphold the word of the encouraging calling-alongside for aid and exhortation** (or: the message which pertains to and has its origin in the Paraclete), **for I also send it to you through a brief letter.**

23. **Know** (or: Take note and be personally aware) **[that] our brother Timothy, has been released, with whom, if he may more quickly be going** (or: coming), **I will see you.**

24. **Greet all the folks taking the lead among you, and all the set-apart folks** (the holy ones; the saints). **Those from Italy** (or: The Italians [here]) **are constantly embracing and greeting you** (or: Those [here] are now sending you greetings from Italy).

25. **Grace and favor, the origin of which is joy, [are] with all of you!**

[written circa A.D. 67 – Based on the critical analysis of John A.T. Robinson]

# JACOB

## (JAMES)

### CHAPTER 1

1. **Jacob** (or: James) **a slave belonging to God and to [the] Lord, Jesus Christ** (or: a slave pertaining to God, even in fact, really, to [the] Lord and Owner [or, perhaps: = Yahweh], Jesus Christ), **to the twelve tribes** (or: sprouts and branches which sprang forth) **who are to be constantly rejoicing within the scattering** (or: which are within the midst of the dispersion [= the planting], "To constant joy and gladness!").

2. **My brothers** (= fellow Israelites, or, fellow believers; = My family), **lead every rejoicing** (or: lead the path of all joy) **whenever you may fall into – so as to be encompassed by – various trials** (or: multi-faceted ordeals; [a tapestry of] tests and provings; or: experiments and attempts of varying hues),

3. **habitually knowing by intimate experience and insight that the thing by means of which your faith, trust and confidence is proved** (tested and accepted) **is continually producing** (or: is progressively working down-in the results of) **persistent patient endurance** (a steadfast remaining and dwelling under some ordeal or situation; or: a holding up under sustained attacks; or: a relentless giving of sustaining support).

4. **But patient endurance** (remaining under and/or sustained support) **must habitually be having a work brought to completion** (a complete action; a perfect work; a mature production which reaches its goal) **to the intent that you may be** (or: can exist as) **perfect ones** (complete, matured and finished folks who have attained the goal), **even ones having an entire allotment** (or: whole folks having every part), **being left behind in nothing** (or: lacking not one thing).

5. **So, if any one of you is continually left behind** (or: lacking) **in regard to wisdom, he must keep on asking** (requesting) **from the side** (= immediate presence) **of the God [Who is] continuously giving to everyone singly** (one at a time; or: simply; or: = generously) **and is not constantly reproaching or demeaning, and it will be given to him.**

6. **Yet he must keep on asking in faith and conviction** (or: continue making [his] request in union with trust), **making not one hesitation from habitually distinguishing and constantly evaluating differences** (undecidedly separating throughout; discerning between uncertain points; judging dividedly to produce doubt) **within himself, for the person repeatedly making undecided distinctions** (making a separation and judging dividedly unto doubt) **within himself is like a surge of the sea, being constantly raised and tossed by the wind.**

7. **For that man must not habitually suppose** (or: normally assume) **that he will receive** (or: take in hand; seize; get) **anything from beside** (= from being in the presence of) **the Lord** [= Yahweh, or, Christ].

8. **A two-souled** (or: = divided-willed; or: = emotionally split) **adult male [is] unstable** (unfixed; inconstant; turbulent) **in all his ways.**

9. **Now let the low** (humble; not rising far from the ground) **brother** (or: fellow member/believer) **continually boast** (or: be habitually loud-mouthed) **in his height** (or: exaltation),

10. **but the rich, in his lowness** (or: humiliation; depression), **because he will pass by as a flower of grass** (or: = a wildflower).

11. **For the sun rises with scorching heat and withers the grass, and its flower falls off, and the beauty of its face** (= loveliness of its appearance) **loses itself** (finds destruction in itself). **Thus also, the rich one will be extinguished** (faded; withered) **in his goings** (journeys; business; ventures; way of life).

12. **Happy and blessed is the adult male** [A and other MSS: person] **who is continuously remaining under a proving** (a putting to the proof; or: a trial; an ordeal), **because upon being birthed approved** (or: growing and becoming proved and accepted) **he will lay hold of the circle of the life** (or: life's crown; life's encirclement; or: the wreath which is the Life) **which He** [some MSS: the Lord (= Yahweh or Christ)] **Himself promised to those continuously loving Him.**

13. **Let no one, while being continuously put to the proof, be saying "I am constantly being put to the proof** (tested; tried) **in an ordeal from God," for God is One Who is not put to the proof pertaining to things of bad quality** (or: you see, God exists un-testable in worthless situations or among evil or mean things), **and He Himself is normally putting no one to the proof.**

14. **Yet each person is repeatedly put to the proof** (tested and tried in an ordeal), **being continuously dragged** (or: drawn) **out and entrapped under his own over-covering passion** (by his own longing, craving or lust; by what he sets his desires upon).

15. **Thereafter, with the over-covering passion conceiving** (seizing together so as to become pregnant), **it continuously gives birth to failure** (or: repeatedly brings forth an offspring of missing the target; progressively bears sin). **Now the failure** (error; sin; missing of the target), **being brought to full term** (being finished off; being fully formed with all its parts; being brought to its goal) **continues producing** (keeps generating; from pregnancy progressively bears forth) **death.**

16. **Do not be repeatedly caused to wander** (or: Be not continuously deceived), **my beloved brothers** (= family members; = fellow believers)!

17. **Every good legacy and all virtuous giving** (or: All giving [is] beneficial), **and every perfect** (finished; complete; mature) **gift is from above, descending from the Father of the lights, beside Whom there is no otherness at [His] side** (or: in the presence of Whom is no parallel otherness; [other MSS: along with Whom {is} not one interchange, variation, shifting or mutation]), **nor a**



**shadow cast by turning** [other MSS: an effect caused by the passing of shadows].

18. **Being purposed** (intended; willed), **from pregnancy He brought us forth by a Word** (collected thought; message) **of Truth and Reality – [placed] into us – to be** (or: to continuously exist being) **a specific firstfruit of His created beings** (or: of the effects of His act of creating; or: of the results of the creation which is Himself).

19. **You folks have seen and are aware** (understand; perceive; know), **my beloved brothers. Yet every man must continuously be quick** (swift) **into the [position or place] to hear, slow into the [readiness] to make vocal utterance, [and] slow into intrinsic fervor** (internal swelling of passion; teeming desire; or: agitation; anger; or: a particular mental bent).

20. **For you see, an adult male's intrinsic fervor** (or: mental bent; temperament; disposition; or: swelling desire and passionate longing; or: anger and indignation) **is not working out** (producing; bring into effect) **God's fair and equitable dealing** (rightwised situation which accords to the Way pointed out, in right relationship; the quality of the thing which is right and just).

21. **For this reason, putting away from yourselves all filthiness and encompassing superabundance of bad quality** (ugliness; baseness; malice; evil; qualities that ought not to be), **you folks must receive** (take with your hands) **in gentleness** (meekness) **the implanted** (ingenerated) **Word** (collected thought; idea; message), **the One being continuously able** (or: the one which is constantly powerful) **to deliver** (rescue; keep safe; heal and make whole) **your souls** (your inner self and being).

22. **Now you must continuously come to be** (or: be progressively birthed) **performers of [the] Word** (or: makers of collected thought; framers of an idea; authors of a message; producers of reason; [the] Word's doers), **and not only hearing ones** (listeners; those in an auditorium), **continuously deceiving** (reckoning aside; miscalculating) **yourselves.**

23. **Because if someone is a hearer of [the] Word** (a listener to a thought, idea or message) **and not a doer** (performer; producer), **this one is like** (resembles) **an adult male contemplating** (considering; attentively pondering) **in a mirror the face of his birth** (genesis; origin; existence; generation; lineage; or: = the face with which he was born):

24. **for he contemplated himself and has departed, and immediately forgot of what sort** (quality; manner) **he was.**

25. **But the one stooping down beside in order to attentively view into** (giving a penetrating look into) **the perfect** (finished; matured; completed; full-grown) **law – the one which is freedom** (or: the one whose source is, and which has the qualities of, freedom and liberty) – **and then remaining** (abiding; dwelling) **beside [it] – not being birthed** (or: coming to be) **a hearer of forgetfulness** (or: a forgetful listener), **but rather a performer of work** (a

producer of action) – **this person will be happy and blessed within his performing and in union with his producing.**

26. **Now if someone habitually supposes [himself]** (or: thinks [himself]; presumes; or: constantly appears or seems) **to be religious** (occupied with rituals and ceremonies), **while not habitually guiding his tongue with a bridle, but rather is repeatedly deceiving his heart, the religion** (ritual; observance of a religious system) **of this person is useless** (futile; empty).

27. **Pure** (clean) **and unstained** (undefiled) **religion, by the side of** (= in the presence of) **God, even the Father, is this: to habitually visit so as to continuously look upon with the eyes in order to help** (or: oversee) **orphans and widows within the midst of their pressure** (squeezing; distress; ordeal; tribulation); **to habitually keep oneself unspotted from the controlling ordered System** (the world of culture, religion, economy and government).

## CHAPTER 2

1. **My brothers** (= fellow believers, or, fellow Israelites, or, Family), **stop, or do not have the habit of, holding the faith of Jesus Christ, our Lord** (Master; Owner), **Who is the glory** (the manifestation Who calls forth praise), **in respect of persons** (or: do not persist in holding our Lord's [= Yahweh's or Christ's] trust in partiality or favoritism, or in the receiving of faces or personalities, thus affecting the reputation of Jesus Christ).

2. **For if a gold-ringed adult male, in a shining or radiant robe, may enter into your gathering** (or: synagogue), **but then a poor person** (one reduced to beggary; an indigent) **in a dirty or filthy robe** (or: shabby clothing) **may also enter,**

3. **and you should look upon** (or: gaze upon and regard) **the one wearing the shining robe** (= expensive, new clothes), **and you may say, "You sit here in a fine and beautiful [manner or position]** (= in a place of honor)," **and to the poor one you may say, "You stand there," or, "You sit under my footstool** (= on the floor near my feet; = a place beneath my position),"

4. **are you not thoroughly separated and disconnected within yourselves** (or: discriminating and making a distinction among yourselves) **and have birthed yourselves to become** (or: caused yourselves to be) **judges having the qualities of evil reasonings** (or: decision makers whose motives are wicked designs and harmful logistics)?

5. **Listen and hear, my beloved brothers! Did not God at one point choose** (call and speak out; pick out; select) **for Himself the poor folks in the System** (or: Himself lay out and collect the beggars and those who slink and cower with wretchedness in the world of society, culture, religion and government) – **rich folks in faith, trust, loyalty and conviction, and also heirs** (those who possess by distribution of an allotment) **of the reign and kingdom which He promised to and assured for those continually loving Him?**

6. **But you folks dishonor and devalue the poor. Are not the rich people continuously exploiting you people, repeatedly exercising [their] power and abilities against you? Are they not continually dragging you into courts of law for judicial hearings?**

7. **Are they not constantly defaming** (slandering; speaking abusively of) **the beautiful** (fine; excellent; honorable; ideal) **Name – the one being called upon** (= put upon), **and conferred on, you folks?**

8. **Since, however** (or: If, really), **you are continuously bringing to its goal** (finishing; bringing to fruition; perfecting; ending; bringing to a close; fulfilling) **the royal law** (or: kingly custom; sovereign distribution; rule fit to guide a king), **you are performing beautifully** (doing ideally; producing excellently), **down from and in accord with the Scripture, "You will love your neighbor** (the one near you; your associate) **as yourself."** [Lev. 19:18]

9. **Yet if you habitually show favoritism** (accept faces; behave with partiality), **you are continuously working error** (a miss of the target; a failure; sin) **being ones by proof of guilt repeatedly convicted as transgressors** (folks stepping aside or across [the line]), **under the Law** (or: exposed as deviators by the custom).

10. **For you see, whoever perhaps kept** (or: may have guarded and observed) **the whole Law, yet possibly at some point stumbled in one thing, had become held** (or: caught) **within all [its aspects]** (or: = is liable for and susceptible to everything).

11. **You see, the One saying, "You should** (or: may) **not commit adultery," also said, "You should** (or: may) **not murder."** [Ex. 20:13] **Now if you are not committing adultery, yet you are now being a murderer, you have come to be** (you have been birthed) **a transgressor of** (a deviator from; [p74 and A read: one who stands away from]) **law** (or: custom).

12. **Thus keep on speaking and thus keep on doing** (performing): **as those being continuously about to be separated and decided about** (judged; made a distinction between; scrutinized) **through means of a law** (or: custom; [p74: word; message]) **of freedom and liberty.**

13. **For you see, the separating and deciding** (or: scrutinizing and judging) **is merciless to the one not performing mercy. Mercy is consistently speaking loudly and boasting down against separating** (making decisions; scrutinizing; judging)!

14. **What is the advantage** (the furtherance; the increase), **my brothers** (= fellow believers; = family) **if a certain person may keep on claiming to continuously have faith** (or: may be now saying [that he is] habitually having trust, loyalty and conviction), **yet he may not normally have works** (or: keep on possessing actions and deeds)? **Is the faith** (trust; loyalty; conviction) **not continuing able** (constantly having power) **to deliver** (rescue; save; make whole and heal; restore) **him?**

15. **But if a brother or a sister may continuously subsist** (or: should begin now in a position under [circumstances]) **as naked ones** (= without sufficient clothing), **and may constantly be deserted** (or: wanting) **of daily food,**

16. **yet a certain person out from among you folks may be saying to them,** "Be now humbly departing in peace (or: Continue leading [your life] under [these circumstances] in union with harmony), **be continuously warming yourselves and be habitually fed and fully satisfy yourselves," but you would not give to them the body's necessities – what is the advantage or resulting benefit?**

17. **Thus also [is] the faith** (the trust, conviction and loyalty): **if it should not continue to have works** (include actions; possess deeds; have employment), **by itself it exists being dead** (or: is lifeless) **in correspondence to** (or: down from) **its own nature.**

18. **Yet someone will say, "You continuously have** (hold) **faith, and I continuously have** (or: possess) **works** (actions). **You at once show me** (exhibit to my eyes) **your faith apart from the works or actions, and I, forth from out the midst of my actions and works, will show** (exhibit to) **you my faith, trust, conviction and loyalty."**

19. **You continuously believe** (or: trust; are convinced) **that God is One** (or: that God exists being One; that One exists being God; or: that there is one God). [Deut. 6:4] **You are performing** (doing) **beautifully** (excellently; ideally) – **even the demons** (Hellenistic concept and term: = animistic influences) **continuously believe** (or: presently trust; are constantly loyal; are normally convinced [about this]), **and constantly shudder** (bristle; shiver; are ruffled).

[comment: in this last phrase Jacob is either making an ontological statement about "demons," or he is using sarcasm, referring in a derogatory manner to the Jews who also believe this; Jesus used the term *diablos* (devil; one who thrusts-through folks) to refer to Judas in John 6:70; He used the term *satan* when speaking to Peter in Mk. 8:33; this phrase could also refer to the superstitious mindsets of folks who have believed Jewish or pagan myths, or have accepted animistic influences into their thinking]

20. **But are you willing to experientially and intimately know and receive insight, O empty person, that the faith, trust and loyalty, apart from the works and actions, exists being inactive** (continues unproductive; [p74 reads: empty; without contents; other MSS: is dead])?

21. **Our father Abraham was not placed within the Way pointed out** (made fair and equitable; put in right relationship; rightwised; made a just one) **from out of works, when offering up his son Isaac upon the altar!**

22. **Are you normally seeing that the faith, trust and loyalty continued to work together with his actions and works, and forth from out of the actions** (or: works), **faith** (trust, loyalty and conviction) **was brought to its goal** (was perfected; was matured; was finished)?

23. **And thus the Scripture was made full, the one saying, "Now Abraham believed** (or: put trust and confidence) **in God** (or: became persuaded by God; adhered to God), **and he was counted into the Way pointed out by Him** (or: he was considered rightwised by Him; he was reckoned fair, equitable and just in Him; alternately: and it was counted to him into {or: for} righteousness)," [Ex. 15:6] **and he was called "God's friend."** [Isa. 41:8]

24. **Are you folks normally observing** (or: perceiving) **that humanity** (or: a person) **is normally being rightwised** (from time to time being placed in right relationship in the Way pointed out; progressively made fair and equitable; normally justified) **forth from out of the midst of actions and works, and not only from out of faith and trust?**

25. **Now in this same vein, even Rahab the prostitute, taking under [her roof] and welcoming the agents** (messengers), **and then later exiting them by a different way, was not rightwised** (placed in right relationship in the Way pointed out; made fair and equitable; justified; or: shown to be righteous) **forth from out of works.**

26. **You see, just as the body apart from a breath-effect** (or: spirit) **is lifeless** (dead), **thus also the faith and trust apart from actions and works** [i.e., the living it out] **is** (exists being) **lifeless** (dead).

### CHAPTER 3

1. **My brothers** (= fellow members), **do not continue to become many teachers** (or: stop becoming a bunch of teachers), **knowing that we shall receive [a] greater effect from the decision** (or: will take more intense scrutiny; will get a stronger result of the separation; will receive heavier judgment),

2. **for we all are stumbling** (= making mistakes) **many times [and] are causing many to stumble. If anyone is not continually stumbling in word** (or: collected thought; reason; or: = what he says), **this one is a mature** (perfect; finished; complete) **male adult** (or: husband), **able** (having power) **also to guide the whole body with a bridle.**

3. **Now if we are thrusting the bridle bits into the horses' mouths to make them continually yield themselves to us, we also continually lead together** (or: change the course of and direct) **their whole body.**

4. **Consider also the ships, being of so great size, and being constantly driven under rough and hard winds. They are continually steered under** (or: by) **the smallest rudder, wherever the impulse of the helmsman** (the one presently guiding straight and right) **continues determining and intending.**

5. **Thus also, the tongue is a little member of the body, and yet is continuously making a great boast** [other MSS: constantly brags about great things] – **consider how great a forest a little fire progressively sets ablaze** (or: lights up)!

6. **Well the tongue [is] a fire; [its fuel is] the System of injustice** (or: the ordered and decorated but dominating world of culture, religion, politics and government which is unjust; or: The tongue, also, [is] fire: the world of disregard for what is right).

**The tongue is placed down within our members, continuously spotting** (staining; = defiling) **the whole body, and repeatedly setting on fire the wheel of birth** (= the cycle of the origin [of life], or of generation; the wheel of genesis), **as well as being continuously set on fire by** (or: under) **the garbage dump** (the depository of refuse; Greek: Gehenna).

7. **For every nature, both of wild animals and of flying creatures, both of creeping animals and of those in the salt sea, is continuously being restrained** (tamed) **and has been restrained by the nature of man** (the human nature).

8. **But the tongue – an unruly** (un-restrainable; other MSS: unfixed; unstable; restless), **worthless** (ugly; bad; malicious; unrefined; harmful; base) **[member], full of death-bearing venom – no one of humanity is able** (continues having power) **to subdue, restrain or tame.**

9. **With it we continuously speak well of** (or: speak a good word about; bless) **the Lord** [other MSS: God] **and Father, and with it we constantly curse** (pray down upon) **those men having been born “according to** (down from and corresponding to) **God's likeness.”** [Gen. 1:26-27]

10. **Out of the same mouth is continuously coming forth blessing and cursing. My brothers, there is no need** (or: it is not necessary) **for these things thus to be repeatedly birthed** (or: to keep on happening in this way).

11. **A spring** (or: fountain) **is not continuously bursting forth the sweet and the bitter** (or: cutting and pricking; [p74: salty]) **out of the same hole** (or: opening).

12. **My brothers, a fig tree is not able to produce olives, nor a grape-vine figs, neither brine to produce sweet water.**

13. **Who [is] wise and understanding** (adept) **among you? Let him at once exhibit** (show; present to the sight) **his works and actions out of beautiful behavior** (fine, ideal, excellent and appropriate conduct) **in gentleness** (or: meekness) **of wisdom.**

14. **Yet if you folks continuously have bitter rivalry** (jealousy) **and selfish ambition** (faction) **in your heart, do not habitually boast** (exult) **and lie** (speak falsely or deceitfully) **concerning the truth or reality** (or: are you not now vaunting against and falsifying the truth?).

15. **This is not the wisdom continuously coming down from above, but rather [is] upon the earth** (or: earthly; terrestrial), **pertaining to or proceeding from the soul** (soulful; having the mind, will and emotions as its source; = natural), **pertaining to, or proceeding from, or having the characteristics of demons** [Hellenistic term and concept; = influences thought of in that period and culture as being animistic or personified].

[comment: note that the three adjectives "earthly," "natural/soulful," and "demonic" are tied together to this same context, as being of the same sphere of being – or, fruit of the same tree]

16. **For where [there is] jealousy** (rivalry) **and selfish ambition** (faction; intrigue), **in that place [is] instability** (disorder; an unsettled state) **and every ignoble** (base; vile; worthless) **practice.**

17. **But the wisdom from above is** (constantly exists being) **indeed first** (or: primarily) **pure, thereafter peaceable** (pertaining to peace and harmony), **suitable** (fair; reasonable; yielding; unassertive), **compliant** (easily persuaded; receptive), **full of mercy** (= practical help) **and good fruits, non-separating** (not discriminatory; unwavering; non-contending), **unpretending.**

18. **Now the fruit of fair and equitable dealing** (justice and right relationship in accord with the Way pointed out; rightwisdom) **is continuously being sown in peace and harmony by and for those habitually performing** (making; doing; producing) **peace and harmony.**

[comment: fruit of the Spirit, or, from the Tree of Life]

#### CHAPTER 4

1. **From what situation** (place; source) **[arise] battles** (or: wars; situations of combat) **and fights** (quarrels; strife; controversies) **among you? Are they not from this source** (or: place): **from out of your sensual pleasures** (enjoyments and gratifications) **[which are] themselves continually performing as soldiers within your members?**

2. **You folks are continuously strongly desiring to possess, and yet continuously you do not have; you continue murdering and are repeatedly jealous** (boil with rivalry), **and so you are perpetually unable to hit the mark** (to attain or master [something]). **You are habitually quarreling and fighting.**

(or: You people constantly have full longing, desire and lust – and still you are not presently holding or possessing – and so you repeatedly murder. You are progressively envious, boiling with rivalry, and yet continue having no power to obtain [your goal], so you are constantly striving and having controversies – even doing combat and waging wars!)

**You continue not having [your desires] because you yourself do not continue asking** (or: you are not normally asking for yourselves).

3. **You continue asking** (requesting), **and yet are not receiving because you are asking inappropriately** (worthlessly requesting; or: = asking for a wrong purpose) **to the intent that you may spend** (= waste) **it in** (or: on) **your pleasures.**

4. **Adulterers and adulteresses** (= Folks unfaithful to Christ or God as your husband!) **Have you not seen, and are you not aware, that the System's friendship** (the affection whose source is this world of religion, culture, economy and government) **is a source of enmity with God** (or: hostility and hatred with regard to God; [Aleph reads: exists being alienation to God])? **Whoever, then, may have been made to want** (to intend; to purpose) **to be the System's** (or:

world's) **friend is continuing to be established** (habitually set down; progressively rendered or constituted) **[as] God's alienated and hostile person.**

5. **Or are you supposing that the Scripture is speaking void of effect** (emptily; vainly)? **The breath-effect** (or: spirit) **which housed-down in us normally sets its desire** (longing; affection; yearning) **upon [something], [with a view] toward ill-will, malice, envy and jealousy!**

(or: The Spirit – which He causes to dwell in union with us – is constantly longing and progressively yearning [for us]: to the point of jealousy.

or: Is the spirit and attitude which lives within us periodically longing toward envy?)

6. **Yet He is constantly and progressively giving greater** (= more abundant; more intense; larger; more frequent) **grace and favor, therefore it is saying "God continuously sets Himself in opposition to, and aligns Himself against, those that show themselves above** (the proud; the assuming), **but He habitually gives grace and favor to the low ones** (the unassuming ones; the humble ones; those of low rank)." [Prov. 3:34]

7. **Consequently, you must be subjected by** (or: be at once placed and arranged under in; be humbly aligned with and to) **God. So stand in opposition to the [or: your] adversary** (or: take a stand [as in battle] against the one trying to thrust you through [with a weapon]), **and he will flee** (take flight) **away from you!**

8. **Draw near in God** (or: Approach by God; Be close at hand for God; Be or stay near to God), **and He will draw near in you** (or: be or stay near to you; be close at hand for you)!

**You failing folks** (ones missing the target; sinners), **cleanse [your] hands** (= your actions)! **You two-souled folks** (or: double-minded ones; people with split affections and loyalties), **purify** (make of one substance) **[your] hearts!**

9. **You must endure labor and hardships, and be miserable and wretched; you must mourn, and you must cry. Your laughter must be converted into mourning, and joy into dejection with [your] eyes cast down.**

10. **You must be made low** (humbled; demoted) **in the Lord's sight** (= in [Yahweh's, or Christ's] presence), **and then He will lift you up** (elevate you).

11. **Brothers** (= believers in God's household) **do not be continuously** (or: stop constantly) **speaking down** (or: gossiping or babbling; wearing someone down by talking; talking a person down) **against one another. The one habitually speaking down against a brother** (= a fellow believer, or, a fellow Israelite; or: = a member of God's household), **and continuously judging** (separating and making decisions about) **his brother, is continuously speaking down against law, and thus keeps on judging** (making separations and then decisions about) **law. Now if you continue judging law, you are not being a performer** (a doer) **of law, but rather, a judge** (one who makes separations and decisions).

12. **There is one Lawgiver and Separator** (Decider; Judge): **the One being continuously able and powerful to deliver** (rescue; heal; save; restore to



wholeness), **as well as to cause loss** (or: bring a condition of utter ruin; or: cause [something or someone] to be lost; or: destroy). **So you, who are you, the one continuously judging the one near you** (the neighbor; the associate)?

13. **Come now, those continuously saying, "Today or tomorrow we will travel into this or that city and produce** (make; perform; do [something]) **one year there, and then we can trade** (or: conduct business) **and make a profit,"**

14. **– namely, those who are not in the habit of putting their attention upon the thing of tomorrow** (or: who are not normally versed in or acquainted with the morrow; or: are not now standing upon tomorrow). **Of what sort [is] your life? You see, you folks are** (or: exist being) **a vapor** (a mist), **progressively** (or: repeatedly) **appearing for a little while** (toward a little space), **and thereupon continually** (or: repeatedly) **being made to disappear –**

15. **Instead of that, you should be saying, "If the Lord [= Yahweh, or, Christ] should will** (or: intend), **we also will live and will do** (or: produce) **this or that."**

16. **Yet now you continue speaking loudly** (boasting; gloating) **in your empty, bragging speech and displays. All such boasting is bad** (harmful; painfully laborious; miserable).

17. **So for one** (or: in a man; to a person) **having seen and thus knowing to be continually performing [the] beautiful** (doing [the] ideal; making [the] good; producing [the] excellent), **and then not habitually performing** (doing) **[it], in him it is a failure** (for him it is error; to him it is sin; by him it is a missing of the target and a deviation from the goal).

## CHAPTER 5

1. **Continue leading on now, you wealthy folks, burst into tears while continuously uttering cries of distress upon your repeatedly recurring hardships** (difficulties and wretchedness which must be endured).

2. **Your riches have rotted; your garments have come to be moth-eaten.**

3. **Your gold and silver have been corrupted with poison** (or: corroded and covered with oxidation), **and their venom** (or: corrosion) **will be unto you a witness** (or: evidence) **and will eat your flesh** (= the enslaved and alienated self; = the human nature that has been molded by and conformed to the System) **as fire. You folks pile up a treasure hoard in the midst of last days!**

4. **Consider and look to the worker's wage – that having been withheld by you which belongs to those mowing your farms – which constantly utters** (or: shouts) **a cry, and now the outcries and shouts of those gathering in the harvest have entered into the ears of the Lord [= Yahweh] of hosts** (armies)!

5. **You folks live a soft life in delicate luxury** (or: You self-indulge) **and take excessive comfort and live in wanton pleasure upon the land. You nourish your hearts in the midst of** (or: = fatten yourselves up for) **a day of slaughter!**

6. **You oppose fairness, equity and justice, while you degrade the way pointed out; you murder the fair and equitable person** (the just one; the one in accord with the way pointed out; the righteous; or: the innocent); **he is not**

**normally setting himself opposed to you** (or: is He not now aligning Himself against you, and resisting you folks?).

7. **Be patient** (long-tempered; long-passioned; slow to rush; or: Have long-term feelings and emotions), **then, brothers, during the continuance of the Lord's** [= Yahweh's, or, Christ's] **presence and His being alongside. Consider! The worker of the land repeatedly receives** (takes into his hands) **the precious fruit of the land, being patient** (slow to rush and with long-term feelings) **upon it during the continuance where it can receive "an early as well as a latter** (or: late) **rain."** [Deut. 11:14]

8. **You, too, be patient** (be slow to rush while maintaining long-term feelings); **establish** (place supports and make stable; firmly set) **your hearts, because the Lord's** [= Yahweh's or Christ's] **presence has drawn near** (has approached and now exists close to us).

9. **Brothers, do not be groaning** (or: sighing) **down against** (or: in relation to) **one another, so that you may not be separated and have a decision made** (or: be put asunder, scrutinized and judged). **Consider! The Decider** (the Separator and Judge) **has taken a stand, and now continues standing before the doors.**

10. **Brothers, take the prophets who spoke within [the authority of], and in union with, the Name of the Lord** [= Yahweh] **as an example to be copied: of experiencing worthless responses and bad conditions while suffering from harmful treatment and evil – as well as of patience** (long-suffering; slow-rushing; long-term feelings).

11. **Consider! We are calling happy and blessed those remaining under** (or: patiently and humbly enduring; or: steadfast and supporting). **You heard [about] the persistent remaining under** (steadfast, patient and humble endurance) **of Job, and you saw the Lord's** [= Yahweh's] **goal** (the end attained by the Lord; the Lord's completion), **because "the Lord** [= Yahweh] **is great of tender affections** (literally: great of internal organs; full of guts) **and is empathetically compassionate."** [Ex. 34:6]

12. **Now before all things** (= above all; but especially; or: before all mankind), **my brothers, do not be in the habit of promising by swearing [to, or, by] either the heaven** (or: atmosphere; sky), **nor the earth** (or: land), **nor any other oath. But let your affirmation continually be, "Yes," and the negative, "No," to the intent that you may not fall under a process of judging** (or: fall by an act of separating for a decision, or by scrutinizing, or by discriminating).

13. **Is anyone among you folks continually experiencing bad things** (misfortune; ugly situations; evil)? **Let him be habitually thinking with a view to ease and well-being and repeatedly speak toward goodness** (or: pray). **Is someone normally cheerful and in good spirits? Let him play a stringed or percussion instrument and make music or sing psalms.**

14. **Is anyone among you habitually experiencing weakness or normally infirm? Let him at once call to himself the older folks of the called-out community, and then let them speak well-being** (or: pray goodness) **upon him, anointing** (or: massaging) **him with olive oil in union with and in [the authority of] the Lord's** [= Yahweh's, or, Christ's] **Name,**

15. **and then faith's impartation of well-being** (or: the prayer which comes from trust; the desire of conviction) **will deliver** (restore to health; rescue; save) **the one being continuously labored to weariness and exhaustion, and the Lord** [= Christ, or, Yahweh,] **will cause him to rise, and if it may be he has been making mistakes** (performing amiss; doing acts which miss the goal) **it will be forgiven to him** (sent forth for him; let go off in him).

16. **Consequently, be continuously confessing fully** (or: openly speaking out similarly about) **your failures** (errors; misses of the target; sins) **to one another, and be habitually speaking well-being over** (or: praying and thinking goodness on behalf of) **one another, in a manner so that you may be cured** (or: would be healed). **A binding need** (or: a petition and an entreaty out of need) **of a person within the Way pointed out** (of a fair and equitable person; of one in right relationship; of a rightwised and rightly aligned man; of a just one) – **which progressively works inwardly and itself continuously creates energy from union – constantly exerts much strength.**

17. **Elijah was a person** (a human being) **of like experiences and emotions with us, and with a thought toward things being well, he spoke toward goodness** (or: prayed) **for it to not rain, and it did not rain upon the land [for] three years and six months.**

18. **And back again he spoke toward goodness** (or: offered prayer), **and the sky** (or: atmosphere; heaven) **gave rain, and then the land germinated and produced her fruit.**

19. **My brothers** (= Dear family), **if someone among you may be led astray** (caused to wander) **away from the Truth and reality, and someone should** (or: would) **turn him back,**

20. **continue knowing from experience and realize that this one turning back a sinner** (a failure; one missing the goal; one living in error or under a mistake) **out of [the] straying of his way** (or: from the midst of his path of wandering), **will deliver** (rescue; save; make healthy and whole) **a soul** (= a person) **from out of the midst of death, and “will cover [the] fullness of [his] mistakes** (errors; failures to hit the target; sins).” [Prov. 10:12]

[written circa A.D. 47-48 – Based on the critical analysis of John A.T. Robinson]

# FIRST PETER

## CHAPTER 1

1. **Peter, one sent with a mission pertaining to Jesus Christ** (or: an emissary and representative of [the] Anointed Jesus), **to selected and picked out** (elect and chosen) **exiles** (or: alien residents; sojourners; expatriates; strangers residing in a country not your own) **of [the] dispersion** (or: of a scattering; of [the] Diaspora), **temporarily living beside residents of Pontus, Galatia, Cappadocia, the province of Asia, and Bithynia,**

2. **in accord with and down from Father God's foreknowledge** (or: corresponding to a previous experiential and intimate knowledge possessed by God, who is a Father), **within a setting-apart of spirit** (or: in union with the process of being set apart from common condition and use by [the] Spirit; or: in the midst of a consecration which is a Breath-effect) **into an obedient hearing** (a listening and paying attention with compliance) **and a sprinkling with Jesus Christ's blood** (or: a sprinkling of blood, which is Jesus Christ): **May grace** (or: favor) **and peace** [= shalom] **be multiplied into fullness** (or: be brought to fullness) **in you folks** (or: to you folks; for you folks)!

3. **Well-spoken of** (or: Eulogized; Blessed; or: Well-gathered, laid-out with ease, and worthy of praise) **[is] the God and Father of our Lord** (or: Owner), **Jesus Christ, the One [Who], corresponding to and down from His abundant** (or: much-existing) **mercy, [is] – through Jesus Christ's resurrection forth from out of the midst of dead folks – bringing us to birth again** (regenerating us; begetting us back up again):

**into a progressively living expectation** (or: hope);

4. **into an incorruptible** (unspoilable; imperishable; unruinable; undecayable), **unstained** (undefiled), **and unfading** (or: unwithering) **inheritance** (or: enjoyment of and participation in an allotted portion as a possession), **one having been kept in view, watched-over, guarded, and which continues being maintained and kept intact within the midst of [the] atmospheres** (or: heavens);

– **[which things are being birthed] into you folks,**

5. **the ones being continuously garrisoned within God's power and ability through faith and trust – [and],**

**into a deliverance** (a rescue which brings health, wholeness and a return to your original state and condition) **[which is now] ready to be unveiled** (revealed; disclosed) **within the midst of and in union with [this] last season** (fitting situation; occasion)

6. **within which you folks are presently feeling constant joy and happiness and are continuing to rejoice exceedingly – though for a little while, at present, since** (or: if) **it continues being binding and necessary, being pained** (distressed; grieved; sorrowed) **within various tests** (or: different trials and ordeals) **to put you to the proof.**

7. **It [is] to the end that the examined and tested approval of your faith** (of the trust and faithfulness of you folks) – **[being] of much greater value and worth, and more precious, than of gold that constantly loses itself away** (perishes of itself) **despite being progressively tested and examined through fire – might be found [progressing] into praise** (approval; commendation) **and glory** (or: a good reputation) **and honor** (value; worth) **within an unveiling of Jesus Christ** (or: in union with a revelation whose source is, which has the character of, and which is, Jesus, [the] Anointed One),

8. **Whom not seeing** (or: perceiving), **you folks are continuously loving; into Whom at the present moment you folks are not constantly looking, yet are habitually believing** (or: continuously placing [your] trust). **You folks are repeatedly rejoicing and being very happy in indescribable** (or: incapable of being spoken out) **joy which also exists having been made glorious** (or: by unspeakable and glorified joy; in joy [that is] inexpressible and has made a notable reputation; with joy that is glorious beyond words),

9. **being ones constantly bringing to yourselves for provision, care and kindly keeping, the promised goal** (the finished product; the aim and result) **of the** (or: your) **faith and trust: deliverance** ([the] restoration to wholeness and health) **of souls** (or: your inner beings and selves)!

10. **Concerning** (or: Round about) **which deliverance** (health and wholeness; rescue; salvation) **[the] prophets, carefully scrutinizing, sought out and then diligently searched out the [Scriptures] prophesying concerning** (or: about) **the grace and favor [directed and coming] into you folks,**

11. **constantly searching into which season or what kind of situation the Spirit of Christ** (or: Christ's spirit; or: the Breath-effect which is the Anointed One), **resident within them, was continuing to point to, making [it] evident and clearly visible, repeatedly testifying** (witnessing; giving evidence) **beforehand about the effects of the experiences and results of the sufferings [projected] into Christ, and the glories** (the manifestations which call forth praise; the good opinions and reputations; the appearances of things) **after these things,**

12. **to which folks** (or: in which ones) **it was unveiled** (revealed; disclosed) **that not to or for themselves, but to and for you people, they had been progressively dispensing and serving them – which things are now announced** (or: which tidings were brought back) **to you through those announcing** (proclaiming; bringing and communicating) **the message of well-being and goodness** (or: good news) **to you within** [or, with other MSS: by] **a set-apart Breath-effect** (or: [the] Holy Spirit; or: sacred spirit) **being sent forth from [the] atmosphere** (or: heaven) – **into which things agents** (or: messengers) **are habitually and earnestly desiring** (are constantly in full passion and craving) **to stoop down beside and look in.**

13. **On which account** (or: Wherefore), **in preparation for work or action, girding up in yourselves the clothes about the loins** (or: waist) **of your divided thoughts and the things passing through your mind** (or: mental

perceptions; intellect and comprehension), **continuously being perfectly** (or: maturely) **clear-headed and sober** (unintoxicated), **direct and set** (or: being constantly sober-minded, completely direct and set) **your hope and expectation upon the grace and favor being continuously brought** (or: periodically and progressively carried) **to you within an unveiling** (a disclosure) **of Jesus Christ** (or: a revelation which is Jesus [the] Anointed One; or: an uncovering which comes from and pertains to Jesus Christ).

14. **As children of** (= having the qualities and characteristics of) **submissive, attentive hearing** (or: As listening and obedient born-ones), **not being folks repeatedly molding, forming or configuring yourselves to the former cravings** (the prior over-desires or full passions), **within your ignorance,**

15. **but rather, corresponding to** (down from; in accord with) **the One calling** (or: inviting) **you [being] set-apart** (or: holy), **you folks also let yourselves be made to be** (or: be birthed) **ones set-apart in the same way, in all behavior** (within every conduct; in all turning about or twisting up of [your] way of life),

16. **because it has been written that,**

**"You people will be** (will exist being) **set-apart** (or: holy), **because I [am] set-apart** (or: holy)." [Lev. 11:44, 45; 19:2; 20:7]

17. **And since** (or: if) **you folks are habitually calling upon a** (or: [the]) **Father – the One consistently separating and deciding** (or: judging) **impartially** (without reception of faces, persons, appearances or external circumstances) **according to** (down from; corresponding to) **each one's work or action – let the time of your sojourn** (your temporary stay, dwelling alongside as an alien resident or an exile) **be turned upward, in the fear of reverent living,**

18. **having seen, and thus knowing, that you folks were not unbound and released by a ransom of corruptible things** (things that are perishable and subject to spoiling) – **by little coins of silver or gold – from out of your fruitless behavior** (vain conduct; idle and foolish way of life) **handed down by tradition from the fathers** (= your ancestors),

19. **but rather by Christ's precious** (valuable; honorable; costly) **blood – as of a flawless** (unblemished) **and spotless Lamb:**

20. **being One having been foreknown** (previously known by intimate experience), **indeed, before [the] casting down** (as of material for a foundation: founding; as of seed in a field: sowing; as of seed of a man: conception [cf Heb. 11:11]; as in throwing something down: overthrowing; as in battle = slaying; in politics: abandoning [a measure]; of debts: paying down by installments;) **of [the; or: an] ordered System** (world; universe; a particular order of things), **yet One being set in clear light and manifested upon [the] last** (or: final) **part of the times** (or: of the successive chronological time periods) **because of you folks –**

21. **the ones [who] through Him [are] folks trustingly adhering unto God** (or: [are] believing ones, ones full of faith, and confiding ones [proceeding] [p 72 & other MSS read the present participle: ones habitually putting trust] into God): **the One awakening and raising Him up, forth from out of the midst of dead folks, and giving glory** (a good reputation; a manifestation which calls forth

praise) **to Him, so that your faith** (trust; confidence) **and expectation** (or: hope) **is to be continuously [put] into God!**

22. **Having purified your souls** (= inner selves) **within the hearing obedience** (the humble, attentive listening and submissive hearing) **of the Truth and Reality [which directs and leads] into unhypercritical** (non-hypercritical; not determined from below; non-nit-picky; or: unpretended; unfeigned; thus: genuine) **brotherly affection** (= fondness for the fellow believers), **love one another in a stretched-out and extended way, from out of a clean** [other MSS: true; genuine] **heart,**

23. **being folks having been born again** (been regenerated; been given birth back up again), **not from out of a corruptible** (or: perishable) **seed that was sown, but rather of an incorruptible** (imperishable; undecayable) **one: through God's continually living and permanently remaining Word** (or: through a message or expressed thought of [the] continuously living and constantly abiding God),

24. **because,**

**"All flesh [is] like grass** (or: vegetation), **and all its glory [is] like a flower of grass** (of vegetation): **the grass is caused to dry out and wither, and the flower falls off...**

25. **"yet the saying** (declaration; thing spoken) **of the Lord [= Yahweh] is constantly abiding** (continuously remaining), **on into The Age** (or: the eon)." [Isa. 40:6-8]

**Now this continues being "the saying"** (the declaration) **being announced as well-being and goodness to you folks** (or: And this is the thing being spoken into you in the good news).

## CHAPTER 2

1. **Therefore, being folks putting off** (setting away; ridding) **from yourselves all poor quality** (worthlessness; bad character; malice; what is not as it ought to be; wickedness) **and all deceitful bait** (fraud; guile) **and "answers" from perverse scholarship** (or: underlying decisions affecting interpretations and judgments made from opinions; or: overly critical behaviors; deficiencies in ability to sift and decide; judgments from inferior positions; legalistic pulling-apart of things for critical analysis; under-assessments) **and envies and all down-talks** (speeches or talks which put people, issues or situations down; backbiting),

2. **as recently born infants, intensely yearn** (crave; long) **for the non-baiting** (undeceitful; guileless; honest; unadulterated) **milk belonging to the Word which is pertaining to thought, reason and communication, and which contains the qualities and characteristics contained in the message – to the end that, within it, you folks can** (or: would; may) **grow and increase into health and wholeness** (deliverance; rescued safety; salvation; restoration),

3. **since** (or: if) **you folks,**

**"by sipping, tasted** (= experienced) **that the Lord [= Yahweh or Christ] [is] good, kind and useful** (or: obliging and profitable)!" [Ps. 34:9]

4. **Continuously approaching toward Whom – a living Stone, on the one hand being One having been and still being thrown away** (rejected; disapproved) **by mankind** (humans; people), **as the result of a test; yet, on the other hand a Chosen One, a Precious** (Valuable) **One, beside** (= in the presence of) **God –**

5. **you yourselves are, as living stones, continuously being erected** (or: progressively constructed and built up), **[being] a spiritual house** (a building with its source being the Spirit, with the characteristics of a Breath-effect), **into a set-apart** (or: holy; sacred) **priesthood to bear up spiritual sacrifices** (or: offerings) **well** (or: most) **acceptable in God** (or: by God; to God), **through Jesus Christ,**

6. **so that it continues being contained** (encompassed; included) **in Scripture:**

**"Consider** (Behold; Look!) **I am progressively setting** (placing; laying) **within Zion a chosen** (picked-out), **precious** (held in honor and value) **corner capstone lying at the extreme angle, and the one habitually trusting** (relying; believing) **upon It may by no means be disgraced or brought to shame or be disappointed."** [Isa. 28:16]

7. **Therefore, in** (or: to; for; with) **you folks – those habitually trusting** (constantly believing) – **[is] the Precious One** (or: the Valuable and Honorable Person). **Yet for** (or: to; in; with) **those continuing being without faith** (or: being habitually distrustful; being constantly unbelieving), **[He is]**

**"A Stone which those in process of building the house reject** (or: threw away after inspecting and trying) – **this One is brought to be** (or: was birthed) **into [position of] Head of [the] corner,"** [Ps. 118:22]

8. **also [He is]**

**"A Stone that people strike against and which causes them to stumble, even a Rock-mass which functions as a trap-spring** (designed to be a snare)," [Isa. 8:14]

**who, continuing being unpersuaded** (unconvinced and thus, uncompliant or stubborn), **are repeatedly stumbling by** (or: in) **the Word** (or: who are constantly stumbling, habitually being disobedient to the message), **into which [situation] they were placed** (= as it was planned).

9. **Yet you folks [are] "a picked-out** (selected; chosen) **offspring** (family; kin; lineage; race; species; breed) [Isa. 43:20; Deut. 7:6], **a royal** (kingly; palace) **priesthood** [Ex. 19:6; Isa. 61:6], **a set-apart** (holy; consecrated) **multitude** (company; nation; body of people living together; swarm; association; ethnic group; caste) [Ex. 19:6], **a people constructed into an encirclement** (made into a surrounding structure; set as a perimeter; made into a performance about [Him]; formed around as an acquisition; gathered into a surrounding [flock])" [Isa. 43:21; Ex. 19:5] – **so that you may tell forth the message of** (or: out-message; publish; declare abroad) **the excellencies and qualities of nobleness** (virtues of braveness, courage, good character, quality, self-restraint, magnificence,



benevolence, reliability) **of the One calling you out of darkness into His wonderful** (marvelous; amazing) **light** [p72 reads: into the wonderful Light],  
10. **[you] who [were] once** (or: formerly) **"not a people," but now [are] "God's people;" [formerly] being the ones having "not been given mercy," yet now [are] "folks being mercied** (being given mercy)." [Hos. 2:25]

11. **Folks that are loved** (Beloved ones): **I am presently calling you alongside to encourage, aid, comfort and admonish you, as resident aliens** (exiles; sojourners; one dwelling beside citizens in a foreign country) **and temporary residents** (expatriates; strangers) **to continually hold yourselves away from the fleshly over-desires** (passions; full-rushing upon things), **which things are constantly warring** (doing military service; battling) **down against the soul** (the inner self and being),

12. **continuously holding your beautiful behavior** (your fine and ideal turning yourselves back around) **among the multitudes** (the companies; the associations; the ethnic groups; the nations; the castes; the non-Jews, or, Gentiles), **to the end that, within what thing they are continually speaking down pertaining to you folks** (repeatedly speaking against you) **as of ones constantly doing the worthless and things of bad quality** (or: as of evildoers or criminals; as of those repeatedly creating bad situations or forming what not ought to be), **repeatedly looking upon and observing as eyewitnesses the outcome from the beautiful actions** (the fine deeds; the ideal and honorable works), **they may glorify** (or: give a good opinion of) **God, within a day of inspection and overseeing care.**

13. **Because of, and by, the Lord** [= Yahweh or Christ], **you folks are to be humbly aligned in and to every human creation and with every societal invention** (or: be subordinated to every human framing; let yourselves be arranged under for support of every founding or institution pertaining to mankind which brings order to a state of wildness): **whether to** (or: by; for) **a king, as to** (or: by; for) **one being superior** (or: constantly holding over [others]; = as a prominent cultural institution),

14. **or to** (or: by; for) **governors** (government officials; rulers; leaders; guides), **as to** (or: by; for; with) **those being regularly sent** (or: dispatched) **by Him unto a maintaining of right, in regard to doers of worthlessness** (or: into a correction from out of the way pointed out pertaining to those creating bad situations; unto an administering of justice, fairness and equity of situations affected by evildoers) – **yet on the other hand, [sent] unto a commendation** (a praise; applause) **of those habitually doing good things** (performing with virtue; constructing excellence).

15. **Because thus is God's will** (or: For God's intent and purpose exists in this manner): **folks habitually doing good things** (constructing excellence; performing with virtues; creating goodness) **to repeatedly muzzle** (continuously gag; thus: progressively silence) **the ignorance of senseless and thoughtless people** (humans without intellect and prudence; unreasonable folks);

16. **as free folks** (those not bound) – **and not continually holding** (or: having) **the freedom as a covering** (or: a veil) **of worthlessness** (bad quality; evil; poorness of situation) – **but still, as God's slaves.**

17. **Value everyone** (Honor all)! **Habitually love** (Practice loving) **the brotherhood** (= the organism of fellow-believers)! **Practice reverence to God** (or: Habitually fear God; Be constantly respecting and revering God)! **Be continuously valuing and showing honor to the king** (or: the One Who reigns).

18. **The domestics** (house servants or slaves; members of a household), **those habitually being subordinated** (being humbly aligned and subjected for support) **by** (or: to; for) **the owners** (masters): **[conduct yourselves] in all fear and respect – not only to the good and reasonable** (suitable; equitable; gentle; lenient) **ones, but also to the crooked folks –**

19. **for this [is] grace: if through [the] conscience, which is God,** (or: through awareness pertaining to God; or: by means of a joint-knowing with God; or: because of consciousness of God), **someone is continuing to bear and hold up under distress or pains** (griefs; sorrows; anxieties; sufferings), **continuously experiencing it wrongfully** (unjustly; contrarily, in regard to fairness and right relationship; undeservedly)!

20. **For what sort of credible report** (honorable rumor; credit; fame; praiseworthy reputation) **[is it] if, being ones habitually doing what is wrong** (failing to hit the target; sinning) **and being repeatedly beaten and struck with a fist** [p72 & other MSS: repeatedly lopped-off and pruned], **you folks will be** [p72 & other MSS read: you are constantly] **remaining under and enduring [it]? But to the contrary, if while habitually practicing virtue** (doing good; constructing excellence) **and [at the same time] repeatedly experiencing such bad treatment** (or: continually suffering) **you will be** [p72 reads: you are constantly] **humbly remaining under, enduring and supporting [it], this [is] grace at the side of** (or: from beside; = in the presence of) **God,**

21. **for into this you are called** (or: were invited), **because Christ also experienced [this]** (or: suffered) **over you folks** (or: for your sakes), **leaving continuously below** (or: behind) **in you** (or: with and for you) **an underwriting** (a writing under which you are to write or copy; hence: a pattern; a model) **to the end that you could** (or: would) **follow-on in the footprints of Him**

22. **"Who does not make a mistake** (Who did not perform failure; Who does no sin; Who does not construct failure to hit the target), **nor is** (or: was) **deceitful bait** (fraud; guile) **found in His mouth;"** [Isa. 53:9]

23. **Who, being repeatedly reviled** (harshly and biting rebuked and insulted), **was not reviling back** (answering insult with insult; taking the position of harsh, biting rebuke); **continuously** (or: repeatedly) **suffering** (experiencing ill treatment), **he was not threatening, but kept on giving [the situation] over to the One at His side: the One constantly sifting, separating and deciding** (or: judging) **fairly** (equitably; following the Path of the Way pointed out, bringing situations to a rightwised condition),

24. **Who, Himself, bore back up again our failures** (our mistakes; our times of falling short or to the side of the target; our sins and errors) [Isa. 53:4, 12] **within His body upon the tree** (the wood; the stake), **to the end that, being folks suddenly coming to be parted away from the failures** (mistakes; errors; sins; misses of the target), **we can** (or: may) **live in** (or: by; for; with) **the fairness and equity, in rightwised relationships, in the Path of the Way pointed out, where "you folks are** (or: were) **healed** (or: cured) **in the wound** (or: by the welt; in the bruise of the blow)." [Isa. 53:5]

25. **For you folks were continuing to be "like sheep, being habitually caused to wander** (being led astray; or, as a middle: people constantly wandering away)," [Isa. 53:6] **but now in contrast, "you are** (or: were) **turned around and made to return, upon" [the will of; the herding of] the Shepherd and Overseer of** (Supervisor of; the One who watches over) **your souls** (your inner beings).

### CHAPTER 3

1. **Likewise** (In like manner), **you wives: [Be] habitually with humility aligning yourselves to your own husbands** (or: women: [Be] continually arranging yourselves for support, under your own adult males), **to the end that if any** (or: certain ones) **are habitually unpersuaded by the Word** (or: uncompliant or disobedient to the message; unconvinced with the thought, reason or idea), **they will be profited** (will receive advantage; or: will be acquired as gain) **without a word** (or: message; reason), **through the behavior** (or: conduct; way of life) **of the wives** (or: women),

2. **being eyewitnesses of** (or: looking upon and observing) **the pure behavior** (or: way of life; conduct) **of you folks – which is turned upward in reverence, respect and [sacred] fear –**

3. **whose world must not consist of the external adornment – of braiding or interweaving or struggling with [the] hair and [the] placing-around of gold ornaments, or of dressing up** (putting on garments) –

4. **but to the contrary, [it should consist of] the hidden person** (concealed humanity; cloaked personality) **of the heart, within the incorruptible and imperishable quality of the gentle** (tender; mild; calm; kind; meek) **and still** (at ease; restful; tranquil; quiet) **spirit** (or: attitude; disposition; or: Breath-effect), **which is** (or: continually exists being) **of great value and very costly in God's sight** (= view, or, perspective).

5. **For thus, at one time, the set-apart wives** (or: the holy women) – **those being in the habit of placing their expectations and hopes into God – used to normally arrange their world and adorn themselves, constantly being put in humble alignment to their own husbands** (or: continuously being arranged under their own adult males, to give support),

6. **as Sarah used to humbly hear and submissively obey Abraham, habitually calling him "lord"** ("master;" "my owner"), **of which woman you were birthed children** (or: you are become her born ones [= daughters]),

**women normally doing good** (performing virtue; creating excellence), **and not being repeatedly caused to fear even one dismay** (alarm; intimidation).

7. **Husbands** (or: Adult males), **likewise** (or: in like manner): **Continuously dwelling together** (cohabiting; making a joint home) **with [them] corresponding to intimate, experiential knowledge [of them]** (= with a learned and intelligent recognition of the nature and aspects of a married situation), **[be] habitually assigning** (portioning-off; awarding; allotting) **honor** (value; worth) **to the female attributes** (things pertaining to a woman; or: to a feminine one) **as to a person having a disadvantaged position in her living** (or: a weaker livelihood; or: a weaker vessel, utensil, instrument, container, gear, furniture, equipment), **yet as to co-heirs of Life's grace and favor** (or: of [the] grace which is life; or, with other MSS: as joint-participants in an inheritance of manifold {diverse; varied; multicolored} grace – of life [p72 adds: pertaining to and having the qualities of the Age {of eonian life}]), **into the [situation where] your thoughts, words and actions projected toward goodness** (or: prayers) **continue not to be hindered or blocked, as if by a trench being cut in their path to impede their progress.**

8. **Now [this is] the goal** (the final situation; the end of the process): **all [are to be] like-minded** (of the same frame of mind and disposition), **folks sharing and expressing the same feelings** (being sympathetic), **ones being fond of and expressing affection for the brothers** (= fellow believers), **people tenderhearted and compassionate, folks of a humble disposition and way of thinking;**

9. **not being ones habitually giving back** (repaying; rendering; giving away) **bad in the place of bad** (or: poor quality in exchange for poor quality; evil for evil) **or abusive language in the place of abusive language** (reviling in exchange for reviling; insulting back against insults), **but just the opposite: constantly speaking things that embody wellness or give a blessing, because into this you are called** (or: were invited), **to the end that you folks may inherit a word embodying wellness** (a blessing; a message of goodness).

10. **For you see,**

**"the person who continues purposing** (willing; intending; wanting) **to be habitually loving life, and to see and experience good days, let his tongue at once cease from [the] worthless and poor of quality** (from [the] bad and evil) **and his lips speak no deceitful bait** (fraud; guile).

11. **"Now let him bend to incline forth and turn out, away from [the] worthless and poor of quality** (from [what is] bad or evil), **and let him do** (practice; construct; produce) **[the] good** (or: virtue; excellence); **let him seek and try to find peace and harmony; let him also run after it and pursue it,**

12. **"because [the] Lord's [= Yahweh's] eyes [are] upon** (= He looks with favor on) **[the] fair and equitable folks** (the rightwised ones; the just ones who walk in the Way pointed out), **and His ears [directed] into their request pertaining to need; yet [the] face of [the] Lord [=**

Yahweh] (i.e., His countenance and posturing) **[is] upon** (= set against **wrongdoers** (those constantly practicing worthless things; repeatedly constructing bad things; habitually doing evil))." [Ps. 34:13-17]

13. **And who [is] the person who will be treating you badly** (be causing evil to come to you) **if you folks should come to be zealots in regard to the good** (ones boiling hot from the influence of the Good; enthusiasts of virtue and excellence)?

14. **But even if you folks might continue experiencing suffering [as well as other things] because of fairness and equity** (justice; walking in the Way pointed out), **[you are] happy and blessed ones**. **"Yet do not fear their fear** (i.e., what they fear; or, as a subjunctive: Now you should not be afraid of the fear that has them as a source), **nor yet should you folks be shaken** (agitated; disturbed; stirred up) **[by them]**." [Isa. 8:12]

15. **Now "you folks set [the] Lord [= Yahweh] – the Anointed One – apart** (or: Yet, let the Lord Christ be set-apart)" [Isa. 8:13], **within your hearts!** (or: treat the Anointed Owner as holy, in the core of your beings), **always ready** (ever prepared) **toward a defense to everyone – for the one repeatedly asking you for a word** (i.e., a rational explanation and a logical response) **about the expectation within you folks – but still with gentleness** (tenderness; meekness; kindness) **and deep respect** (or: serious caution; reverence; [the] fear [of the Lord]),

16. **habitually holding a good conscience** (or: having a virtuous joint-knowing, from possessing a clear joined-perception), **so that those, having a habit of spitefully abusing and harassing your good behavior** (or: conduct; way of life) **within, and in union with, Christ, may be brought to shame and disgrace relating to that within which you folks are constantly being defamed** (spoken down against).

17. **You see, [it is] a stronger [case, position or reputation] to be repeatedly experiencing harassment, abuse or suffering [while, or, because of] habitually doing good** (practicing virtue; creating goodness) – **if God's purpose** (intent; will) **may be repeatedly willing it – than [because of] constantly doing what is wrong, bad or worthless,**

18. **because even Christ** (or: considering that Christ also) **died** [other MSS: suffered], **once for all, concerning and in relation to failures to hit the target** (about errors and mistakes; around and encompassing sins [some MSS: our failures; other MSS: your failures]) – **a Just One** (a rightwised One; One in accord with the Way pointed out; a fair and equitable individual) **over [the situation of]** (or: for the sake of) **unjust ones** (capsized folks; those out of accord with the Way pointed out; unfair and inequitable people) – **to the end that He at once may bring** (or: can lead; would conduct) **you folks** [other MSS: us] **to** (or: toward) **God**. **[He], on the one hand, being put to death in flesh** (= a physical body), **yet on the other hand, being made alive in spirit** (or: indeed, being put to death by flesh {or: = the estranged human condition}, yet, being engendered a living one by Breath-effect {or: [the] Spirit}),

19. **at one point journeying** (going from one place to another; passing on) **within which** (or: in union with Which), **He also proclaimed** (published; preached; heralded) **the message to and for** (or: among) **the spirits in prison** (within a guardhouse):

20. **to and for those being at one time unconvinced** (unpersuaded; disobedient; uncompliant) **within [the] days of Noah, when** (or: while) **he was continuing to be receiving forth and taking away from out of God's state of emotional quietness** (taking a long time before rushing or being in a heat of passion; long-enduring patience) **while [the] ark was progressively being prepared and equipped** (constructed to readiness) – **into which a few folks, that is, eight souls** (= people), **were brought safely through [the] water** (or: were brought safely through, by means of water),

21. **[into] which, also, an echo of correspondent form** (or: a copy; an antitype; an impress which answers back; in place of the type or pattern) **is now progressively delivering** (rescuing) **you folks** (or: repeatedly bringing you to safety): **immersion** (submersion and envelopment which brings absorption and permeation to the point of saturation) – **not [the] putting off of [the] filth** (removal of dirt) **away from [the] flesh** (= not baptism or bathing of the physical body, or the removal of the alienated false persona), **but rather – the result of a full inquiry into the midst of God** (or: the effect of an added request unto God; or: = a further quest into “the Divine Mystery” – Paul Tillich) **made by a good conscience** (from an excellent joint-knowing; in relation to virtuous co-knowledge). **[It saves you and it is made] through means of [the] resurrection of Jesus Christ,**

22. **Who continuously exists** (or: is; has being) **within God's right [side, or hand – i.e., the place of authority and ability to exercise power; the place of receiving], going from place to place, journeying into [the] atmosphere** (or: heaven) **of those being humbly aligned by Him** (or: pertaining to those subjected, placed and arranged under in Him; which are the folks set in order for support to Him): **of agents** (or: messengers), **and of authorities** (or: those who have the right and privilege from out of Being), **and of powers** (or: folks with abilities).

#### CHAPTER 4

1. **Christ, then, having undergone experiences and suffering in flesh** (or: being physically and emotionally affected to the point of suffering) **over us** (or: over our [situation] and for our sakes), **you folks also arm and equip yourselves with the same mental inclination** (idea; thought; way of thinking; frame of mind; attitude), **because the person [thus] suffering or going through physical or emotional experiences which affect him in [the] flesh** (or: = by [his] estranged humanity or alienated self) **has in and for himself put a stop to failures, errors and mistakes** (or: sins) [or, with other MSS: has been caused to cease from sin],

2. **[and comes] into the [condition or situation] to no longer live out the additional remaining course [of his] time within [the] flesh** (= in the natural

realm) **in the midst of** (or: in union with) **[the] full passions** (or: for [the] over-desires; to [the] rushings of emotions upon things) **of humans** (or: pertaining to or originating in mankind), **but to the contrary, in God's will** (or: for God's intent; to God's purpose).

3. **For the time having gone by [is] sufficient** (= you have spent enough time, in the past,) **to have accomplished** (to have worked down and effected) **the thing desired by** (or: the intention of) **the multitudes** (the nations; the swarms of ethnic groups living together; the non-Jews; the Gentiles), **having gone from place to place in indecent and licentious debaucheries** (deeds of loose conduct), **in rushing passions and over-desires, in excesses bubbling over with wine, in carousing and festive processions, in drinking parties, and in forbidden** (i.e., illegal in respect to the natural laws of reason, conscience and common decency) **idolatries** (or: being a servant to or worshiping external forms or appearances, phantoms of the mind, unsubstantial or reflected images, or conveyed impressions),

4. **within which they, repeatedly speaking reproachfully and injuriously [about you, as well as about other folks], are constantly struck with surprise, thinking it strange and foreign that you folks are not always running together with [them], as a mob, into the same flooding** (pouring forth) **of unhealthiness and lack of safety** (or: dissoluteness of a course devoid of salvation).

5. **Such folks will render an account** (or: be giving back a reason) **to the One readily and continually judging** (separating and making a decision about) [p72: prepared to judge; other MSS: constantly holding {Himself} in readiness to judge] **living folks and dead ones,**

6. **for into this [purpose], also, the message of goodness and well-being** (or: good news) **was at one point brought and announced to dead folks, to the end that on the one hand they may at some point be judged** (or: can be separated and decided about) – **corresponding to humans – in flesh** (or: according to humans in flesh; or: = in the sphere of people with estranged selves; or: = on the level of mankind in an alienated condition that was enslaved by the System), **yet on the other hand, that they can continue living** (or: would be habitually living) **corresponding to** (down from; in line and accord with; in the sphere of) **God, in spirit** (or: by Breath-effect).

7. **Now the Goal** (or: the end; the final act; or: the finished Product; or: the completion of the plan) **of all people** (and: pertaining to and affecting all things) **has approached and is now near at hand and [He] is close enough to touch** (= has arrived)! **Therefore, you folks keep a healthy and sound frame of mind** (be sane and sensible) **and be sober** (be unintoxicated; i.e., be functional and with your wits about you) **into [a state, condition or realm] with a view toward goodness and well-being** (or: into the midst of prayers).

8. **Before all people** (or: More than anything), **continue being folks constantly holding the outstretching and extending love unto yourselves** (i.e., into each other) – **"because love is constantly covering** (throwing a veil over;

concealing) **a multitude of failures** (mistakes; errors; misses of the target; sins)." [Prov. 10:12]

9. **[Continue being] those [who are] stranger-loving unto one another** (= friendly, kind and hospitable to strangers or foreigners [inviting them] into the midst of each other's [homes]), **without expressing dissatisfaction** (complaining; grumbling; murmuring),

10. **each one, according as he receives an effect of grace** (or: received a gracious gift), **continuously giving supporting service and dispensing it unto yourselves** (i.e., into each other), **as beautiful** (fine; ideal) **house managers** (stewards; administrators) **of God's varied grace** (or: of [the] diverse favor which is God; [as] of a many-colored [tapestry] of grace whose source and character are from God).

11. **If anyone is normally speaking, [let it be] as God's little words** (= inspired sayings, messages thoughts and ideas); **if anyone is habitually providing attending service and dispensing, [let it be] as out of [the] strength which God is continually supplying** (furnishing; providing), **to the end that, in union with all people** (and: within all things), **God may be constantly glorified** (may habitually receive a good reputation) **through Jesus Christ, in Whom** (by Whom; for Whom; to Whom) **is** (or: exists) **the glory** (the manifestation of that which calls forth praise; the good reputation) **and the strength** (the might), **on into the ages of the ages** (or: into the indefinite time periods of the ages; into the superlative times of the eons).

12. **Beloved ones, do not repeatedly feel like strangers to the burning** (= the action of the Fire) **within and among you folks, which is habitually happening to you with a view toward your being put to the test** (or: which is repeatedly coming into being in the face of a proving trial for you; which is progressively birthing itself to an examination in you), **as though a strange or foreign thing [or: occurrence] is repeatedly walking with you folks.**

13. **But on the contrary, keep on rejoicing and being glad to the extent or degree that you folks are continually participating with a common share in the experiences and sufferings of the Christ, to the end that, continuously exulting and celebrating exceedingly, you folks may also rejoice within the unveiling of His glory** (or: in union with the disclosure of His reputation; or: in the midst of the praise-inducing manifestation which is Him)!

14. **Since** (or: If) **you folks are constantly being insulted and censured in** (or: [because of] union with) **the Name of Christ, [you are] happy ones** (blessed folks), **because God's spirit of glory and power** (or: the Breath-effect of the reputation and of the ability of God) **is continuously "resting back upon" you folks** [cf. Isa. 11:2].

15. **Of course let not any one of you folks be experiencing suffering as a murderer, or a thief, or a doer of worthless or evil things, or, as a meddler** (an interferer) **in other people's affairs.**

16. **Yet if as a Christian [he is suffering], let him not continue feeling shame or embarrassment, but let him constantly glorify** (give credit to;



enhance the reputation of; bring an opinion of high status for) **God within this Name** (or: in union with this name [i.e., "Christian"],

17. **because [it is] the fitting situation of the appointed season for the judgment** (the effect of the separating and the result of the deciding) **to begin** (to start) **from God's house. Now if first from us, what [will be] the closing act** (the final stage; the end; the consummation; the outcome; the finished product) **pertaining to those continuing unpersuaded and unconvinced by** (or: uncompliant to; disobedient to; stubborn in) **God's message of goodness and well-being** (or: good news)?

18. **"And if the rightwised one** (the fair and just person in right relationships in accord to the Way pointed out) **is repeatedly delivered** (rescued; brought to safety; made healthy and whole) **with difficult labor, then where will the irreverent** (the person without pious awe) **and the failure** (the one who makes mistakes and cannot hit the target; the sinner; the outcast) **make an appearance?"** [Prov. 11:31]

19. **So then, also, let those repeatedly feeling the effects of experiences and of suffering which correspond to, and [are] in the sphere of, God's will** (intent; purpose) **continuously commit their souls to a Faithful Former** (or: Loyal Founder; Trustworthy Creator), **within [the] producing of good** (making of virtue; construction of excellence; performing goodness).

## CHAPTER 5

1. **Therefore, I – the one [being] an older man together with [you]** (or: a fellow elder person) **and a witness of the experiences and sufferings of the Christ, as well as the one [being] a fellow participant** (partner; one who shares in common) **of the glory** (or: manifestation which will call forth praise) **being presently about to be progressively unveiled** (revealed; or: disclosed) – **am repeatedly calling older folks among you to my side, urging, encouraging and being a paraclete:**

2. **you folks shepherd** (i.e., lead to pasture, feed, tend, protect, care for) **God's little flock [that is] among you folks, constantly watching over [them], not in a forced manner** (not by exercising compulsion or constraint; or: not unwillingly), **but to the contrary, without compulsion** (engendering volunteering; yieldingly; or: voluntarily; willingly), **in accord with** (or: in line with and corresponding to; in the sphere of) **God; neither with eagerness for dishonest gain** (greedily; for the low reason of what you can get out of it), **but rather, readily rushing toward it with passion.**

3. **Nor yet as ones constantly exercising down-oriented lordship** (acting as owners or masters, bearing down with demands) **of the members of the inheritance** (of those who are the allotments of the heritage; or: of those considered to be small objects to be used in assigning positions or portions), **but to the contrary, progressively becoming beaten models** (types made by the strike of a hammer; examples) **for the little flock,**

4. **and so, with the Chief Shepherd** (or: the Original and Ruling Shepherd) **[thus] being made visible** (being shown in clear light), **you folks will be bringing to yourselves – with care and kindly keeping – the unwithering and unfading wreath of the glory** (or: the enduring recognition of achievement which comes from this good reputation).

5. **Likewise** (or: In like manner), **you younger men be humbly placed, arranged and aligned by** (or: subjected for support to) **older men. Yet all of you folks** (or: everyone) **tie on yourselves, as an outer garment** (like a slave's apron), **the humble attitude** (the lowliness of thinking) **to one another** [other MSS add: continuously being ones that are humbly aligned], **because**

**"God habitually sets Himself in opposition, being resistant to those who try to appear conspicuously above others** (to haughty and proud ones), **yet He constantly gives grace and favor to humble** (or: lowly) **folks."** [Prov. 3:34]

6. **Let yourselves be made humble** (or: lowly), **then, under God's strong hand – so that He can** (or: would) **at some point lift you up** (or: may elevate or exalt you folks) **within a fitting situation** (or: in [the] proper season) –

7. **while throwing** (or: tossing) **your entire concern** (whole worry; every anxiety) **upon Him, because He constantly cares about and takes an interest around you folks!**

8. **Be sober** (or: clear headed)! **Be awake, alert and watch! Your barricade in the Way pointed out** (your road hazard; your opponent at court; the one "in your face" opposing your fairness and equity), **one who casts or thrusts something through the midst of folks** (e.g., [like a soldier casting a javelin or thrusting a sword through someone]; or: a slanderer), **as a constantly roaring lion, is continuously walking about, incessantly seeking to drink [you] down** (or: searching to gulp and swallow [someone] down),

[comment: this path-hazard and road barricade may have been local religions, cultural or political opposition, or a spirit of contrariness]

9. **to whom take a stand against** (withstand; set yourself in opposition), **[being] strong** (firm; compact) **ones in** (or: by) **the faith, trust and loyalty – [being] folks having seen and thus knowing about these same experiences and sufferings [that] are to repeatedly and progressively bring the goal upon** (bring perfection upon; accomplish maturity upon) **your brotherhood within the dominating arrangement of the System** (in the ordered world of religion, economy, culture and government).

10. **Now the God of all grace and favor** (or: the God whose character and quality is all grace and favor; the God Who is every grace and joyous favor), **the One calling** (or: inviting) **you folks – ones experiencing a little and briefly suffering – into His eonian glory** (His glory and reputation which has the quality and characteristics pertaining to the realm of the Age and which continues on into an unseen and indefinite time) **within Christ Jesus, the Same One** (or:

He) **will get [things, or, you] down and prepare [them, or, you]** (or: repair [them; you]; fit, knit or adjust [them; you] thoroughly), **will set [things; you] fast and establish [them; you], will impart strength** (will make [things; you] strong), **will set a base upon which to ground and found [things and you]:**

11. **the strength** (or: might) **[to do these things is] in Him** (and: by Him) **on into the ages. It is so!** [other MSS: the glory and the strength {is} in Him, on into the superlative times of the ages (or: the ages of the ages)]

12. **Through Silvanus** (or: Silas), **the faithful and loyal brother who is full of trust, as I continue logically thinking and considering, I write through means of a few [thoughts, lines, or, words;** *p72* reads: through a short {letter}], **persistently calling [you] alongside to encourage and aid [you], as well as constantly bearing a full witness and adding evidence of this continuing to be God's true** (and: real) **grace and favor, into which you folks should set yourselves to take a stand** (or, as an imperative: into which, [enter] and stand firm!).

13. **The jointly-chosen** (selected-together) **called-out community** (assembly; congregation; ecclesia) **within Babylon constantly embraces and greets you folks; also Mark, my son.**

14. **Embrace as you greet one another within love's kiss. Peace** (and: harmony; = shalom) **[is] in** (or: [is] by) **all those within Christ! It is so** (Amen)!

[written circa A.D. 65 – Based on the critical analysis of John A.T. Robinson]

# SECOND PETER

## CHAPTER 1

1. **Simon Peter, a slave and sent-off representative** (or: emissary) **of Jesus Christ, to** (or: for) **the folks obtaining by lot an equally valuable** (precious; honorable) **faith and trust, along with us, within the midst of and in union with fair and equitable treatment, as well as with rightwised relationships, which come from and characterize our God and Savior** (Deliverer; Rescuer; Source of health and wholeness), **Jesus Christ:**
2. **May grace and peace** (or: favor and harmony [= shalom]) **be multiplied** (or: caused to increase) **to you** (or: by you; in you; for you) **within full** (or: accurate; complete; added) **intimate and experiential knowledge and insight of God, even Jesus, our Lord** (or: of God as well as of Jesus, Who is our Master; or: of God, and of our Owner, Jesus),
3. **just as all those things [leading] toward life and a standing in beneficial awe** (or: reverential devotion, adoration and piety) **[are] being now available for us from having been freely given to us** (or: presented as a gift in us) **from His divine power and ability through the full** (accurate; complete; added) **intimate and experiential knowledge of the One calling us to His own** (or: by His own; for His own; in His own) **glory and excellence in nobleness** (i.e., virtues of: braveness, courage, good character, quality, self-restraint, magnificence, benevolence, reliability, moral valor).
4. **[It is] through means of which things – the precious** (valuable; honorable) **and greatest effects of the promises – [that] He has been freely given** (or: has presented Himself as a gift) **to us, to the end that through these [gifts], you folks would come to be** (or: could come into existence being; should be born) **fellow participants** (folks having a common and partnered share) **of divine essence** (nature; born instinct; native condition; germination), **fleeing from the corruption** (ruin; decay) **within the dominant System** (ordered world of society, religion, culture, economy and government), **[which is] in the midst of passionate cravings** (rushing emotions; lusts; over-desires; or, with p72 & Aleph: fleeing the strong desire of corruption within the world]).
5. **Yet, also, this same** (or: And yet for this very cause): **bringing into and alongside** (i.e., making full use of) **all diligent haste, you folks at once fully lead the chorus of** (or: completely choreograph) **the excellence and nobleness** (virtues of braveness, courage, good character, quality, self-restraint, magnificence, benevolence, reliability, moral valor) **[being inherent] within your faith; and the intimate, experiential knowledge [being] within the excellence and nobleness** (virtues of braveness, courage, good character, quality, self-restraint, magnificence, benevolence, reliability, moral valor);
6. **also the inner strength and self-restraint [which is inherent] within the intimate, experiential knowledge, as well as the persistent remaining under in humble support** (or: steadfast, patient endurance) **[being inherently] within the inner strength and self-restraint; and then the standing in beneficial**

**awe** (reverential devoutness) **[inherent] within the persistent remaining under in humble support** (or: steadfast, patient endurance);

7. **and further the brotherly affection** (or: fondness for the fellow believers) **[springing from] within the standing in beneficial awe** (reverential devotion); **and finally the love [being] within the brotherly affection.**

8. **You see, these things are constantly subsisting** (or: supportively sub-governing; humbly ruling; beginning from below) **as a possession in you folks** [or, with A and others: are continually existing alongside being present for you] **and are repeatedly being more than enough** (abounding) – **neither [being] inactive** (or: ineffective) **nor unfruitful** (or: unproductive). **He is continually setting [these] down and causing [them] to stand in accord [in you] unto the accurate, additional** (or: full), **experiential and intimate knowledge of our Lord** (or: Owner), **Jesus Christ.**

9. **For he in whom these things are not continuously present exists being** (or: is) **blind, constantly closing his eyes, taking hold of forgetfulness of** (or: receiving oblivion in regard to) **the cleansing from his old sins** (mistakes of the past; former failure; [other MSS: from the results and effects of his former sins and errors]).

10. **Wherefore** (or: Because of this), **brothers, hasten to exert yourselves to a greater extent to constantly make firm** (sure-footed and steadfast) **your calling** (or: invitation) **and election** (selection; act of choosing out); **for you see, in repeatedly doing these things, you can by no means** (would under no circumstances) **stumble once** (or: at any time).

11. **For thus** (in this way) **the entrance** (the place or act of the way into) **will be richly furnished and fully supplied for you** (in you; to you) **into the eonian reign** (or: the Kingdom pertaining to and having the character and qualities of the Age; the for-the-ages sovereign influence and actions) **of our Lord and Savior** (Deliverer), **Jesus Christ.**

12. **Wherefore** (or: For this cause) **it will always be my intent to be constantly reminding you concerning these things – even though [you are] being folks having seen and thus knowing, and ones being set and firmly established within the truth and reality [that is] being continuously present** (existing alongside) **[with and in you].**

13. **But I am continuously considering it right, and in accord with the Way pointed out – as long as I continue existing within this tent** (or: tabernacle) – **to keep on arousing and awakening you with a reminder,**

14. **having seen and knowing that swift [in approach] is the laying aside** (or: the putting off or away) **of my tent** (or: tabernacle; = body), **according as also our Lord, Jesus Christ, made clearly visible to me** (or: makes [it] evident for me).

15. **But I will also earnestly hasten** (or: quickly endeavor) **to always have you, after my departure** (exodus; a road out; = death), **to continually make mention** (or: make the recollection) **of these things.**

16. **For we did** (or: do) **not experientially or intimately make known to you the power and presence** (or: ability and [the] being alongside; *parousia*) **of our Lord, Jesus Christ, by following forth in** (or: by) **wisely made myths** (or: in being made wise by myths or fables; or: in fables modified by wisdom; or: to cleverly crafted stories), **but rather, [from] becoming** (or: being made to be; being birthed) **eyewitnesses** (onlookers; spectators) **of that One's magnificence** (or: of that greatness):

17. **for you see, from the side of** (or: [standing] beside) **Father God, [He was] receiving honor** (value; preciousness) **and glory from a Voice** (or: sound; shout) **being carried** (or: swept along) **to Him by** (or: under [the influence of]) **the fitting greatness and majesty of glory and which came from the manifestation which called forth praise, such as follows:**

**"My Son, My Beloved One, is This One** [other MSS: This One is existing being My Son, My Beloved One] **into Whom I delight** [other MSS: within Whom I was well pleased; in Whom I have good thoughts]."

18. **And we ourselves, being together with Him within the set-apart** (or: holy; sacred) **mountain, heard this Voice being carried out of heaven** (or: swept along from the midst of [the] atmosphere and sky).

19. **And so, we continue having** (or: constantly hold) **the Idea which was spoken ahead of time in and as Light** (or: the prior-enlightened Thought and Reason; or: the Prophetic Word) **more confirmed** (validated; established; certain), **by which** (or: in which) **you folks continue doing beautifully** (performing ideally; producing finely), **while continuously holding toward** (= playing close attention to) **[it] as to a lamp continually shining within a parched place – until which [time or occasion] the Day may shine through and a light bearer** [= a morning star] **may rise within your hearts** (or: constantly heeding, as to a lamp progressively making things appear in a dark, dingy or dirty place, until that the Day can dawn, and a light-bringer can arise in union with your hearts),

20. **constantly knowing this first, that every** (or: all) **previously enlightened information of Scripture** [p72: prophecy and Scripture] **is not coming to be unbound upon its own** (or: is not being born of its own unloosing; or: is not becoming its own explaining; or: is not coming into existence upon one's own releasing),

21. **for you see, previously enlightened information** (or: prophecy) **was** (or: is) **not at any time brought by** (or: in; for) **[the] will** (intent; resolve; purpose) **of a human, but rather being continuously carried by** (or: swept along under [the influence of]) **[the] set-apart Breath-effect** (or: Holy Spirit) [some MSS add: set-apart; holy] **people spoke** (or: speak) **from God.**

1. **Yet false prophets also birthed themselves** (or: Now of themselves folks who pretended to have light ahead of time, or who had false knowledge and spoke before folks, came to be) **among the People – as also false teachers will exist** (or: be) **among you folks, ones who will stealthily introduce** (bring in alongside; smuggle in) **destructive choices** (or: destructive sects or schools; heresies marked by, and which pertain to, loss or destruction) **even repeatedly denying** (disowning; disclaiming) **the Sovereign Owner** (or: Absolute Master) **having purchased them** (or: buying them at the gathering, or market, place), **continuously bringing swift loss, ruin or destruction upon themselves.**
2. **And many will follow out to** (for; in; by) **their outrageous behaviors** (extravagant or licentious conducts), **on account of whom** (or: because of which ones) **the Way** [other MSS: the glory] **of the Truth and Reality will be blasphemed** (reproached; reviled; spoken of abusively),
3. **and in greed** (desire to take advantage in order to have more), **by formed** (molded; fabricated, and thus, counterfeit) **words, they will exploit you** (use you for business; market you; use you in trade and travel by sea), **to whom** (or: for which folks) **the sentence** (or: the result of the evaluation; the effect of a separating process) **[coming] from long ago** (or: out of old times; forth from old) **is not continuing inactive** (is not constantly unemployed; is not remaining idle), **and their loss** (or: destruction) **is not nodding in sleep or taking a nap.**
4. **For since** (or: if) **God did** (or: does) **not spare agents** (or: folks having a message) – **but who at one point were** (or: are) **straying from the goal** (or: when failing to hit the mark; at missing the target; upon committing error) – **but rather gave** (or: gives) **them over into an act of judging – of being repeatedly pruned** (cut back for correction), **while being constantly watched over, kept, maintained and protected – giving [them] the experience of Tartarus** [Hellenistic mythological term and concept: the subterranean world; cf LXX, Job 40:15 (the marshlands and wild areas around the Jordan River) and 41:23 (the caverns and lower parts of deep waters and the abyss)] **in dark, gloomy pits** (caves; caverns) [other MSS: in rope (or: chains; bands; cords); = in bondage].
5. **And further, He did not spare [the] original ordered arrangement** (a beginning or ruling world of society and culture), **but rather spared Noah, an eighth** (idiom: = with seven others), **a proclaimer** (herald) **of justice** (righteousness; fair and equitable dealings that accord with the Way pointed out), **when bringing a deluge** (an inundation) **upon a world** (System and society) **of folks devoid of awe** (or: in bringing down a washing upon a system of irreverent and impious ones),
6. **and then, He condemned** (or: condemns) **[the] cities of Sodom and Gomorrah, reducing [them] to ashes for twisting down** ([= distorting the path of life]; or: by and in an overthrow; to a turning down [of activities or of life]), **having placed** (or: set) **an example** (an exhibition; a specimen pointed out and set under view) **of folks habitually being about to be irreverent** (or: to commit sacrilege without awe) [other MSS: an example of things about to happen to (or: in; among) ones without reverential awe];

7. **and yet, He drew to Himself right-living Lot** (or: He Himself rescues Lot, a just one; or: He, for Himself, rescues Lot, an equitable person), **a person being constantly worn down under the unrestrained and unprincipled folks** (or: acts) **in the midst of [their] outrageous** (extravagant; licentious; indulgent) **conduct** (mode of living).

8. **For you see, this fair and just person, continuously dwelling in their midst, in seeing and in hearing** (or: by a look and by listening) **from day to day, kept on testing and distressing [his] just and equitable soul** (or: inner being) **on the touchstone by [their] lawless works** (or: actions and deeds which are apart from custom).

9. **The Lord [=Yahweh], having seen, thus knows to** (or: knows how to) **continuously drag out of danger** (or: rescue) **a reverent person** (one standing well in awe and devoutness) **from out of the midst of a trial** (or: ordeal; [other MSS: trials]), **yet to constantly keep in custody, guard, watch over and maintain unjust folks** (people who live contrary to the Way pointed out; unrightwised folks) **[who are] being repeatedly pruned** (or: being progressively corrected), **[which is leading] unto a day for making a decision [about their progress]** (or: of judging [their condition]),

10. **yet especially** (or: most of all) **the people continually passing from one place to another after flesh** (= aspects of the natural realm; = expressions or experiences of the estranged self or the human nature that has been conformed to the System) **in defiling** (polluting; staining) **lust** (over-desire; full passion), **even habitually thinking disparagingly** (scorning; despising; down-thinking) **of lordship** (ownership; constituted authority). **[These are] presumptuous folks** (audacious ones), **self-pleasing people** (willfully arrogant ones), **continuously slandering** (defaming; speaking injuriously about) **reputations,**

11. **whereas agents** (or: messengers) **[who] are being greater in strength and power** (or: ability) **[than these folks], are not normally** (or: habitually) **bringing slanderous separating** (or: defaming decision making; injurious discriminating; or: a blasphemous judicial process) **down on** (or: against) **them before** (or: beside) **the Lord [=Yahweh].**

12. **But these, as irrational** (wordless; unreasoning) **living ones** (or: animals), **being creatures of instinct having been born unto capture and then corruption** (decay; ruin), **within which things – being continuously ignorant – they are constantly blaspheming** (speaking slander, insult and abusive speech) **within their corruption, and they will be ruined** (spoiled; corrupted),

13. **being folks habitually wronging themselves** (or, reading as a passive: being wronged; suffering injustice) [other MSS: will be ones getting for themselves] – **a wage of unrighteousness** (inequity; injustice; wrong; inobservance of the Way pointed out) – **folks continuously leading or governing, while considering the luxury** (or: softness and daintiness; delicate living; effeminateness) **in daytime** (in broad daylight) **a pleasure** (enjoyment; gratification). **[They are] spots** (or: stains) **and disgraceful flaws [that] are continuously living within luxury amidst their delusions** (or: deceptions)



[other MSS: love-feasts] – **folks repeatedly feasting** (or: banqueting) **together with you folks –**

14. **people always having eyes very full of an adulteress** (= for nothing but adultery), **and being unceasing regarding sin and error; people by habit using bait to entrap unstable souls** (= people); **folks constantly having a heart that has been exercised** (trained in gymnastic discipline) **regarding greed** (desire for advantage and riches); **children of a cursing** (or: having the qualities and character of [the] curse).

15. **By practice leaving behind** (or: abandoning) **[the] straight path** (road; Way), **they were** (or: are) **led astray** (or: caused to wander), **following out the path** (road; way) **of Balaam of Bosor** [other MSS: Beor] **who loved [the] wage of injustice** (inequity; wrongdoing; unrighteousness; inobservance of the Way pointed out).

16. **But he had an exposure and a rebuke leading to conviction regarding his own transgression of law: a voiceless yoke-animal – emitting a sound in a voice of a man – hindered** (or: checked) **the insanity** (madness; being beside one's thinking) **of the prophet.**

17. **These people are** (or: exist being) **springs without water and clouds** (or: mists; fogs) **being constantly driven by** (or: under) **a storm** (or: a squall), **for whom the gloom of the darkness has been kept for an indefinite period of time.**

18. **For you see, in continuously uttering over-swollen** (over-weighted; extravagant; pompous) **things pertaining to emptiness** (vanity; futility), **they are constantly using bait to trap – in the midst of cravings** (or: full passions) **of flesh** (= alienated human nature) **by outrageous** (or: licentious) **behavior – those folks scarcely** [other MSS: actually] **fleeing from the people habitually twisting themselves up in deception** (in wandering),

19. **while constantly promising freedom** (or: liberty) **to them, they themselves continuously subsist inherently being slaves of the corruption** (the ruin; the decay) – **for you see, by whom** (or: by what) **anyone has been, and now exists being, made inferior** (or: less), **to this one** (or: by this thing) **he has** [some MSS add: also] **been enslaved, and now exists as a slave.**

20. **For if, fleeing from the stains** (pollution; defilements) **of the ordered System** (dominant world of religion, society, culture, economy and politics), **within an accurate** (or: full; added) **intimate and experiential knowledge of our Lord and Savior, Jesus Christ, but yet being interwoven** (intertwined) **back again in** (or: by) **these things, they are continuing to be inferior** (less; or: they are repeatedly worsted), **the last things** (situations; conditions) **have come to be** (or: have been birthed) **for them** (to them; in them) **worse than the first ones.**

21. **For it were better for them** (or: it was existing better to and in them) **to have not known** (not to have come to an experiential full knowledge of) **the Way** (road; path) **of the fair and equitable dealing** (justice; righteousness) **than,**

**fully knowing, to turn below** (or: back) **from out of** [other MSS: to bend back, into the things which are behind, from] **the set-apart** (or: holy) **implanted goal** (impartation of the finished product within; inward directive) – **the one being given over** (committed; delivered alongside) **to them.**

22. **Now it has walked** (or: stepped) **together for them** (to them; in them) – **the true proverb** (saying; byword): **"a dog turning about upon its own vomit,"** and **"a sow** (or: hog), **into a rolling** (wallowing-place) **of mire, bathing itself!"**

### CHAPTER 3

1. **O beloved ones, this [is] already a second letter [that] I am writing to you, within which I am thoroughly arousing** (raising through; thoroughly awakening) **your complete thought process** (intellect, comprehension and the things going through the mind) **which has been evaluated in sunlight** (or: your sunlight-separated, sincere understanding), **in union with a putting in mind** (or: a remembrance) **[and]**

2. **to be born in mind** (or: to be called to mind), **about the declarations having been spoken beforehand by the set-apart** (or: holy; sacred) **prophets, even** (or: as well as) **the sent-forth representatives** (emissaries) **which pertained to you folks, of the implanted goal** (impartation of the finished product within; inward directive) **of the Lord and Savior** (Deliverer),

3. **while continuing in knowing this first, by experience, that upon [the scene of the] last days mockers** (scoffers) **will be coming in mocking** (scoffing; deriding), **according to their own cravings** (or: in correspondence to their personal full passions), **folks continually going from one place to another** (or: = people normally ordering their lives according to their personal desires),

4. **even saying, "Where is the promise of His presence? For since the fathers were put** (or: lulled) **to sleep, all things** (or: everything) **constantly remain(s) thus** (in this way or manner) **throughout, from [the] beginning of creation** (the framing; the reduction from a state of disorder)."

5. **For it continues unnoticed and unrecognized – [by] those folks habitually desiring this [to be the case]** (or: = they deliberately ignore the fact) – **that skies** (or: atmospheres; heavens) **and land were continuously existing from long ago** (or: = from ancient times) – **from out of the midst of water, and through water – being made to stand together** (being placed or put together) **by** (or: in; with) **the Word** (Logos; thought and idea; reason) **of God** (or: which is God),

6. **through which [very waters; or: directives of His Word] the ordered System** (world of culture and relationships) **of that time destroyed** (or: lost) **itself, being washed down** (inundated; deluged) **by water.**

7. **Yet at the present time the heavens and the earth** (or: the atmospheres and skies, as well as the land), **by the same Word** (or: in the same Logos) –

**having been collected and being stored up as treasure, by** (or: in; for; with) **fire – continuously exist, being constantly kept** (watched, guarded and maintained) **with a view to a day of separating for deciding** (or: judging), **as well as of loss, ruin or destruction which pertains to the irreverent humans** (or: of people devoid of reverential awe toward God).

8. **Yet now this one thing** [p72: But in this] – **let it not continue unnoticed, escape your detection, or be hidden from you – beloved ones, one day beside the Lord [is] as a thousand years, and yet a thousand years [is] as one day.**

9. **The Lord [= Yahweh] is not continually delaying the promise, as certain folks consider delay, but rather is constantly patient** (long of emotion and slow in passion; long before rushing heatedly) **unto you, constantly not intending any folks to be lost** (or: to destroy themselves), **but to the contrary, [for] all people to make room and progress into a change of mind** (or: = repentance and a return to God).

10. **So the day of the Lord [= Yahweh] will arrive as a thief** [i.e., suddenly and without notice], **in which [day] the heavens** (or: atmospheres; or: skies) **will pass by with the noise of sudden movement, but so rudimentary, elementary principles** (or: basic component and parts of a system arranged in rows, or a grid; e.g., the elements and assumptions of a religious or intellectual system), **being progressively heated as with a burning fever, will be loosed** (unfastened; unbound; or: nullified; destroyed). **And then land** (or: soil; ground; earth; or: = a territory) – **along with the things produced** (or: actions; deeds; workmanships; accomplishments) [note: God's and/or man's] **within the midst of it – will be found** (or: discovered; found out) [p72 adds: being progressively loosed (or: destroyed); A reads: will be burned up]!

11. **With all these people thus, then, being loosed, one after another** (or: being in the process of being progressively unbound; or: with all these things being dissolved in this way), **in what sort of way is it continuously necessary and binding for you folks** [other MSS: us] **to constantly subsist** (or: humbly rule or supportively possess)? **Within set-apart** (or: holy; sacred), **upturned modes of behavior and lives of good awe, worship, reverence and adoration,**

12. **while constantly being receptive toward and progressively hastening after the presence of God's Day** (or: the presence, which is God's day; or: the presence of the day which has the quality and character of God and which is God), **through which heavens** (or: atmospheres; skies) – **being continuously on fire – will be loosed** (or: untied); **and so [the body of] elements** (rudimentary principles and assumptions; component parts of the system) – **continuously being intensely hot and burning – is being progressively melted down** (or: liquefied).

13. **Yet we, according to** (or: down from) **His promise, are habitually receptive toward atmospheres** (or: heavens) **new in kind and quality, and a land** (or: soil; ground; earth) **new in kind and quality, within which fairness** (equitable dealings; righteousness; justice; living in rightwised relationships which

accord with the Way pointed out) **is habitually settled down** (continuously dwelling; permanently at home).

14. **Wherefore** (or: On account of which), **beloved ones, while continually being receptive toward these things, be eager to be found spotless** (unblemished) **folks and flawless ones** (blameless folks) **in Him** (or: [made so] by Him; for Him), **within peace and harmony** [= shalom].

15. **And so, make it a habit to consider the long-suffering patience of our Lord** [= Yahweh, or Christ] **[to be] deliverance** (salvation; wholeness and health), **according as our beloved brother Paul also wrote to you, in accord with** (or: down from) **the wisdom being given to him** (or: by him),

16. **even as in all the letters, habitually speaking in them concerning these things, in which certain things are misunderstood** (or: imperceptible to the mind; hard to understand), **which the unlearned folks and unstable ones** (unfounded ones; people not set fast and firm) **repeatedly distort, as by twisting them out of place on a rack – as also the rest of the writings** (or: Scriptures) – **toward their own loss** (or: ruin; destruction).

17. **You, then, beloved ones, being ones by repeated experiences previously acquainted [with this]** (or: knowing beforehand by experiences), **be constantly on watch, guard, and keep yourselves in custody, lest – at some point being carried** (or: led) **away together by the deception** (or: in straying; or: to deceit) **of the unestablished** (unprincipled; inordinate; lawless) **folks – you could fall out from your own state of fixed firmness** (or: steadfastness).

18. **So be continually growing and increasing within grace and in union with favor, as well as [in] intimate, experiential knowledge and insight of** (or: the source of which is) **our Lord** (Owner; Master) **and Savior** (or: Deliverer; Rescuer; Restorer to health and wholeness), **Jesus Christ** (or: Anointed Jesus). **By Him** (or: To Him; For Him; In Him) **[is] the glory** (the manifestation which calls forth praise) **both now and on into a Day that lasts for an indefinite period of time, and which is [the] Age** (or: unto a day whose character and quality is the Age; or: into the midst of a day whose source is [the] Age; or: to a day which belongs to [the] Age; into a Day which is an age). **It is so** (or: Count on it; Amen)!

[written circa A.D. 61-62 – Based on the critical analysis of John A.T. Robinson]

# FIRST JOHN

## CHAPTER 1

1. **The One was continuously existing from [the] beginning. The One we have listened to, and still hear; the One we have seen, and now yet perceive with our eyes** (by our eyes; in our eyes); **the One we gazed upon as a public spectacle** (as an exhibit in a theater) **and our hands handled** (felt about for and touched) – **groping around the Word of the Life**

(or: the Logos, which is the Life; the thought which pertains to life; the Idea from the Life; the message which has the character and qualities of the Life; the Reason which belongs to the Life; [note: I have treated *ho* as the definite article in the first four phrases here and in vs. 3; many treat it as a neuter relative and render it: That which; or: the first phrase could read: He Who continued being from Headship])

2. **And the Life was** (or: is) **manifested** (made visible; brought into the clear light) **and we have seen, and still observe, and are repeatedly testifying** (bearing witness; giving evidence) **and in a message are constantly reporting to you folks the Life which has the character and qualities of the Age** (or: the life pertaining to the ages; eonian life) **which Certain [Life] was continuously existing [oriented and proceeding] toward** (or: was face to face with) **the Father, and was** (or: is) **manifested** (made visible) **to us** (in us; by us; for us).

3. **The One we have seen, and still now see, and we have heard, and now continue hearing, we are also constantly reporting to you, to the end that you, too, may be continuously having fellowship** (or: would be progressively holding partnership and enjoying common participation) **with us. And yet, our common participation** (fellowship; partnership) **[is] with the Father, even with His Son** (or: and with the Son which is Him), **Jesus Christ.**

4. **And we ourselves are proceeding in writing these things, to the end that our joy** [other MSS: your joy] **would continually exist having been filled up and then continue full.**

5. **And this is the message** (or: And it is this message) **which we have heard – and still hear – from Him, and we are continually bringing back tidings** (or: announcing again) **to you people that God continuously exists being** (or: is) **Light, and within Him a darkness does not exist – not even one.**

6. **If we should up and say that we are continuously having fellowship** (constantly enjoying common participation and partnership) **with Him and yet may be habitually walking round about** (= living our lives) **within the Darkness** [note: figure of ignorance, or the previous way of seeing reality; the life before the Breath-effect vibrated over us], **we are constantly lying** (speaking

falsely) **and are not in the habit of doing the truth** (or: are not constructing, practicing or producing reality).

7. **Yet if we keep on walking about** (= continue living your life) **within the midst of, and in union with, the Light, as He exists** (or: is) **within the Light, we constantly have fellowship** (hold common participation and enjoy partnership) **with one another, and the blood of Jesus, His Son, keeps continually cleansing us** (or: is progressively rendering us pure) **from every sin** (or: from all error, failure, deviation, mistake, and from every [successive] shot that is off target [when it occurs]).

8. **If we should up and say that we have no failure** (or: that we do not constantly hold sin or possess error), **we are continuously leading ourselves astray** (or: deceiving ourselves and driving ourselves off the Path), **and the Truth is not** (or: reality does not exist) **within us.**

9. **If it would be our habit to confess** (admit; avow; say the same thing as; speak in accordance with; or: would continue in agreement [about]) **our sin** (our failure; our error; our mistake), **He is constantly faithful and just** (fair; in accord with the Way pointed out and in right relationship; rightwised), **to the end that He would at once send away for us** (or: dismiss or pardon and cause to flow away in us) **the sins** ([some MSS add: our] failures, mistakes and deviations) **and then would cleanse** [other MSS: He will cleanse] **us from all injustice** (all that is contrary to the Way pointed out; every unrighteousness; all unfairness, inequity and unrighteous relationships).

10. **If we would say that we have not failed to hit the target** (or: sinned; made a mistake; erred; deviated), **and exist thus, we habitually make Him a liar** (one who utters falsehood), **and His Word** (Thought; Idea; message; Logos) **does not exist** (or: is not) **within us.**

## CHAPTER 2

1. **My little children, I am writing these things to you** (or: for you) **to the end that you may not fail to hit the target** (deviate from the goal; sin). **And if anyone should at some point fail** (or: suddenly commit sin, make a mistake or deviate), **we constantly have One called alongside to help, give relief and guide us toward the Father** (or: we continuously possess a Paraclete, face to face with the Father): **Jesus Christ, the One in accord with the Way pointed out** (or: the Just One; the Righteous One; the Fair One who is in right relationship with all; the Rightwised One; the right one).

2. **And He Himself exists continually being a cover around our mistakes and errors, sheltering us from their effects so that we can be in peaceful and rightwised relationships** (or: being the act by which our sins and failures are made ineffective, effecting conciliation [to us]), **yet not only around those pertaining to us** (or: having their source in us), **but further, even around the whole ordered System** (dominating world of culture, economy, religion and government; or: cosmos; adorned universe; or: = all mankind)!

3. **And within this we repeatedly know by experience and continue to recognize that we have come to know Him and now experience Him intimately and with insight, if we may be continuously watchful and would habitually keep** (guard; observe; maintain) **His implanted and internalized goals** (impartations of the finished product within; inward directives).
4. **The person who keeps on saying, "I have come to know Him by experience," and is not habitually keeping** (observing) **His implanted goals** (impartations of the finished product within; inward directives), **is a liar** (exists being one who speaks falsehood) **and God's Truth** (the Reality of God; the Genuine Actuality which is God) **is not** (or: does not exist) **within this one**.
5. **Yet whoever may be habitually keeping** (attentively guarding to observe) **His Word** (Thought; Idea; message), **truly** (or: actually; in reality) **within this one God's Love has been perfected and brought to its goal** (or: the love which is God has been matured and finished). **In this we constantly know experientially that we continuously exist within the midst of and in union with Him.**
6. **The person habitually speaking [thus, as though] to be constantly abiding** (remaining; dwelling) **within Him, is continuously under obligation himself also to go on walking about** (= behaving and conducting his life) **just as That One** (or: on the level and in the sphere as He) **walked** (or: walks; = lives His life).
7. **Beloved ones, I am not writing an implanted goal** (impartation of the finished product within; inward directive) **new in kind or quality to you** (or: for you), **but rather an old implanted goal** (impartation of the finished product within; inward directive) **which you folks have continually had** (or: were habitually holding) **from [the] beginning. The old implanted goal** (impartation of the finished product within; inward directive) **is the Word** (Thought; Idea; message) **which you folks heard** (or: attentively hear [and thus obey])!
8. **Again, (or: Once more) I am writing to you an implanted goal** (impartation of the finished product within; inward directive) **new in kind and quality, which is** (exists being) **true** (actual; real; genuine) **within Him, and within you** [other MSS: us], **that the Darkness** [note: figure of the ignorance of the prior system and realm] **is progressively being caused to pass by, and the True Light** (or: = real knowledge and understanding; = Light of the new Day) **is already** (before now) **progressively shining and appearing.**
9. **The person who keeps on speaking [thus, as though] to be within the Light, and yet is constantly hating** (or: regarding with ill-will) **his brother** (or: = fellow believer), **is a liar and continues being within the Darkness until the present moment.**
10. **The person habitually loving his brother constantly abides** (remains; dwells; = has his home) **within and in union with the Light, and there exists no snare** (trap-spring; stick upon which bait is put; cause for stumbling) **within him.**

11. **But the person habitually hating** (or: repeatedly having ill-will towards) **his brother** (or: = fellow believer or fellowman) **constantly exists within the Darkness, and within the Darkness continuously walks about, and is not aware** (or: knows not) **where he is progressively departing** (or: habitually going away), **because the Darkness blinds** (or: blinded) **his eyes.**

12. **I am writing to you, little children** (or: young born ones), **that the failures** (mistakes; sins; deviations) **have been sent away** (or: caused to flow away; put away; forgiven) **for you through His Name** (or: because of the Name which is Him)!

13. **I am writing to you, fathers, that you have by experience known, and now have intimate insight of, the One [Who is] from [the] beginning** (or: the Original One). **I am writing to you, young men** (or: youths), **that you have overcome** (conquered; are victorious over) **the one bringing a gush of misery** (or: the useless, unprofitable situation; the wicked man; the evil one; the bad situation or sorry plight; the worthless man; the pernicious and knavish fellow; the one causing anguish and painful labor; the condition full of harassed toil and annoying perils; the base fellow) – **and this now exists as a decided victory.**

14. **I write to you, little boys and girls, or servants, who might be hit for discipline** (or: those of the age for being educated and trained), **that you have by experience known the Father; I write to you, fathers, that you have by experience known, and now have insight into, the One [Who is] from [the] beginning** (or: the Original One). **I write to you, young men** (or: youths), **that you are** (or: exist being) **constantly strong, and God's Word** (Logos; Thought; Idea; message) **continuously dwells** (abides; remains) **within you and you have overcome** (conquered; are the victor over) **the one bringing a gush of misery** (see parenthetical expansion in 13, above).

15. **You folks should not be habitually loving** (or, as an imperative: Stop constantly loving; or, as an indicative: You do not now love) **the world** (the controlling ordered System of culture, religion, economy and government), **neither** (or: not even) **the things within the world** (ordered system). **If anyone is in the habit of** (or: keeps on) **loving the world** (ordered system), **the Father's** [other MSS: God's] **Love** (or: the love which the Father has; the Love which is the Father) **does not exist within him,**

16. **because everything within the world** (ordered System) – **the flesh's over-desire** (full passion of the alienated human nature; lust of the estranged self; earnest wants of the false persona that was conformed to the System), **and the eyes' over-desire, and the arrogant** (haughty; presumptuous) **ostentation pertaining to living** (= the biological and sociological life we live), **is not out of the Father as a source** (or: does not proceed from the Father), **but rather is continuously forth from out of the world** (the ordered System of society, culture and religion),



17. **and the world** (ordered System of religion, society, culture, economy and government) **is progressively** (or: constantly; repeatedly) **being caused to pass along** (pass by; pass away), **as well as it's over-desire** (full passion; earnest wants; lust), **yet the person constantly doing** (or: performing) **God's will** (intent; purpose; desire) **remains** (abides; dwells) **on into the Age** (= the time and sphere characterized by the Messiah).

18. **O undeveloped ones or folks of the age to be educated** (or: servant, little boys and little girls who might be hit in training and for discipline), **it is continuously** (or: presently; repeatedly) **a last hour** (= an *eschaton* of the Day, or the closing moment of the age), **and according as you hear** (or: heard) **that an antichrist** (or: anti-anointing; that which is instead of, or in the place of, Christ or the Anointing) **repeatedly comes** [other MSS: the anti-anointing (or: antichrist) continuously comes], **even now many anti-anointings** (or: antichrists; many things or people taking the place of Christ or stand in opposition to the Anointing) **have been born and are here** (or: have come into existence and are at large), **from which fact** (or: whence) **we constantly know by experience that it continues being a last hour** (= a closing moment [of the age]).

19. **They came** (or: come; or: went) **out from us, but they were not existing out of us** (or: they were not [a part] of us), **for if they were out of us, they would have remained** (dwelt; abided) **with us; but [this was] to the end that they may be manifested** (caused to appear) **that they are not all out of us.**

20. **And further, you folks continue having the effects of an anointing from the set-apart One** (or: the Holy One), **and so you all have seen and are aware** (or: know; perceive; [other MSS: and you know all {those} folks]).

21. **I do not write to you because you do not know the Truth** (or: Reality), **but rather because you do know it, and because every lie is not forth from the Truth** (or: even that all falsehood is not [coming] from Reality).

22. **Which one is** (exists continuously being) **the liar, if not the person habitually denying** (repeatedly disowning; = constantly turning his back), **[saying] that Jesus is not the Christ** (the Anointed One; the Messiah)? **This person is** (exists being) **the anti-anointing** (or: anti-anointed person; the one taking the place of and being in the opposite position of the anointing and of Christ): **the one habitually denying** (constantly turning his back on) **the Father and the Son.**

23. **Everyone continuously denying or turning his back on the Son does not even have** (or: not even is he possessing; neither holds) **the Father. The one habitually speaking like the Son** (or: the one continuously confessing and avowing the Son; the one habitually speaking in accord with or saying the same thing as the Son) **constantly has** (holds; possesses) **the Father.**

24. **As for you folks, let what you heard from [the] beginning be continuously remaining** (abiding; dwelling; staying) **within you. When** (or: If; If at any time) **that which you heard from [the] beginning would remain** (should abide; can dwell; may stay and make its home) **within you, you also will be**

**remaining** (abiding; dwelling; staying) **within the Son, even within the midst of and in union with the Father!** (or: you will dwell both in the Son and in the Father).

25. **And this is** (continues being) **the Promise which He Himself promised** (promises) **to us** [other MSS: to you]: **the Life of the Age** (or: eonian life; life into the un-seeable future; age-lasting life; Life having the character and qualities of the Age; life pertaining to the ages; Life on through the ages). [note: in Acts 1:4-5 the “Promise” was the Holy Spirit]

26. **I write these things** [other MSS: But I wrote these things] **to you about the folks constantly trying to lead you astray** (or: periodically causing you to wander; repeatedly deceiving you),

27. **and the effects of the anointing which you folks received** (or: receive) **from Him constantly remains** (abides; dwells; makes its home) **within you folks, and you continually have no use** (or: you are not constantly having a need) **that anyone should keep on teaching you** (or: be repeatedly giving you a course of lessons; coach you; instruct you), **but rather, just as the effects of His anointing is continuously and progressively teaching you about everything** (or: concerning all things), **and is continuously true, and real, and is not a lie, even according as it taught** (or: as He instructs) **you: you are continuously abiding** (remaining; dwelling; being at home) **within and in union with Him** (or, reading as an imperative: be constantly remaining, abiding, staying and dwelling within the midst of Him).

28. **And now** (at the present time; in this moment), **little children** (born-ones; bairns), **you are continuously** (or, reading as imperative: keep on) **dwelling** (abiding; remaining; staying) **within and in union with Him, to the end that if** (or: whenever) **He** (or: it) **may be manifested** (made visible and apparent) **we can** (or: may; should; would) **have boldness** (freedom in speaking associated with citizenship; complete outspoken bluntness) **and may not feel or receive shame** (disgrace; dishonor; humiliation) **from Him, within His presence** (or: may not be shamed away from Him in the midst of His presence).

29. **If you folks may have come to see** (or: perceive), **and should now know, that He is continuously One who constantly lives in accord to the Way pointed out** (is right, just, fair and in right relationship), **you continue to know by experience that everyone habitually doing** (practicing; constructing; accomplishing; making; producing) **fair and equitable dealing** (that which is right and in accord with the Way pointed out; justice; righteousness) **has been born and now exists being a born-one** (or: now stands begotten), **from out of the midst of Him** (and: with Him as the Source).

1. **You people at once consider** (look and perceive) **what kind of** (what sort of; what unusual, foreign or exotic) **love the Father has given to** (or: in; for) **us** [other MSS: you], **which we now have as a gift, to the end that we can** (may; should; would) **be called** (named) **God's children** (born-ones; bairns)! **And we are! Because of this** (On account of this; Therefore) **the System** (the world; the ordered arrangement of culture, religion, economy and government) **is not habitually having experiential or intimate knowledge of us** (does not know or have insight into us [other MSS: you]), **because it did not know** (or: it does not have an intimate, experiential knowledge of) **Him**.

2. **Beloved ones, now** (at the present time) **we continuously exist being God's children** (born-ones; bairns from the standpoint of origin), **and it has not yet been made visible** (or: it is not yet apparent or manifested) **what we will be. We have perceived, and thus know** (or: are aware) **that if it** (or: He) **should be** (or: whenever it {or: He} may be) **made visible, apparent and manifested, [then] folks like to Him** (like-ones to Him; ones like Him; people resembling Him) **we will be, because we will see and perceive Him just as** (according and exactly as; in the manner that) **He constantly exists** (or: He is).

3. **So everyone who continuously has** (or: habitually holds) **this expectation** (or: hope) **[resting] upon Him is [by this] constantly** (repeatedly; progressively) **purifying himself, just as** (according as; in the way that) **That One is** (or: exists being) **pure**.

4. **Everyone constantly practicing** (committing; producing) **failure** (sin; the missing of the target; deviation) **is also constantly practicing lawlessness** (or: habitually commits a lawless act or does the violation of custom), **and the sin** (the failure to hit the target; the deviation) **exists being** (or: is) **the lawlessness** (or: the violation of law or the act apart from custom is the mistake and the error).

5. **You have also perceived, and thus know** (are aware) **that That One was manifested** (made visible) **to the end that He would in a point of time lift up and carry away** (or: sustain, bear and raise up) **the sins** (the failures to hit the target; the mistakes; the deviations; [some MSS: our sins]), **and sin** (failure to hit the target; error; deviation) **does not exist within Him** (or: and in Him is no sin or failure).

6. **Everyone continuously remaining** (dwelling; keeping his residence; abiding; staying) **within and in union with Him is not habitually missing the target** (practicing sin; repeatedly failing in his purpose); **everyone continually failing to hit the target** (habitually sinning) **has neither seen Him, nor come to know Him by intimate experience**.

7. **Little children** (born-ones), **let no one be constantly leading you astray** (misleading or deceiving you); **the one continually doing** (repeatedly practicing; progressively producing) **that which is in accord with the Way pointed out** (the righteousness; the justice; the fairness, equity and life in right relationships) **is** (or: exists being) **just** (in accord with the Way pointed out; righteous; fair; equitable; rightwised; in right relationships), **according as** (just as) **That One is**

**just** (is in accord with the Way pointed out; is righteous, fair, equitable and offers right relationships).

8. **Yet the person habitually practicing** (repeatedly doing; progressively producing) **the sin** (the failure to hit the target or accomplish his purpose; or: the error; the mistake; the deviation) **is existing from out of the adversary who thrusts-through [with a weapon, or with ill-intent]** (or: = is [operating] from [the influence of] the “devil”), **because this adversary is habitually sinning** (or: repeatedly missing the target; continuously falling short of the goal; constantly deviating from his purpose) **from [the] beginning** (or: from [its] origin). **Into this [situation] was** (or: is) **God's Son manifested and made visible, to the end that He would unbind** (loose; untie; destroy; disintegrate) **the works and actions of the adversary who casts things through the midst of folks.**

9. **Everyone who has been given birth, and is now born, from out of the midst of God is not habitually practicing failure to hit the target** (doing sin; producing error), **because His seed is continuously remaining** (dwelling; abiding) **within him** (or: within Him), **and he is not able** (or: he has no power) **to constantly fail to hit the target** (repeatedly sin; continuously deviate; go on failing), **because he has been born forth from out of God.**

10. **[Both] God's children and the adversary's children are constantly visible** (apparent; manifest) **within this [thing or situation]: everyone not practicing righteousness** (not habitually doing justice; not progressively constructing his life turned in the right direction to accord with the Way pointed out) **as well as the one not continuously loving his brother** (= a believer, or fellowman) **is not existing out of God** (= is not living with God being his source of life and direction),

11. **because this is the message** [other MSS: the promise] **which you heard** (or: hear) **from [the] beginning, to the end that we may habitually** (or: would continuously; could progressively) **love one another –**

12. **not [living] like** (or: not just as) **Cain. He was existing, and continued being, from out of the condition** (or: situation; or: one; thing; = influence) **causing misery and hard labor** (the unprofitable attitude; the worthless mindset; the wicked intent; the toilsome situation; the sorry plight), **and so he slaughtered** (killed by cutting his jugular vein) **his brother. And on what score** (or: for what pleasure) **did he slaughter him? Because his works** (actions) **were gushed with misery and hard labor** (were wicked or evil; were toilsome; were unprofitable and worthless), **but those of his brother [were] ones in accord with the Way pointed out** (just ones; righteous ones; fair and equitable ones; rightwised ones).

13. **Stop marveling** (Cease wondering; Quit being astonished), **brothers, if** (or: since) **the ordered System** (world of culture and religion; or: the estranged system of governmental control) **is constantly hating you** (habitually regarding you with ill-will).

14. **We ourselves have seen, and thus know** (or: are aware), **that we have walked together** (or: proceeded to change, passing from) **out of the Death into the Life, because we are habitually loving the brothers** (= fellow believers; [some MSS: our brothers; {or: = our fellow human beings}]). **The person not habitually loving** [some MSS add: his brothers] **continues remaining** (dwelling; abiding; staying) **within the Death.**

15. **Everyone constantly hating** (or: regarding with ill-will) **his brother constantly exists being a person-slayer** (a murderer), **and has not seen so as to be aware that every person-slayer does not presently have** (or: is not continuously holding) **life having its source in, or having the quality of, the Age** (or: eonian life) **presently remaining within him** (or: continuously dwelling and abiding in union with him).

16. **Within this we have come to know the Love by intimate experience: that That One placed** (or: places; sets; deposited) **His soul over us; we ourselves are also constantly indebted** (obligated) **to place [our] souls over the brothers** (= fellow believers, or, fellow humans; = [God's] family).

17. **But whoever may continuously have the world's means of living** (or: may habitually hold the sustenance of the life pertaining to the ordered System), **and may habitually gaze upon his brother [who is] continuously having a need, and may close shut** (or: would slam and lock) **his intestines** (= his compassions) **away from him, how is God's love dwelling** (abiding; remaining; staying) **within him** (or, reading as a future: how will God's love dwell in him)?

18. **Little children** (little born-ones), **we should not be habitually loving in word** (by a word or thought), **nor even in** (or: by) **the tongue, but rather within action** (deed; work) **and truth** (or: reality).

19. **And within this we shall come to know by our own experience that we continuously exist** (or: are) **from out of the midst of the Truth (Reality), and before Him** (in front of Him; in His very presence) **we shall persuade** (prevail upon; convince; win over; assure; render tranquil) **our hearts,**

20. **because, even if our heart may continually condemn** (censure; know-down by experience), **God is constantly greater than our heart, and He knows all mankind,** (all people; or: everything; all things) **by intimate experience.**

21. **Beloved ones** [other MSS: Brothers], **if our heart should not be constantly condemning or censuring** [some MSS add: us] (or: would not repeatedly experience negative insights or habitually have knowledge which leads down), **we constantly have freedom in speaking** (boldness from our citizenship) **toward and face to face with God,**

22. **and whatever we may continuously ask** (or: habitually request), **we keep on progressively receiving from Him, because we are regularly keeping** (attentively watching over, guarding and observing) **His implanted goals** (impartations of the finished product within; inward directives) **and are**

**constantly doing** (performing; constructing; producing) **the things [that are] pleasing and acceptable in His sight** (or: before Him).

23. **And this is His implanted goal** (impartation of the finished product within; inward directive of the end in mind): **namely that we could, would and should be continuously believing and progressively trusting** [other MSS: would at once place faith and trust] **in and by the Name** (or: constantly loyal to and for the Name; habitually full of faith with the Name) **of His Son, Jesus Christ, and thus should be constantly** (or: habitually; progressively) **loving one another, precisely** (or: accordingly; correspondingly) **as He gave [the] implanted goal** (or: gives an impartation of the finished product within, with an inward directive of the end) **to us, for us and in us.**

24. **And the person habitually watching to attentively keep His implanted goals** (impartations of the finished product within; inward directives) **continuously remains** (dwells; abides; stays) **within and in union with Him, and He, Himself, within and in union with him. And within this we are constantly coming to know by intimate experience that He is continuously abiding** (dwelling; remaining; staying) **within us and in union with us: from out of the Spirit** (or: from the midst of the Breath-effect; forth from the attitude) **which He gives** (or: at one point gave) **to us** (or: in us).

#### CHAPTER 4

1. **Beloved ones, stop believing** (or: you must not continually believe or trust) **every spirit** (or: expression of some influence; breath-effect; attitude), **but rather, you folks must constantly examine, test and prove the spirits** (influences; attitudes) **to assay** (or: prove) **if they are existing from out of God, because many false prophets have gone** (or: come) **out into the ordered System** (world of culture, government, economy and religion) **and continue there.**

2. **Within this you continually come to know by experience** (or: be progressively becoming acquainted intimately with) **the Spirit of God** (God's Breath-effect, influence and attitude): **every spirit** (breath-effect; attitude; influence) **which constantly speaks in accord with** (says the same as; speaks like; or: confesses and avows) **Jesus Christ having come and now continuing in flesh** (= in a physical body), **continuously exists being** (or: is) **from out of God** [other MSS: every spirit confessing Jesus Christ to have come in flesh is forth from God],

3. **and every spirit** (influence; attitude; breath) **which is not habitually speaking in accord with** (speaking like; avowing; confessing) **the One, Jesus** [some MSS add: {the} Lord, having come in flesh] **is not out of** (does not originate in) **God. And this** [spirit, expression, or speech which is not in accord with Jesus] **is** (or: continuously exists being) **of the anti-anointing** (or: that which pertains to the antichrist; from something in the place of Christ) – **which you folks have heard that it is constantly** (repeatedly; habitually) **coming, and**

**now** (at the present time) **exists within the controlling ordered System** (or: is in the world of religion, economy, government and culture) **already** (before now).

4. **Little children** (born ones), **you continuously exist from out of God** (or: you exist with God as your source; you originate your being from God), **and you have conquered** (overcome) **and are now victorious over them, because greater is the One** (or: He) **within you than the one within the ordered System** (the person in union with the world of religion, culture, society, economy and government).

5. **They themselves exist being from out of that ordered System** (or: they exist with the world as their source; they originate their [sense of] being from the System). **On account of this they continually speak from out of the System** (they habitually speak out of the world [as a source and perspective]), **and the ordered System** (world of ideas: culture, religion and education, as well as the control of economy and government) **constantly listens to and hears them.**

6. **We, however, continuously exist** (or: are) **from out of the midst of God. The person habitually and progressively coming to know God by intimate experience is continually hearing us** (or: listening and paying attention to what comes from, or pertains to, us). **He who does not exist from out of God is not hearing** (or: listening to) **us. From out of this we constantly know by intimate experiences the Spirit** (or: spirit; Breath-effect; influence) **of the Truth** (or: of reality), **and the spirit** (influence; breath-effect; attitude) **of wandering** (deception; error; straying).

7. **Beloved ones, we should be continuously loving one another, because love** (or: the Love) **exists continuously** (or: is) **from out of the midst of God, and every one continuously loving has been born, and exists being a born-one, from out of the midst of God, and constantly experiences intimate knowledge of God** (or: comes to know by experiences from God; gains knowledge and insight by the experience which is God).

8. **The one not habitually loving has not come to know God by intimate experience, because God continuously exists being Love** (or: for God is Love).

9. **Within this, God's Love is instantly manifested** (was at one point made visible) **within us** (among us), **in that** (or: because) **God has sent** (dispatched) **His uniquely-born** (or: only-begotten) **Son as a Representative** (Envoy; Emissary) **into the ordered System** (world of society, culture, religion and government), **to the end that we would live** (or: can experience life) **through Him.**

10. **Within this exists** (or: is) **the Love, not that we ourselves have loved** [other MSS: that we ourselves love] **God, but in contrast, that He Himself loves us and sends** (or: loved us and sent) **His Son as a Representative** (Envoy; Emissary): **a propitiatory covering around our sins** (failures to hit the target; errors; mistakes; deviations).

11. **Beloved ones, since thus** (or: in that manner) **God loves** (or: loved) **us, we also are constantly indebted** (or: under obligation) **to habitually love one another.**

12. **No one** (or: Not even one) **has yet once** (or: ever yet) **gazed upon God as an object in a theater** (as a public spectacle). **If we are** (or: may be) **habitually loving one another, God constantly remains** (dwells, abides) **within us, and His love** (or: the love, which is Him,) **is existing having been brought to its goal and is now matured and perfected within us.**

13. **Within this we are continually knowing by experience that we are constantly remaining** (dwelling; abiding) **within and in union with Him and He Himself within us, because He has given to us from out of His Breath-effect** (or: Spirit).

14. **And we have gazed upon this public situation, and are repeatedly testifying** (giving witness and evidence) **that the Father has sent forth** (dispatched as a Representative) **the Son – [the] Savior of the world** (or: Deliverer of the ordered and controlling System; Restorer of the universe; = the Rescuer and Healer of all humanity).

15. **Whoever may speak in accord** (confess; avow; say like words; say the same thing; agree) **that Jesus exists being God's Son** (or: is continuously the Son which is God), **God continuously dwells** (abides), **remaining in him, and he himself within God.**

16. **And we have come by intimate experience to know and have believed, trusted and are convinced of the Love which God has** (or: holds) **continuously within us.**

**God exists continually being Love** (God is Love), **and the person continuously remaining** (dwelling; abiding) **within, and in union with, the Love, is continuously remaining** (dwelling; abiding) **within, and in union with, God – and God constantly dwells** (remains; abides) **within him and in union with him.**

17. **Within this the Love has been brought to its goal, been matured and is now perfected with us, to the end that we may continuously have freedom of speech** (the boldness of a citizen to speak publicly without fear of punishment) **within the day of sifting and separation** (distinction and decision; judging; judicial process; administration of justice), **because just as** (correspondingly as; in accord and to the level as) **That One is** (exists continuously being), **we also continuously exist being, within the midst of this ordered System** (world of culture, religion, economy and government).

18. **Fear does not exist within the Love, but rather perfect love** (mature love; love having reached its goal) **repeatedly** (habitually; progressively) **throws the fear outside, because the fear constantly has and holds a pruning** (a curtailment; a checking; restraint; a lopping off – thus, a correction). **But the one**



**habitually fearing or dreading has not been perfected** (has not been brought to the goal of maturity) **within the Love** (or: in union with love).

19. **We ourselves are** [some MSS add: now] **habitually loving** (or, as a subjunctive: should be constantly loving) **because He Himself first loved** (or: loves) **us**.

20. **If anyone may up and say, "I am constantly loving God," and may be habitually hating** (or: would keep on regarding with ill-will) **his brother, he is a liar** (he exists being a false one). **For the one not habitually loving his brother – whom he has looked at and now sees – he continues being unable** (he has no power) **to be loving God, Whom he has not seen** (or: looked at).

21. **And we continuously hold** (or: have) **this implanted goal** (impartation of the finished product within; inward directive) **from Him, to the end that the person continuously loving God may** (or: should) **also habitually love his brother** (= his fellow believer, or his fellow human being).

## CHAPTER 5

1. **Everyone continuously believing and trusting that Jesus is** (or: exists being) **the Christ** (the Anointed One; = the Messiah) **has been brought to birth and is now a born-one** (= is a child; a bairn) **from out of God. And everyone continuously loving the One bearing and giving birth would also** (or: should also) **love the person** (or: the One) **having been born out of Him**.

2. **Whenever we are** (or: may be) **habitually loving God, and then may be habitually doing or performing His implanted goals** (impartations of the finished product within; inward directives), **in this [condition and situation] we progressively come to know by insight and intimate experiences that we are [also] normally loving God's children**.

3. **You see, that we would continuously observe His imparted and implanted goals is itself the Love of God** (or: For this exists being love from God so that we can progressively watch over, keep maintain and guard His interior finished product) – **and His implanted goals** (impartations of the finished product within; inward directives) **are not heavy** (weighty, thus, burdensome) –

4. **because everything having been born from out of the midst of God continuously overcomes** (habitually conquers and is progressively victorious over) **the controlling System** (ordered world or religion, culture, economy and government). **And this is the victory** (or: conquest) **at once overcoming** (conquering; victorious over) **the controlling System** (ordered world of religion, culture, economy and government): **our trust, confidence and faith!**

5. **Now who is the person continuously overcoming** (or: progressively conquering) **the ordered System** (world) **if not the one continuously believing and trusting that Jesus is** (continuously exists being) **the Son of God** (God's Son; or: the Son who is God)?

6. **This is the One at one point coming through water and blood and breath** (or: spirit; Breath-effect), **Jesus Christ. Not within the water alone** (or: not in only water), **but rather within the water and within the blood** (or: in union with water and in union with blood; [note: figure of a human birth, or natural lineage]), **and then there is the breath – that which is continuing to give evidence** (or: and the Spirit {Breath-effect} continuously exists being the One repeatedly testifying), **because the breath** (or: Spirit; Breath-effect) **is** (or: exists being) **the Truth and Reality!** (or: and the spirit {or: breath} is the One {or: one} continuously witnessing that the Spirit is The Truth {or: the Breath-effect is reality}!)

7. **Because three are the ones constantly testifying** (giving evidence; bearing witness):

8. **the breath** (or: spirit; Breath-effect) **and the water and the blood, and these three are [coming; proceeding] into the One** (or: are existing into one thing; = are in unison; = are in agreement, or are for one thing).

9. **Since** (or: If) **we are habitually receiving the testimony** (the witness; the evidence) **of humans** (people), **the evidence of God** (God's witness and testimony; or: the testimony and evidence which is God) **is** (or: exists being) **greater, because it is God's testimony** (or: the witness which is God) **that He has testified** (given as evidence; witnessed) **and now exists available as evidence** (or: testimony), **concerning His Son** (or: round about the Son which is Him).

10. **The person continuously** (or: progressively) **believing** (or: putting trust) **into the midst of God's Son constantly holds** (or: has; possesses) **the testimony** (witness; evidence) [p74 & A add: of God] **within himself; the one not believing in God** [A reads: the Son] **has made Him out to be** (or: has construed Him) **a liar, because he has not believed or put trust into the evidence** (testimony; witness) **which God has attested and affirmed concerning His Son** (or: shown as proof round about the Son which is Him).

11. **And so this is the evidence** (or: exists being the testimony, witness and attested affirmation): **that God gives** (or: gave; grants) **Life pertaining to, and having the quality of the Age** (life whose source is the Age; eonian life; Life for and on through the ages) **to us, and the Life continuously exists within His Son** (or: is in union with the Son which is Him)!

12. **The one continually holding** (or: constantly having; progressively possessing) **the Son continuously holds** (constantly has; progressively possesses) **the Life. The one not continuously holding** (constantly having) **God's Son does not now have** (or: hold) **the Life.** [note: it seems that the Son is the Life]

13. **I write these things to you folks to the end that, having seen, you may know that you are holding** (you folks constantly have) **Life pertaining to, and having the qualities of, the Age** (life whose source is the Age; eonian life; Life for and on through the ages) – **for the folks** (or: in the ones) **continuously believing and putting their trust into the Name of God's Son.**

14. **And this is the freedom of speech with outspoken boldness** (inherent to citizenship) **which we constantly have toward, and hold face to face with, Him: that if we ourselves should keep on asking or persistently request anything in line with** (or: down from; in the sphere of; that accords with) **His will** [A reads: Name], **He is continuously hearing us.**

15. **And if we have seen and are thus aware that He constantly hears us, whatever we may keep on requesting concerning or for ourselves, we have seen and are aware that we habitually have the requests** (the things asked for) **which we have asked – and now stand requested – from Him.**

16. **If anyone of you may happen to see his brother** (= fellow believer, or, fellowman) **habitually failing to hit a target** (sinning; making mistakes), **with a failure** (error; offense; deviation) **not with a view toward** (= that would lead to) **death, he shall ask** (make a request) **and He will give life to him – for those habitually failing to hit a target** (erring; sinning) **not [leading] toward death. There is a failure to hit a target** (a mistake; a deviation; sin) **[which leads] toward** (or: with a view to) **death** (perhaps: = bearing a death penalty, [within that culture]). **I am not saying that he should ask about** (or: concerning) **that one.**

17. **All injustice** (contrariness to the Way pointed out; inequity) **is a failure to hit the target** (deviation; error; sin; a failure toward the Purpose), **and yet there is failure to hit a target [that is] not toward death** (or: deviation [that does] not [lead] to death).

18. **We have seen and thus know that everyone being a person having been born from out of the midst of God is not habitually failing to hit the target** (erring; deviating; sinning; falling short of the Purpose), **but rather, the person at some point being born from out of God habitually keeps a guarded watch over himself** (or: keeps himself; [other MSS: for instead, the One born from the midst of God continuously watches over and keeps him]), **and so the fellow** (the one; the person) **that causes misery or painful labor is not habitually touching him** (or: the disadvantageous and worthless situation does not repeatedly lay hold of him; the base fellow is not constantly assailing him; wickedness and evil are not continuously fastening upon him).

19. **We have seen and thus know that we are continuously existing from out of the midst of God, yet the whole** (or: entire) **ordered System is continuously lying outstretched** (lying as asleep, idle or dead; reclining) **within the gush of misery** (within the disadvantageous, laborious and worthless situation; within the sorry plight; in union with wickedness and evil),

20. **yet we have seen and thus know that God's Son has arrived and is continuously here, and He has given thorough understanding** (comprehension; thought; intelligence; input throughout the mind) **to the end that we would constantly know** [other MSS: so that we constantly know] **by experience the True One** (or: the true, the real and the genuine), **and we constantly exist within and in union with the True One** (or: in the real

[situation]; in the midst of Reality): **within His Son, Jesus Christ. This One is the True** (Real; Genuine) **God, and Life pertaining to and having the qualities of the Age** (or: life having its source in the Age; eonian life; Life of, and on through, the ages).

21. **Little children** (born ones) **keep yourselves in custody** (or: guarded)! – **away from the idols** (the external appearances; the forms; or: = false concepts)!

[written circa A.D. 60-65 – Based on the critical analysis of John A.T. Robinson]

## SECOND JOHN

1. **The old person, to a chosen-out** (selected) **Lady** (feminine form: mistress; lord, female owner or authority), **and to her children** (born-ones), **whom I love in truth and in union with reality** (or: I truly love), **and not I only, but also all those having come to know the Truth by personal experience and are now having insight of Reality,**
2. **because of the Truth and Reality [which is] continuously remaining** (abiding; dwelling; staying) **within us – and shall be with us on into the Age.**
3. **Grace** (or: Joyous favor), **mercy, peace** [= shalom]: **they will be with us from beside God the Father, and from beside Jesus Christ, the Father's Son, within Truth** (or: in the midst of reality) **and Love.**
4. **I was made exceedingly glad and joyful** (or: was greatly graced) **because I have met with and found folks from among your children [who are] continuously walking about within Truth** (or: = living their lives in union with reality), **according as we took in hand an implanted goal** (impartation of the finished product within; inward directive) **from beside the Father.**
5. **And so now I am asking you, Lady, not as writing a new implanted goal** (impartation of the finished product within; inward directive) **to you, but one which we have had from [the] beginning** (or: one which we originally had), **to the intent that we may continuously be loving each other.**
6. **And this is Love: that we may be continuously walking about** (= go on living our lives and ordering our behavior) **according to** (or: down from; in line with; on the level of; in the sphere of) **His implanted goals** (impartations of the finished product within; inward directives). **This is the imparted and implanted goal, even as you heard from [the] beginning** (or: even which you originally heard): **that you would** (or: could) **be continuously walking about within it** (= go on living your lives in union with it)!
7. **Since many wandering-astray folks** (or: many who lead astray; many deceivers) **went out into the ordered System** (world of religion, culture, economics and government) – **those not continuously speaking like** (saying the same thing as; confessing) **Jesus presently coming in flesh** (= a physical body; or: = in [their] inner self): **this is the person wandering astray, even the one in opposition to Christ** (the one instead of Christ; the one in place of Christ; or: the anti-anointing) –
8. **be continuously seeing to yourselves** (looking at yourselves), **to the intent that you may not destroy** (or: lose) **what we [other MSS: you folks] did** (produced; worked for), **but rather may receive back full wages.**
9. **Everyone leading forward** (going ahead; leading in advance; [some MSS: transgressing]) **and yet not remaining** (abiding; dwelling; staying) **within Christ's teaching does not have God; the person remaining** (dwelling; abiding; staying) **within that teaching, this one continuously has** (or: holds;

possesses) **both Father and Son** (or: the Father and the Son).

10. **If a certain person is continually coming toward you and yet is not normally carrying** (or: habitually bearing; continually bringing) **this teaching, do not repeatedly take him into a house, and do not continuously say to him, "Rejoice!"** (= giving him a greeting).

11. **You see, the person continually telling him to be rejoicing is continually sharing in common his worthless deeds** (having fellowship with his acts which bring a gush of misery; maintaining partnership with his wicked and evil works; participating in his painful, toilsome and useless actions).

12. **Having many things to write to you, I resolved not to – by means of paper and ink. For I am expecting** (or: hoping) **to come to you and to speak mouth-to-mouth, so that our joy can be "having been filled"** (= be completely happy)!

13. **The children of your chosen-out** (selected) **sister** (= female fellow believer) **draw you to themselves** (= greet you).

[written circa A.D. 60-65 – Based on the critical analysis of John A.T. Robinson]

## THIRD JOHN

1. **The old person, to Gaius, the beloved one, whom I myself am continuously loving in truth and reality** (or: truly loving).
2. **O beloved one! I am continuously thinking goodness and speaking well-being** (or: wishing and professing loudly; claiming) **concerning all things [for] you to be constantly having a prosperous journey** (or: to progressively travel a good path; to habitually be prospered unto success; to be continuously helped along the Way) **and to be constantly sound and healthy [in mind, thought and body] just as** (or: to the same degree as) **your soul** (inner being) **is progressively being prospered on its journey** (helped along the Way; prospered unto success; caused to travel the Good Path).
3. **You see, I was made exceedingly glad** (or: I am caused to greatly rejoice) **at the coming of the brothers** (= fellow believers or members), **from time to time, and their bearing witness of your [being] in the Truth, according as you yourself are continually walking about within Truth** (or: testifying to the reality concerning you in correspondence to the fact that you yourself are habitually living your life in union with truth and reality).
4. **I do not presently have greater joy than from these things: that I am repeatedly hearing that my own children** (born-ones) **are continuously walking about within the Truth** (= living their lives in union with reality).
5. **O beloved one! You are continually doing** (performing; constructing; forming; producing) **a faithful thing, whatsoever you yourself may work unto** (or: into) **the brothers** (= fellow believers and members of the family) **and unto** (or: into) **the strangers** (or: foreigners) –
6. **who bear witness of you for the love** (or: testified to your love) **before** (in the sight of; in the presence of) **[the] called-out community – [for] whom you will do** (or: perform; produce) **beautifully** (finely; ideally), **sending [them] forward** (or: escorting them on; = attending to their needs in their travels, giving them supplies and finances) **in a manner worthy of God** (or: = in a way equal to God's value of them),
7. **for they came out** (or: went forth) **for the sake of the Name, continually taking** (or: receiving) **not even one thing from the nations** (the ethnic multitudes; the non-Israelites).
8. **We ourselves, then, are constantly obligated to continuously take up, by placing ourselves underneath, such as these, to the end that we would progressively come to be folks working together** (co-workers) **in** (or: for; by; with) **the Truth** (or: reality).
9. **I wrote something to** (or: for) **the called-out community, but Diotrephes, the one constantly liking to be their leader** (to be pre-eminent among them and dominate them), **is habitually not receiving or accepting us.**

10. **Because of this, if I can come, I will remind him of his actions** (or: works) **which he is habitually doing by worthless words** (or: in messages causing a gush of misery; by ideas leading to painful labor; in evil or wicked verbal expressions; by laying out thoughts leading to a bad situation) **continually speaking nonsense of us or gossiping against us, and then, not being satisfied or content upon these things, neither is he himself receiving or accepting the brothers** (= fellow believers; Family members). **And further, those continuously intending** (or: determining) **[to do so] he is habitually hindering** (or: forbidding) – **even casting [them] out of the called-out community!**

11. **O beloved one! Do not have the habit of imitating this ugly thing** (or: that which ought not to be; the base; the worthless; that which is of bad quality; the malicious; the wicked; the evil), **but rather the Good** (or: the excellent; the virtuous)! **The person habitually doing good** (progressively producing virtue; repeatedly creating excellence) **is continuously existing from out of God. The one habitually doing what is ugly** (base; what ought not to be; worthless; evil) **has not seen God.**

12. **Demetrius has been attested by all and by the Truth itself. Now we ourselves are also continuously bearing witness** (or: testifying), **and you have seen, and so know, that our witness** (testimony; evidence) **is** (exists being) **real and true.**

13. **I have been having** (or: holding) **many things to write to you, however, I do not normally want to be constantly writing to you by means of pen and ink!**

14. **So I am continuing in expecting** (or: hoping) **to see you immediately, and then we will speak mouth to mouth!**

15. **Peace** (or: Harmony; [= Shalom]) **to you. The friends continually greet** (pay respect to; send salutations to) **you. Be continuously greeting the friends by name** (= individually).

[written circa A.D. 60-65 – Based on the critical analysis of John A.T. Robinson]



# JUDAH

## (JUDE)

1. **Judah, a slave of Jesus Christ and a brother of Jacob (= James), to those having been, and yet being, loved** [other MSS: set-apart and made holy] **within God [the] Father, even** (or: and) **Jesus Christ; to kept and maintained folks, to called ones** (or: for the people being loved in union with and within the midst of Father God, and being watched over and guarded in and by Jesus Christ – to invited ones),

2. **may mercy, peace and love be multiplied to the full to you** (or: be increased to fill you; be multiplied to fullness in, for and by you folks).

3. **Dearly loved friends, while progressively making all haste and performing every diligent effort to proceed in writing to you concerning our common deliverance** (or: the rescue, salvation, health and wholeness belonging equally to us, and in which we share and participate as partners) [Aleph & others add: and life], **I possessed a compressed and constraining necessity to write to you, progressively urging and encouraging [you] to be in the habit of strenuously contending** (or: to continue adding to the contest; to be repeatedly on top, in combat of the public games; to repeatedly fully participate in the race course) **by the faith, in the trust and with the loyalty and confidence having been once for all given over to, for and in the set-apart folks.**

4. **For some men came in unobserved, from the side, those of old** (or: folks from long ago), **folks previously written into this judgment** (or: the effects and result of this decision): **[to exist being] impious ones, ones continuously changing the grace and favor of God into licentiousness and repeatedly denying our only Sovereign and Lord** (or: Supreme Ruler and Owner), **Jesus Christ.**

5. **But I am purposing and intending to remind you** [p78 adds: brothers] – **you folks having once seen and thus being aware of all this – that the Lord** [= Yahweh; other MSS: Jesus (= Joshua); some read: God] **after delivering** (rescuing; saving) **a people out of Egypt's land, [in] the second [phase] brought to ruin and loss the folks not trusting, believing or being loyal.**

6. **Besides that, those agents** (or: folks having or bringing a message) **not guarding** (keeping watch over; maintaining) **the beginning of themselves** (or: the rule of themselves), **but to the contrary, after leaving away from** (= abandoning) **the personal dwelling place** (one's own abode or habitation), **He has guarded, kept watch over and maintained under gloom** (or: thick darkness) **by imperceptible** (or: in unseen) **bonds, with a view to a judging** (a sifting and a separation; a making of a distinction; a deciding) **of a great Day** (or: pertaining to or whose source is a great day; or: which is [the] great Day).

7. **As Sodom and Gomorrah, and the cities round about them** [= Admah and Zeboyim – cf Deut. 29:23], **in like manner** (or: turn) **to them, being given to fornication and outlandish prostitution, and then going away after different flesh** (= unnatural vice; or: = a different expression of alienation that was formed by the existing System), **are continuously lying before [us as] – an example** (a specimen; a thing pointed out or presented to sight) – **continuing in undergoing an experience of justice** (the Way pointed out; fairness and equity; what is right) **from fire pertaining to the ages** (or: of eonian, or age-lasting, fire; of a fire of undetermined duration whose quality and character are the Age).

8. **In like manner, indeed, these dreaming ones** (folks continuing in sleep) **also pollute flesh** (= their or others' bodies; or: = the estranged human nature). **They are continuously setting aside lordship** (or: ownership) **and are repeatedly blaspheming** (speaking injuriously of and slandering) **reputations** (or: opinions; notions; glories; manifestations which call forth praise).

9. **Yet Michael** (The One Who is like God), **the ruling agent** (the first, chief, or original messenger), **when making a distinction** (a discernment; a thorough separation) **to the adversary** (or: the slanderer; the one who thrusts things through folks or situations, and thus causes divisions; the "devil"), **reasoned** (deliberated; spoke thoroughly; discoursed [as in using the Socratic dialectic method]) **concerning the body of Moses. He did not assume to bring a blasphemous judging upon [him]** (or: to bring in addition a judging characterized by an abusive distinction or a slanderous decision), **but rather, He said, "The Lord [=Yahweh] might hold you in added honor** (or: set a value upon you; put respect upon you; award you)."

[note: this word is from *epi*, upon, and *timao*, to hold in respect, to honor, to value, to award. It is also used in negative connotations, and thus can mean, to assess a penalty upon, to chide, to respectfully reprove or admonish. As this passage is contrasting Michael's actions to the negative actions of those who "came in unobserved," I chose the positive translation of *epitimao*. In his *Word Pictures in the New Testament*, A.T. Robertson notes that both Clement of Alexandria and Origen said that Judah here quoted the *Assumption of Moses*. (This latter is an early first century Jewish work of apocalyptic literature. Recall that Paul cites Hellenistic literature in Acts 17:28)]

10. **Yet these folk constantly blaspheme** (slander; speak injuriously of) **what indeed they have neither seen nor understand** (or: know), **but what they naturally** (instinctively; by generation; by sprouting and growing) **are continuously acquainted with** (or: are versed in; became masters of), **in these things they are progressively being corrupted** (spoiled, ruined).

11. **Alas** (or: Tragic is the fate) **for them, because they pass along by the way of Cain, and they are** (or: were) **poured out to the wandering** (or: deception) **of Balaam's wages, and they lose and destroy themselves in Korah's contradiction** (opposing idea; anti-word; message in place of the Logos).

12. **These folks are sharply-cleft portions of rocks** (or: reefs; = menaces) **in your love [relationship]s** (or: love-feasts), **repeatedly feasting well together**, by habit fearlessly **shepherding themselves**. **[They are] clouds without water**, being swept along by winds; **wasted autumnal trees – unfruitful, twice-died, uprooted**;

13. **wild waves of the sea, continuously foaming out** (or: vomiting forth) **their shames** (or: disgraces). **Wandering and deceived stars, for whom the gloom of darkness has been maintained** (guarded; kept and watched-over) **unto an indefinite time period** (or: an age).

14. **But Enoch also, the seventh from Adam, prophesied to these folks, saying, "Behold, the Lord [=Yahweh] came within His set-apart myriads** (or: in union with innumerable holy multitudes which are Him),

15. **to form a separation** (or: make a decision; construct a distinction; perform a judging) **concerning all, and to test** (or: search thoroughly) **the irreverent folks concerning all their irreverent works** (activities; deeds) **which they irreverently did, and concerning all the hard things which irreverent outcasts** (sinners; failures; folks who make mistakes and miss the target) **spoke against Him."**

16. **These are, and continue to be, murmurers** (or: those who speak privately and in a low voice, making a grumbling buzz of under-toned mutterings of critical and discontented comments), **complainers** (or: those who find fault with their lot; discontented ones), **continuously passing from one place to another according to their strong desires** (or: lusts; full passions), **and their mouth continually uttering** (or: speaking) **over-swollen** (hyper-weighty; pompous; boastful) **things, continually admiring** (or: wondering at) **faces** (= personal presences; = individuals; = personalities) **for the sake and benefit of advantage and furtherance**.

17. **But you, dearly loved ones, remember the things spoken by the sent-forth folks** (representatives; emissaries) **in regard to those things having been told beforehand** (or: foretold) **of our Lord, Jesus Christ,**

18. **that they said to you, "Upon** [other MSS: Within (or: During; In union with)] **[the] last of the time folks will be** (or: there will exist) **mockers** (those acting or playing in the manner of children; sporting, using childish gestures), **continuously passing from one place to another according to** (or: in correspondence with) **their irreverent strong passions** (or: their full desires and lusts of things not having the qualities of things approved by God)."

19. **These folks are those who are separating by setting boundaries, soulish ones** (folks dominated by, or living focused on, those things which characterize the soul [= emotions; will; intellect] or this present, transient life) **not having [the] Spirit** (or: not habitually holding a [proper] attitude; or: not continually in possession of spirit or Breath-effect).

20. **But you, dear loved ones, while constantly and progressively building yourselves up by your most holy trust and conviction** (or: in your most set-

apart faith), **[and] continuously thinking and speaking toward well-being and things going well** (or: praying) **within the midst of a set-apart Breath-effect** (or: in union with [the] Holy Spirit; in a separated and consecrated attitude and life-force),

21. **maintain** (guard; keep watch over) **yourselves in God's love** (or: in union with [the] love which is God), **being folks in the habit of welcomingly receiving, embracing and entertaining the mercy of our Lord, Jesus Christ, on into a life having the qualities and characteristics of the Age** (or: a life pertaining to the ages; eonian life; life for the ages; life whose source is the Age).

22. **And so, on the one hand, on some folks be continually showing mercy** [other MSS read: put to the proof; expose; convict; reprove], **while continuously discerning and thoroughly separating;**

23. **yet on the other hand, be continuously delivering** (or: repeatedly rescuing and saving, restoring to health and wholeness) **others, in fear and reverence snatching them from out of the midst of the Fire, while hating even the garment having been stained** (or: spotted) **from the flesh** (= the alienated human nature; = the self that was formed and controlled by the System).

24. **Now in** (or: by; to) **Him being powerful and able to keep and guard you folks from stumbling** (or: tripping) **and from harm, and then to stand you blameless** (or: without stain) **in the presence of His glory** (or: a manifestation of Him which calls forth praise and yields a good reputation) **in extreme joy** (or: praise, celebration); **by the only God** (or: to God alone; in God alone), **our Deliverer** (Rescuer; Savior; Restorer) – **through Jesus Christ our Lord – [is] glory** (or: a manifestation of that which calls forth praise; a good reputation), **greatness, strength, and authority** (the right and privilege out of Being) **both now and on into all the ages** (eons; indefinite periods of time)! **Amen** (It is so; Count on it).

[written circa A.D. 60-62 – Based on the critical analysis of John A.T. Robinson]

# AN UNVEILING OF JESUS CHRIST (REVELATION)

## CHAPTER 1

1. **An unveiling of Jesus Christ** (or: A disclosure from Jesus [the] Anointed; A revelation which pertains to Jesus Christ) **which God gave by Him** (in Him; for Him; to Him) **to point out to His slaves that which is necessary to come to be** (to be birthed) **in swiftness** (= speedily) [note: this phrase means either the manner in which events will happen, or that it is quickly going to happen]. **And sending [Him] as an emissary** (or: representative), **through means of His agent** (or: messenger) **He indicated [it] by signs** (or: symbols) **to** (or: in; for) **His slave John,**

2. **who witnessed** (gives testimony and evidence of) **the Word of God** (or: God's Logos; the thoughts and ideas of God), **even the witness** (testimony; evidence) **pertaining to Jesus Christ** (or: the martyrdom of Jesus [the] Anointed) – **as many things as he saw** (or: as much as he saw [of it]).

3. **Happy and blessed is the person constantly reading [it] aloud** (or: retrieving knowledge [in the midst of an assembly] from [it]), **and those constantly hearing** (or: listening and paying attention to; = observing and obeying), **the words of the prophecy** (or: the messages contained in the light and understanding seen beforehand) **and habitually keeping watch over** (guarding; observing) **the things having been written within it, for the situation is close at hand** (or: for the season and occasion is near).

4. **John, to the seven called-out communities** (congregations; summoned forth assemblies) **within Asia: grace and peace to you** (or: favor and harmony [= shalom] for and among you) **folks, from the One continuously existing** (or: unceasingly being; Who continuously IS), **even the One Who was, and continued being, and the One Who is continuously** (or: repeatedly; habitually; progressively) **coming or going – even from the Seven Spirits** (or: Breath-effects) **in front of His throne –**

5. **and from Jesus Christ, the faithful Witness** (or: loyal Martyr), **the First-born of** (or: pertaining to; from) **the dead folks: even the Ruler** (or: Prince; Leader, Beginner; Originator) **of the kings of the earth – by** (or: in) **the One continuously loving us by loosing** [other MSS: washing] **us from** [other MSS: out of] **our failures and deviations** (or: sins; errors; situations and results of where we missed the target or fell short of the goal) **within His blood** (or: in union with the blood which is Him),

6. **and made** (formed; created) **us [to be] a kingdom** (or: sovereign reign; [other MSS: constructed of us a kingdom]): **priests in** (or: by; for) **His God and Father. In Him [is] the Glory** (or: For Him [is] the good reputation; By Him [is] the manifestation of that which calls forth praise; With Him [is] the appearance which affects the opinion of the whole of human experience) **and the Strength** (or: Might), **on into the ages! It is so** (Count on it; Amen).

7. **Consider** (or: Look; Behold)! **He is continuously** (or: presently; repeatedly; habitually; progressively) **coming with the clouds, and every eye shall see Him,**

**even which ever of you folks pierce** (or: pierced) **Him. And all the tribes** (people-groups) **of the Land** (or: territory; earth) **shall beat themselves** (strike their breasts in grief, mourning or repentance) **upon** (= because of) **Him. Yes! It is so** (Amen)! [Dan. 7:13; Zech. 12:10, 12, 14]

8. **“I am continuously** (or: repeatedly) **the Alpha and the Omega,”** says the Lord [= Christ or Yahweh] **God, “the One continuously being, even the One Who was and continued being, and the One presently and continuously** (or: progressively) **coming and going, the Almighty.”**

[or: The Owner is laying out these thoughts: "I Myself exist being the Alpha and the Omega – the continuously existing God, even the One Who continued existing [as] Being, as well as the One habitually being on the go and repeatedly moving about – the All-Strong."]

9. **I, John, your brother and joint-participant within the pressure** (squeezing; affliction; tribulation; oppression) **and kingdom** (or: reign; sovereign rule) **and persistent remaining-under** (steadfast, humble and supportive endurance), **in union with** (or: within; [Griesbach and other MSS: of; originating in; pertaining to]) **Jesus Christ,**

10. **was within the island called Patmos because of God’s Word** (or: the message which is God) **and because of the testimony** (witness; evidence) **pertaining to and having the characteristics of Jesus Christ. I came to be** (or: birthed myself) **within spirit** (or: in [the] Spirit; in the midst of a Breath-effect) **within the Day which pertains to or has the characteristics of the Lord** (the Lord’s Day; = the Day of Yahweh; or, = the Day of Christ; = Christ’s Day), **and I heard behind me a great voice** (or: = a loud sound), **as of a trumpet, saying** (or: = like that of a trumpet sounding a command or a message),

11. **“What you are presently seeing** (or: observing) **write into a scroll and send to the seven called-out communities** (or: summoned-forth congregations): **into Ephesus, and into Smyrna, and into Pergamos, and into Thyatira, and into Sardis, and into Philadelphia, and into Laodicea.”**

12. **And so I turned upon the Voice, to see who spoke with me. And upon fully turning around, I saw seven golden lampstands,**

13. **and within the midst of the lampstands, One like a Son of Man** (or: a son of mankind; = [the] son of Adam; = like a human being; [or: an eschatological symbol referring to such as in Dan. 7:13 and 10:5-6]), **being clothed** (or: invested) **[with a garment] reaching to the feet; being girded about at the breasts with a golden belt.**

14. **Now His head and hairs [are] white, as white wool, as snow, and His eyes as a flame of fire,**

15. **and His feet [are] like white brass** (or: bronze; fine copper) **as having been set on fire in a furnace, and His Voice [is] as a roar** (or: sound; voice) **of many [rushing or crashing] waters.** [Ezk. 1:24; 43:2]

16. **Furthermore, [He is] constantly holding** (or: having; possessing) **[the] seven stars within His right hand, and a sharp two-mouthed** (= double-edged)

**broadsword is continuously** (or: repeatedly) **proceeding** (issuing forth) **from out of His mouth. And His appearance** (countenance; sight) **continually shines as the sun, in its power.**

17. **And so when I saw Him, I fell toward His feet, as dead. And He placed His right hand upon me, saying, “Do not be fearing** (Don’t be terrified)! **I am the First and the Last,**

18. **even The Living One** (or: the One continuously living), **I also brought Myself to be** (or: birthed Myself) **[to be] a dead one** (or: I also came by Myself to be dead), **and now, Look and consider! I am living on into the ages of the ages, and I constantly hold** (or: have; possess) **the keys of Death and of the Unseen** (Greek: hades).”

19. **“So then, write the things you see** (or: saw), **and the things presently existing** (or: what they are), **as well as which things are progressively about to occur** (or: are now impending to be coming into existence) **after these things.**

20. **“The secret of the seven stars which you saw upon My right hand, and the seven golden lampstands: the seven stars are agents** (or: messengers) **of** (or: pertaining to; belonging to; having the qualities and characteristics of; or: from) **the seven called-out communities, and the seven lampstands are the seven communities** (or: summoned-forth congregations).”

## CHAPTER 2

1. **“To** (or: By; For; In) **the agent** (or: messenger) **of the called-out community within Ephesus, write:**

**‘The One continuously holding in His strength** (or: the One being constantly strong in) **the seven stars residing within His right hand, the One continuously walking about within the midst of the seven golden lampstands, continues saying these things:**

2. ***I have seen, and thus know, your*** [note: the pronouns and verbs are singular] ***works*** (acts; deeds), ***and your exhausting labor, and your remaining under*** (patient endurance), ***and that you are not able*** (have no power) ***to bear up*** (lift up to carry) ***evil ones*** (worthless ones; those of bad quality), ***and you put to the proof those declaring themselves to be envoys*** (representatives; apostles) ***– and they are not – and you found them false*** (liars; deceivers);
3. ***and you constantly have patient endurance*** (habitually hold to remaining- under), ***and you bore up*** (lifted; carried-on) ***because of My Name, and are not wearied.***
4. ***But on the other hand, I hold*** (or: have) ***[this] down against you:*** ***you*** [note: still singular] ***sent away*** (or: left; abandoned) ***your first love.***
5. ***You*** [assembly] ***must be remembering, then, whence you*** [as a single entity] ***have fallen, and you must change your way of thinking and feeling*** (change your frame of mind and your perceptions), ***and you*** [group] ***must do*** (perform; construct) ***the first works*** (deeds; actions).

***Yet if not, I am continuously (repeatedly; habitually) coming to you [as a group], and I will remove (or: move) your lampstand out of its place, if ever you [as a group] may not change your way of thinking (your mind set).***

6. ***But still, this you do have, that you are constantly hating the works (acts; deeds) of the Nicolaitans, which I also continuously hate (detest; regard with ill-will).'***

7. **“Let the one having an ear hear what the Spirit is repeatedly (or: continuously) saying to the called-out communities:**

**In (To; For) the one continuously overcoming (habitually conquering; normally victorious) I will give in him (to him; for him) to eat from out of the substance of the tree (wood; log; post) of Life which continuously is (exists being) within the midst of God’s paradise [note: same word in Gen. 2:8, LXX; Luke 23:43; a garden of fruit trees].”**

8. **“And in (to; by; for) the agent of (or: pertaining to) the called-out community within Smyrna, write:**

**‘The First and the Last, the One Who came to be (was birthed) a dead one and lives (or: lived), is presently saying these things:**

9. ***I have seen, and thus know (am aware of) your works (deeds; acts) and pressure (squeezing; tribulation) and poverty – but rather, you are rich – and the blasphemy (slandorous speech) of those declaring themselves to be Jews – and yet they are not – but rather [are] a gathering-together (a synagogue) of the adversary (Greek: satan).***

10. ***Do not be habitually fearing things which you are about to experience (or: to suffer; in which you are about to have sensible experience). Consider: the one who thrusts-through (the devil) is about to thrust some from among you into prison (or: jail), so that you may be tried (put to the proof), and you will have pressure (squeezing; tribulation) [for] ten days.***

***Progressively come to be a faithful person (or: You must be being birthed a trusting one) until death, and I will give Life’s wreath to you (or: I will give to you the wreath of The Life; or: the victor’s symbol, which is life).'***

11. **“Let him who has an ear hear what the Spirit is presently saying to the called-out communities (the summoned forth assemblies):**

**The one habitually overcoming (or: repeatedly victorious) may by no means be injured or harmed from the midst of the second death.”**

12. **“And in (to; for; by) the agent of the called-out community within Pergamos, write:**

**‘The One constantly holding (having) the sharp, two-mouthed broadsword is presently saying these things:**

13. ***I have seen, and thus know (am aware of) where you are continually***



**dwelling** (settling down for an abode) – **where satan's throne [is]! – and yet you are constantly strong in** (or: getting into your power) **My Name, and did not deny** (disown) **My Faith in the days in which Antipas, My faithful witness** (martyr), **who was killed alongside you folks: where satan dwells** (where the adversary continuously has his abode).

14. **But still I am holding down a few things against you: you have there those continuously strong to be retaining the teaching of Balaam, who instructed Balak to thrust a snare in the sight of the sons of Israel to eat things offered to forms** (or: sacrificed to idols) **and to commit prostitution.**

15. **Thus, you also constantly have those being continuously strong in, and retaining, the teaching of the Nicolaitans, likewise.**

16. **You must change mind** (your way of thinking), **therefore! Yet if not, I am repeatedly** (habitually) **coming swiftly in you** (to you; for you) [again: you, singular], **and I will wage war** (do battle) **with them within the broadsword of My mouth.'**

17. **"Let the one having an ear hear what the Spirit is now saying to the called-out community:**

**To the one habitually overcoming** (repeatedly conquering), **to him** (in him; for him) **I will give manna having been hidden, and I will give to him a white pebble, and upon the pebble a new name having been written which no one knows, except the one receiving it."**

18. **"And to** (by; in; for) **the agent of the called-out community in Thyatira, write: 'The Son of God, the One having His eyes as a flame of fire and His feet like burnished** (or: white) **brass** (bronze; fine copper), **says these things:**

19. **I have seen, and thus know** (am aware of) **your** [singular] **acts** (deeds; works), **and love, and faith, and service, as well as persistent remaining-under for support** (relentless, humble endurance); **and your last acts** (works) **[are] more than the first ones,**

20. **but still, I continue holding** (having) **much down against you, because you are constantly letting-off** (tolerating; allowing; pardoning) **your wife** [other MSS: the woman] **Jezebel – she is habitually calling herself a prophetess – and she is continually teaching and deceiving** (seducing) **My slaves to practice prostitution** (adultery; fornication) **and to eat things sacrificed to idols** (things offered to forms and outward appearances).

21. **And I give time to her, to the intent that she may change her mind** (way of thinking), **and habitually she is not intending** (or: willing) **to change her thinking out of her prostitution.**

22. **Consider: I am presently casting her into a bed, and those habitually committing adultery with her into great pressure** (tribulation; squeezing) **if ever they may not change their minds out of her works** (acts; deeds).

23. ***And I will kill her children within death, and all the called-out assemblies shall know that I am the One continuously searching the kidneys and hearts, and I will give to each one of you down from (in accord to) your [plural] acts (deeds; works).***
24. ***Now I am saying to you, to the rest (the remaining) within Thyatira – whoever are not holding this teaching – who do not know “the depths of satan (the adversary)”, as they are saying, I will cast no other burden (weight) upon you.***
25. ***Moreover, what you have (hold) you must get into your power (be strong in; lay hold of), until of which [time or situation] whenever I will (or: may) arrive.’***
26. ***“And [to] the one habitually conquering (repeatedly overcoming) and keeping watch over (guarding; maintaining observance of) My acts (works; deeds) until completion (down to a final act; as far as [the] goal; until an end), I will give to him authority upon the multitudes (the nations; the ethnic groups; the Gentiles).***
27. ***“And he will shepherd (i.e., feed, tend and guard) them with a staff made of iron, as he is being continuously broken [like] pottery vessels, [Ps. 2:8-9] as I also have received from My Father.***
28. ***“And I will give to him the morning star.***
29. ***“Let the person having an ear at once hear (= pay attention and obey) what the Spirit is continuously saying to (or: in; for; among) the called-out communities!”***

### CHAPTER 3

1. ***“Next, to (or: by; in; for) the agent (or: messenger) of the called-out community within Sardis, write:***  
***‘The One having (or: holding) the seven spirits of God – and (or: even) the seven stars – is presently saying these things,***  
***I have seen, and thus know (am aware of) your works (acts; deeds) [and] that you have a name (= reputation) that you are living, and yet you are dead!***
2. ***Come to be (Be birthed) awake ones (watchful people) and establish (set fast) the remaining things which were about to die (or: rot), for I have not found your works (acts; deeds) being fulfilled (being made full) in front of and in the sight of My God (or: before God – which is Me).***
3. ***Remember, then, how you have received (or: taken with the hand) and heard! Continuously keep watch (or: Guard [it]) and change your way of thinking, [and turn to God]. If ever, then, you should not be watching, I will (or: may) arrive upon you as a thief, and under no circumstances would you know what hour I will (or: may) arrive upon you.***
4. ***But still, you have a few names in Sardis which do (or: did) not stain (soil; pollute) their garments, and they will walk with Me in white***

*[garments] because they are worthy ones (folks of corresponding value).*

5. **“The person habitually conquering** (repeatedly overcoming) **may thus clothe himself in white garments, and under no circumstances will I erase his name from out of the scroll of The Life** (or: Life’s scroll; the scroll which signifies life), **and I will speak in accordance to his name** (say the same thing as his name; confess and avow his name) **in front of My Father, and in front of His agents** (or: messengers).
6. **“Let the one having an ear continuously hear what the Spirit** (or: Breath-effect) **is normally saying to the called-out communities.”**

7. **“And so to the agent of the called-out community in Philadelphia, write:**

**‘The Set-apart One** (The Holy One; The Saint), **the True One, the One having** (continuously holding) **David’s Key, the One habitually opening – and no one keeps on shutting** (or: locking) **– and He is repeatedly shutting (locking) – and no one keeps on opening –** [Isa. 22:22] **He, is presently saying these things,**

8. ***I have seen, and thus know** (am aware of) **your** [note: pronouns & verbs are singular] **acts** (works; deeds). **Consider! I have given before you an open door** (or: a door having been opened in your sight) **which no one is able** (or: has power) **to shut, because you continue holding a little power** (having a little ability), **and you keep watch over** (guard) **My Word, and you do not deny** (or: disown) **My Name.***

9. ***Consider! I am constantly giving to those from out of the synagogue of satan** (the assembly of the adversary) **– the ones repeatedly saying [that] they themselves are Jews, and they are not, but are lying – Consider! I will form them** (construct them; make them) **so that they may arrive, and they may worship in front of your feet and can know that I, Myself, love you!***

10. ***Because you keep watch over** (observe; preserve; guard) **the Word of My patient endurance** (of My remaining under), **I, also, will keep watch over** (observe; preserve; guard) **you from out of the hour of the putting to the proof** (or: trial; test) **which is presently about to be progressively coming upon the whole territory where folks normally dwell** (or: inhabited land), **to put to the proof** (to test, try and put through an ordeal) **those continually dwelling down in houses upon the Land** (or: inhabiting the territory).’*

11. **“I am repeatedly** (habitually; constantly) **coming swiftly** (or: = progressively coming soon)! **You must be continuously strong in what you have** (or: you must constantly hold in your power that which you possess) **to the end that no one may take your winner’s wreath** (your emblem of victory; or: your encirclement).

12. **“The one habitually conquering** (repeatedly overcoming) **– I will make** (form; construct; create) **him [to be] a pillar** (or: column) **in My God’s Temple, and he** (or: it) **may nevermore** (by no means any more) **come** (or: go) **out** (outside), **and I will write upon him My God’s Name, and the name of the City of My God: ‘The New**

**Jerusalem' – the one habitually descending from out of the atmosphere (or: heaven), from God – and My new Name [Vatican MS #1006 and others read: and the new name].**

13. **“Let the person having an ear hear what the Spirit is repeatedly saying to the called-out communities!”**

14. **“And then, to (by; in; for) the agent (or: messenger) of the called-out community within Laodicea, write:**

**‘The Amen (The It-is-so), the Faithful (or: Trustworthy) and True Witness, the Beginning of God’s Creation (or: the Origin of God’s creation; the First Place or Corner of God’s Framing; the Beginning of God’s act of building and founding; the Beginning of God’s act of reducing from a state of wildness and disorder) is presently saying these things,**

15. ***I have seen, and thus know (am aware of) your [singular] works (acts), that you are (continue being) neither cold nor boiling hot (or: zealous): O that you were being cold, or boiling hot (zealous)!***

16. ***Thus, because you continue being lukewarm (tepid), and are neither boiling hot nor cold, I am about to vomit you out of My mouth.***

17. ***Because you are habitually saying, “I am rich and have acquired wealth and continuously have need of nothing,” and you have not seen to know (or: are not aware) that you continue being wretched (or: miserable; in hardship) and pitiful and poor and blind and naked,***

18. ***I continue advising you [singular] to buy from Me gold having been refined (set ablaze) forth from out of fire, to the end that you may become rich; and white garments, to the end that you may clothe yourself and the shame (disgrace) of your nakedness may not be manifested (brought to light; caused to appear); and eye-salve to anoint (rub in) your eyes, to the end that you may be continuously seeing (observing).’***

19. **“Whosoever, if I may be having affection for them (regard them as fond friends), I constantly put to the proof (or: expose; reprove) and I continuously educate (discipline; give child-instruction). Therefore be hot (zealous) and change your mind (your way of thinking; your attitude and frame of mind)!**

20. **“Consider! I have stood, and continue standing upon the door, and I am constantly knocking; if ever anyone may (or: can) hear My voice (or: sound) and would open the door, I will enter (come or go in) toward him, and I will eat the evening meal with him, and he with Me.”**

21. **“To (In; For) him who is habitually conquering (repeatedly overcoming; normally victorious) I will give [the right? the ability? the honor?] to sit (or: be seated) with Me within My throne, as I also conquer (or: conquered; overcome; overcame) and sit (or: sat down) with My Father within His throne.**

22. **“Let the one who has an ear hear what the Spirit is presently saying to the called-out communities.”**

## CHAPTER 4

1. **After these things I saw** (or: perceived) – **and now consider this! – A door** (or: gate; entrance; portal), **having been opened** (thus: standing open) **within the atmosphere** (or: heaven; sky). **And the first sound** (or: voice) **which I hear** (or: heard) **[is; was] as a war-trumpet talking with me, saying,**

**“Come up here** (Ascend to this place), **and I will show you what things it is necessary** (binding) **to birth** (to come to be in existence) **after these things.”**

2. **And then, immediately, I in myself came to exist within spirit** (or: in myself I came to be within [the] Spirit; I birthed myself in union with a Breath-effect) – **and now consider this! – A throne being laid down and lying within the atmosphere** (or: heaven), **and upon the throne [was] One continuously sitting.**

3. **And the One continuously sitting [was; is] for appearance** (or: to [my] vision) **like a jasper stone and a carnelian. And a rainbow, similar in appearance to an emerald, [was; is] around the throne.**

4. **Next, around** (or: encircling) **the throne, [were; are] twenty-four thrones, and upon the thrones, twenty-four elders** (or: old people) **continuously sitting, having been clothed in white garments. And upon their heads [were; are] golden wreaths** (symbols of having won in a contest, or of festal celebration).

5. **Also – forth from out of the throne – lightnings and voices** (or: sounds) **and thunders repeatedly** (or: continuously) **proceed out. Furthermore, [there were] seven shining ones** (or: lamps; lights; torches) **of fire, which are the Seven Spirits of God** (or: God’s seven Breath-effects), **being continuously caused to burn before the throne.**

6. **And before the throne [is; was] a sea as of glass** (or: as a glassy sea), **like clear ice** (or: crystal). **Then, within the middle of the throne, and in a circle around the throne [were; are] four living ones** (or: living beings) **continuously being full of eyes in front and behind:**

7. **the first living one resembling a lion, the second living one resembling a calf** (or: young bullock), **the third living one has a man’s face, and the fourth living one resembles a flying vulture** (or: eagle). [Ezk. 1:5-10]

8. **And the four living ones** (or: living beings), **each one of them having six wings apiece** [Isa. 6:2], **are continuously full of eyes in a circle around and internally; and day and night they continuously have no rest** (or: intermission), **constantly saying,**

**“Set-apart, Set-apart, Set-apart** (Separated; Holy), **Lord [= Yahweh] God, The All-strong** (the Almighty; the Strong Holder-of-all) [Isa. 6:3; Amos 3:13; 4:13] – **the One Who was and continued being, the continuously Existing One, even the One continuously** (habitually; repeatedly; progressively) **coming.”**

9. **And whenever the living ones will give glory and honor** (or: value) **and thanks** (gratitude; good favor) **to the One continuously sitting upon the throne – to the One continuously living on into the ages of the ages,**

10. **the twenty-four elders** (or: older people) **will fall before the One continuously sitting upon the throne, and will worship** (kiss toward) **the One continuously living**

**on into the ages of the ages, and they will cast their wreaths** (symbols of victory or celebration) **before the throne, repeatedly saying,**

11. **“You are constantly worthy** (or: of equal value), **our Lord and God, to receive** (or: take) **the glory** (or: the reputation; ‘the opinion which is based on the whole of human experience’ – Paul Tillich), **and the honor, and the power, because You create all things** (or: You framed, founded and reduced all things from a state of disorder and wildness), **and because of Your will** (intent; purpose) **they were and continued being, and they are** (or: were) **framed and created.**

## CHAPTER 5

1. **And upon the [open] right [hand] of the One continuously sitting upon the throne, I saw a little book** (or: scroll; perhaps: codex) **having been written within and behind** (i.e., written on both sides), **having been sealed by seven seals.**

2. **And I saw a strong agent** (or: messenger) **repeatedly proclaiming** (announcing a message openly and publicly) **in a great** (= loud) **voice,**

**“Who is worthy** (of equal value) **to open the little book** (or: scroll; codex), **and to loose** (or: destroy) **its seals?”**

3. **And no one** (or: not one) **within the atmosphere** (or: heaven), **neither upon the land** (or: earth) **nor down under the land** (earth), **had power or was able to open the little book** (or: scroll) **nor to see or observe it.**

4. **And I was greatly weeping, that no one was or is found worthy** (of equal value) **to open the little book** (or: scroll; codex) **nor even to see or observe it.**

5. **And one forth from among the elders** (or: old people) **is saying to me,**

**“Do not be weeping! Consider! The Lion out of the tribe of Judah, the Root of David, overcame** (or: conquers) **to open the little book** (scroll) **and to loose** (or: destroy) **its seals.”**

6. **And within the midst of the throne and of the four living ones, and within the midst of the elders, I saw a little Lamb standing, as one having been slaughtered, having seven horns and seven eyes – which are the Seven Spirits of God** (or: God's seven Breath-effects): **the Ones having been and still being sent forth as envoys** (representatives) **into all the Land** (or: earth) –

7. **and it came** (or: went), **and it has taken** (or: received) **so that it has the scroll** (or: codex) **from out of the right [hand] of the One continuously sitting upon the throne.**

8. **And when it took** (or: received) **the little book** (or: scroll; codex), **the four living ones and the twenty-four elders** (older folks) **fell before the little Lamb – each one constantly holding lyres** (or: harps) **and golden, shallow bowls being continuously brimming full of incenses** (things passed off in fumes), **which are the thoughts and speech toward things going well and being at ease** (or: prayers) **of the set-apart** (or: holy) **folks** (or: the saints).

9. **And they repeatedly sing a new song** (ode; hymn), **constantly saying,**

**“You are worthy** (of equal value) **to take** (receive) **the scroll** (or: codex; book) **and to open its seals, because You were** (or: are) **slaughtered and bought**

**us by God** (for God; in God), **within Your blood, from out of the midst of every tribe and tongue** (or: language) **and people and ethnic multitude** (or: nation).

10. **“And You made** (or: make; form; construct) **them** [minuscule 792, the Clementia Vulgate (1592) and Primasius (6<sup>th</sup> century) read: us] **kings** [other MSS: a kingdom] **and priests in** (for; to; by) **our God, and they** [the Armenian, Clementia Vulgate (1592) and Primasiua read: we] **continue reigning** [reading with Westcott & Hort (following A); other MSS: they will reign] **upon the Land** (or: the earth).”

11. **And I saw and also heard a sound** (or: a voice) **of many agents forming a circle around the throne, the living ones, and the elders. And the number of them [is; was] innumerable groups of innumerable groups** (myriads of myriads), **even thousands of thousands,**

12. **repeatedly saying with a great voice,**  
**“The little Lamb, the One having been slaughtered, is worthy** (of value) **to take** (receive) **the power and ability, as well as wealth and riches, and wisdom and strength and honor and glory** (or: reputation) **and blessing.”**

13. **And all creation** (or: every creature) **which exists within the sky** (or: atmosphere; heaven), **and upon the earth, and down under the earth, also which is upon the sea – even all things** (the whole) **within them – I heard repeatedly saying,**

**“The blessing and the honor and the glory** (good reputation) **and the strength** (might) **[is] in** (by; for; to) **the One continuously sitting upon the throne, and in** (by; to; for) **the little Lamb, on into the ages of the ages.”**

14. **And then the four living ones say** (or: said), **“It is so (Amen)!” And the elders fall** (or: the older people fell [forward]) **and worship** (or: worshiped; kissed the hand toward [the throne] and paid homage).

## CHAPTER 6

1. **Then I saw when the little Lamb opened one from out of the seven seals; and I heard one from out of the midst of the four living ones repeatedly saying, as a sound** (or: voice) **of thunder,**

**“Come** (or: Be coming; or: Go; Pass on)!”

2. **And I saw, and consider! A bright white horse, and the One** (or: He) **continually sitting upon it is constantly holding a bow. And a victor’s wreath was given to Him, and He came forth** (or: went out; passed on) **repeatedly overcoming** (continuously conquering), **even to the end that He may overcome** (conquer; be Victor).

3. **Next, when He opened the second seal, I heard the second living one repeatedly saying, “Come** (or: Go)!”

4. **And so another horse, fiery** (fiery-red; of the character or color of fire), **came forth** (or: went out), **and to the One continually sitting upon it, to Him it was given to**

**take the peace out of the Land (or: earth; territory; ground) so that they would slaughter (kill) each other. And a great sword was given to Him.**

**5. Then, when He opened the third seal, I heard the third living one repeatedly saying, “Come (or: Go)!” And I saw, and consider! A black horse, and the One continually sitting upon it [is] constantly holding a pair of balances (or: a balance bar) in His hand.**

**6. And I heard a voice within the midst of the four living ones repeatedly saying, “A small measure (a choenix: about a quart) of wheat [for] a denarius (a silver coin equivalent to a day’s pay), and three small measures of barley [for] a denarius; and you may not act unjustly to (wrong; harm; violate; injure) the olive oil and the wine.”**

**7. And when He opened the fourth seal, I heard the voice of the fourth living one repeatedly saying, “Come (or: Go)!”**

**8. And I saw, and consider! A pale, yellowish-green (pallid; ashen; colorless) horse, and the name for Him [Who is] continually sitting upon it [is] Death, and the Unseen (Greek: hades) has been following with Him. And authority (lawfulness; permission; jurisdiction from out of Being) was given to Him upon the fourth of the Land (or: earth) to kill within broadsword, and with famine, and within death, even by the little animals (little beasts) of the Land (or: earth; ground).**

**9. Then when He opened the fifth seal, I saw, down under the altar of burnt-offering, the souls of the folks having been slaughtered [as in sacrifice] because of the Word of God (or: God’s message), and because of the witness (testimony; evidence) which they were holding (or: continued to have).**

**10. And they uttered a cry with (or: by) a great (loud) voice, repeatedly saying, “Until when (How long), O Absolute Owner (Sovereign Lord; Master), the Set-apart (Holy) and True One, are You not deciding (separating and judging) and maintaining right for (operating out of the way pointed out; avenging) our blood, out of those habitually having an abode (dwelling) upon the Land (earth)?”**

**11. And a brilliant white robe was given to each of them, and it was declared to them that they may rest themselves (permit themselves to cease from any movement or labor in order to recover strength) a little time longer (yet a short time) while (or; until) also [the number of] their fellow-slaves, even their brothers – those continually being about to be killed, even as they [were] – may be fulfilled (filled up; made full).**

**12. Next I saw when He opened the sixth seal, and there came to be a great shaking. And the sun became black as sackcloth made of hair. And the whole moon became as blood.**

**13. And the stars of the sky (or: heaven) fell into the Land (or: earth), as a fig tree is casting her winter (i.e., unseasonable) figs, while being continuously shaken by a great wind.**

**14. And then the sky (or: atmosphere; heaven) was parted away, as a little scroll**



being progressively rolled up, and every mountain (or: hill) and [every] island were moved out of their places.

15. And the kings of the Land (or: earth), and the great ones, and the commanders of thousands, and the wealthy (rich) folks, and the strong ones, and every slave, and every free one, [all] hid themselves into the caves and into the midst of the rocks of the mountains,

16. repeatedly saying to the mountains and to the rocks,

"Fall upon us and hide us [Hos. 10:8] from the Face of the One continuously sitting upon the throne, and from the inherent fervor (natural impulse and propensity; internal swelling and teeming passion of desire; or: anger, wrath and indignation) of the little Lamb."

17. Because the great Day of their [other MSS: His] inherent fervor (internal swelling emotion, teeming and passionate desire; impulse; or: anger, wrath and indignation; or: natural bent) comes (or: came), and who (which one) is continuously able (or: continues having power) to be made to stand (or: to be established)?

## CHAPTER 7

1. After this I saw (or: perceived) four agents (or: messengers) standing upon the four corners of the Land (or: earth), continuously holding in their power (or: restraining) winds of the four the Land (or: earth), so that wind may not be blowing upon the Land (or: earth; soil), nor upon the sea, nor upon any tree (or: all tree and shrub).

2. And then I saw (or: perceived) another agent (or: messenger) progressively ascending (stepping up) from [a; the] rising of the sun [i.e., from the dawn or the east], continually holding a seal (or: signet ring; [Vatican MS 1160: seals]) of the continuously-living God.

And he uttered a cry with (or: by) a great (= loud) voice – to the four agents (or: messengers), to whom it was (or: is) given for them (to them; in them; by them) to act unjustly to ( to violate, injure, wrong or hurt) the Land (earth; soil) and the sea –

3. repeatedly saying,

"You may not act unjustly to (hurt; injure; wrong; violate) the Land (earth; soil), nor the sea, nor the trees, until we may seal (impress with a signet ring) the slaves of our God upon their foreheads."

4. Then I heard the number of the people having been sealed (impressed; imprinted): one hundred forty-four thousand – folks having been sealed (imprinted) from out of every tribe of the sons of Israel.

5. Out of Judah's tribe: twelve thousand sealed (imprinted)

Out of Reuben's tribe: twelve thousand

Out of Gad's tribe: twelve thousand

6. Out of Asher's tribe: twelve thousand

Out of Naphtali's tribe: twelve thousand

Out of Manasseh's tribe: twelve thousand

7. **Out of Simeon's tribe: twelve thousand**  
**Out of Levi's tribe: twelve thousand**  
**Out of Issachar's tribe: twelve thousand**
8. **Out of Zebulon's tribe: twelve thousand**  
**Out of Joseph's tribe: twelve thousand**  
**Out of Benjamin's tribe: twelve thousand sealed** (imprinted).
9. **After these things I saw** (or: perceived), **and consider! A vast crowd** (great multitude), **which no one was able to number, from out of every ethnic group** (or: nation) – **even of tribes and of peoples and of tongues** (languages) – **standing before** (in the sight of) **the throne, and before** (in the sight of) **the little Lamb, having been clothed with bright white robes** (or: equipment; uniforms), **and palm trees** (or: branches) **[are] within their hands.**
10. **And they are uttering a cry** (or: are exclaiming) **with a great** (= loud) **voice, repeatedly saying,**  
    **"The deliverance** (Wholeness and health; The salvation) **[is] by our God** (in our God) – **by** (or: in) **the One continuously sitting upon the throne, even** (or: and) **by** (or: in) **the little Lamb!"**
11. **And all the agents** (or: messengers) **had stood and continued standing in a circle around the throne and the elders** (or: older folks) **and the four living ones. And then they fell on their faces before the throne and worshiped** (did obeisance to and kissed toward) **God, repeatedly saying,**
12. **"It is so** (Amen)! **The blessing** (or: The word of goodness), **the glory** (reputation), **the wisdom, the gratitude** (thanksgiving), **the honor** (the value; the pricing), **the power** (the ability), **and the strength [is] in** (by; for) **our God, on into the ages** (eons) **of the ages! So it is** (Amen)!"
13. **And one from out of the elders** (or: among the older people) **answered, saying to me,**  
    **"These – the ones having been clothed with the bright, white robes** (or: uniforms; equipment) – **who are they and whence came they?"**
14. **And I had spoken to him, "O, my lord, you have seen, and thus know," and so he said to me,**  
    **"These are the ones continuously coming forth from out of the midst of great pressure** (squeezing; ordeal; tribulation), **and they washed their robes** (uniforms; equipment) **and made them bright and white within the little Lamb's blood.**
15. **"Because of this they are constantly before** (in the sight and presence of) **God's throne, and they habitually do public service to** (in; by; for) **Him, day and night, within the midst of His Temple. And the One continuously sitting upon the throne will pitch a tent** (spread a covering or tabernacle) **upon them.**
16. **"They will no longer hunger, neither will they thirst, nor may the sun fall upon them, nor any scorching or burning heat, [Isa. 49:10]**
17. **"because** (or: seeing that) **the little Lamb – the One back up amidst the**

**throne** (or: the One again in the midst of the throne) – **will shepherd** [other MSS: is continuously shepherding] **them, and will guide** [others: is continuously guiding] **them upon springs of waters of life** [others: living springs of water]. **And God will anoint** (or: wipe and smear) **every tear shed from out of their eyes.**” [Isa. 49:10; Jer. 2:13; Ezk. 34:23; Ps. 23:1-2; Isa. 25:18]

## CHAPTER 8

1. **And when He opened the seventh seal, silence was birthed** (came into existence; occurred; came to be) **within the atmosphere** (or: heaven) **for about** (or: something like; as) **half an hour.**
2. **Next I saw the seven agents** (or: messengers) – **the folks having stood and now standing before** (in the presence and sight of) **God. And seven trumpets** (or: = shofars; rams horns) **were given to them.**
3. **Then another agent** (messenger) **came and was stationed** (or: was set; is made to stand) **upon the altar, continuously holding a golden censer. And there was given to him many incenses** (or: much incense), **so that he may give [them, or, it] by the thoughts and words towards goodness** (or: would offer [it] in the prayers; that he could impart [them] to the prayers) **of the set-apart folks** (the holy ones; the saints), **upon the golden altar which is before the throne.**
4. **And the smoke of the incenses ascended, by and in the prayers of the set-apart folks, from out of the agent’s hand, before God** (or: in God’s sight and presence).
5. **Then the agent had taken the censer and filled it full out of the fire of the altar, and he threw [fire; or, the censer] into the Land** (or: earth; soil). **And thunders and sounds** (or: voices) **and lightnings and shakings birthed themselves** (or: of themselves came into being).
6. **Next the seven agents** (or: messengers) – **the folks holding the seven trumpets – prepared themselves** (made themselves ready), **so that they may sound the trumpets.**
7. **And so the first one sounded a trumpet. Then hail and fire mixed in blood was birthed** (came to be; or: hail and fire came to be mixed with blood), **and it was thrown into the Land** (earth; soil). **And the third of the trees was burned down, and all pale-green pasture** (or: grass) **was burned down.**
8. **And then the second agent trumpeted. Then something like a great mountain, continuously being burned in fire, was thrown into the sea. And the third of the sea came to be blood.**
9. **And the third of the creatures within the sea – the ones** (or: things) **having souls – died. And the third of the ships was thoroughly ruined** (decayed; destroyed).
10. **Next the third agent sounded a trumpet. And a great star, continuously**

**burning as a lamp** (or: a shining one), **fell out of the sky** (or: heaven), **and it fell upon the third of the rivers and upon the springs of the waters.**

**11. Now the name of the star is called Wormwood** (or: Absinth). **And so the third of the waters are being birthed** (or: are coming to be) **wormwood.** **Then many of the men** (or: of mankind) **died from out of the waters, because they were embittered** (made bitter).

**12. And the fourth agent trumpeted. So the third of the sun and the third of the moon, and the third of the stars were struck** (or: received a blow), **to the end that the third of them may be darkened, and the day may not shine [for] the third of it – and the night in like manner.**

**12. Next I saw and heard one vulture** (or: eagle), **constantly flying within mid-heaven, repeatedly saying by a great voice,**

**“Woe** (or: Tragic will be the fate)! **Woe** (or: Alas)! **Woe** (or: Tragedy)! **for those** (or: to or in the folks) **constantly dwelling upon the Land** (or: soil; earth), **from out of the midst of the remaining sounds** (voices) **of the trumpets of the three agents who are about to be continuously sounding a trumpet!”**

## CHAPTER 9

**1. And then the fifth agent** (messenger) **sounded a trumpet, and I saw a star – having fallen from out of the sky** (or: heaven) **into the Land** (earth) – **and the key of the well** (cistern; shaft; pit) **of The Deep was given to him.** [note: the abyss, or, the Deep; that which is very deep so as to be considered bottomless; used in Gen. 1:2 (LXX), “darkness {was} up upon (or: over) the Deep, and God’s Spirit was bearing (conducting) Himself over upon the water;” used of “the fountains of the Deep” in Gen. 8:2 (LXX); of “springs of the Deep” in Deut. 8:7; used in Deut. 33:13 (LXX), “And to Joseph he said, ‘His land is of the blessing... from the springs of the Deep below;” and in Ps. 104:2-6 (LXX), “Who dost robe Thyself with light as a garment.... Who covers His chambers with waters; Who makes the clouds His chariot... The Deep, as a garment, is His covering;” Ps. 107:23-26 (LXX), “They that go down to the sea.... these have seen the works of the Lord, and His wonders in The Deep;” Ps.148:7,8, “... and all Deepes.... the things continually performing His Word;” Isa. 63:13, “He led them through the Deep, as a horse through the wilderness...”]

**2. And he opened up the well** (shaft; pit) **of The Deep and smoke ascended out of the well** (shaft), **as smoke of a great furnace** (or: kiln – for smelting, firing earthen ware or baking bread), **and the sun and the air were darkened from out of the smoke of the well** (or: shaft).

**3. Next locusts came out of the smoke [and went] into the Land** (earth). **And authority** (or: the right; permission) **was given to them – as the scorpions of the land** (or: earth) **have authority** (permission; license) –

**4. and yet it was declared to them that they may not be acting unjustly to** (be harming, injuring or violating) **the enclosed pasture** (or: grass) **of the Land** (earth), **nor any green thing, nor any tree, except the humans** (the people): **those not having the seal** (or: imprint) **of God upon their foreheads.**

**5. Now this was granted** (or: given) **to** (or: for) **them, not that they should be killing**

**them, but rather so that they [= the humans] may be examined** (tried as metals by the touchstone; distressed) **[for] five months. And their examination [is; was] as the distress** (metal testing) **of a scorpion whenever it may strike a human.**

**6. And in those days the humans** (the people) **will seek** (search for; pursue) **death, and will by no means** (or: under no circumstances) **find it. And they will set their desire to die, and death will flee** (or: escape) **from them.**

**7. Now the representations** (likenesses; figures) **of the locusts [were] like** (similar to) **horses having been made ready** (or: prepared) **unto battle. And upon their heads [were] something like golden wreaths, and their faces [were] as human faces,**

**8. and they were having hair as the hair of women, and their teeth were as those of lions.**

**9. And they were having breastplates – as breastplate armor made of iron – and the sound of their wings [was] as the sound of chariots of many horses continuously running into battle.**

**10. And they continue having tails like scorpions, and stings** (goads; sharp points), **and in their tails [is] their authority** (permission; license) **to act unjustly to** (to harm or injure) **the humans [for] five months.**

**11. They habitually have a King upon them: the Agent** (or: Messenger) **of the Deep. The name for Him in Hebrew [is] Abaddon** (Destruction), **and in the Greek He has the name Apollyon** (Destroyer; A Destroying One; or: One who makes folks lost).

**12. The one woe** (or: tragedy) **passed away. Consider – two woes are yet coming after them.**

**13. And the sixth agent** (or: messenger) **sounded a trumpet, and I heard one voice from out of the four horns of the golden altar [which is] before God** [note: figure of the altar of incense which was in front of the innermost chamber in the Tabernacle],

**14. presently saying to the sixth agent,**

**“Loose the four agents: the ones having been bound upon the great river Euphrates.”**

**15. And the four agents were loosed – those having been made ready** (or: being prepared) **unto the hour and day and month and year – so that they may be constantly killing the third of the humans.**

**16. Now the number of the troops** (armed forces) **of the cavalry [was] two vast multitudes of innumerable groups** (or: myriads of myriads) **– I heard the number of them** (or: their number).

**17. And thus I saw the horses in the vision: and the ones sitting upon them habitually having breastplates of Fire, even resembling hyacinth stone, and being divine in character** (θεῖος: deity; divinity; divine nature or character; the fire of God; brimstone or sulphur). **And the heads of the horses [are] as heads of Lions. And Fire, Smoke and Deity** (divine nature and character) **continuously issues forth from out of their mouths.**

18. **From these three plagues** (blows; smittings) **the third of the humans were killed** – from out of the Fire, and from the Smoke, and from the Deity which is constantly issuing out of their mouths,

19. **for the authority** (the right; the permission and license) **of the horses exists in their mouth and in their tails, for their tails [are] like serpents, having heads, and within them they constantly inflict injustice** (harm; injury).

20. **And yet the remaining ones** (or: the rest) **of the humans, those who were not killed in these plagues** (or: blows), **did not change their mind** (change their perceptions or ways of thinking) **from out of the works** (actions; deeds) **of their hands, so that they may not worship the demons** (Hellenistic concept and term: = animistic influences) **and the idols** (forms): **the gold ones, and the wooden ones, which are able** (or: have power) **neither to see nor to hear, nor to walk about.** [Ps. 115:4-7; 135:15-17; Dan. 5:23]

21. **Also, they did not change their mind** (attitude and way of thinking) **from out of their murders, nor from out of their employment of drugs** (or: sorceries; enchantments), **nor from out of her prostitutions** (fornications), **nor from out of their thefts.**

## CHAPTER 10

1. **Next I saw a Strong Agent** (other MSS: another Agent, a Strong One) **progressively descending** (stepping down) **from out of the atmosphere** (or: sky; heaven) – **having been clothed with a cloud, and the rainbow upon His head, and His face as the sun, and His feet as pillars of fire**

2. – **and constantly holding in His hand a tiny scroll having been opened up. And He placed His right foot upon the sea, but the left upon the Land** (soil; earth).

3. **Then He uttered a cry with** (or: by) **a great Voice, even as a Lion is roaring. And when He uttered a cry** (or: cried out), **the Seven Thunders uttered their own voices.**

4. **And when the Seven Thunders spoke** (gave utterance), **I was about to be writing and I heard a Voice from out of the atmosphere** (or: heaven) **repeatedly saying, "You must seal** (or: = seal up and keep from being disclosed; place a seal on) **what the Seven Thunders uttered** (spoke)," and **"You may not write these things."**

5. **And the Agent, Whom I saw standing upon the sea and upon the land, lifted up His right hand into the atmosphere** (or: sky; heaven),

6. **and swore** (affirmed or promised with an oath) **within** (or: in union with) **the One continuously living on into the ages of the ages** (or: the Ages belonging to & pertaining to the ages; = the foremost of all the ages) – **Who framed** (created; founded; reduced from a state of disorder and wilderness) **the atmosphere** (or: heaven; sky), **and the things within it, and the land** (or: earth; ground), **and the things within her, and the sea, and the things within her – that a time shall not longer be** (or: that time will not further be; that {a} time will not still exist; = there will be no delay; = there will be no longer a time of delay);

7. **but rather, within the days of the Seventh Agent, whenever he may be about to repeatedly sound a trumpet, God's secret** (the secret, or mystery, of God or which

pertains to God) **is also completed** (reached its goal; finished; concluded; ended), **as proclaimed as good news to** (or: as He announced the message of goodness to) **His own slaves, the prophets** [other MSS: His own slaves, and the prophets].

8. **Then the Voice, which I heard from out of the atmosphere** (or: sky; heaven), **is speaking again with me, and is saying, "Be going** (departing), **take** (or: receive with the hand; seize) **the tiny scroll – the one having been opened up within the Agent's hand, Who has taken a stand upon the sea and upon the land."**

9. **And I went away toward the Agent, saying to Him to give to me the tiny scroll. And He is saying to me, "Take** (or: seize) **it and eat it down** (devour it): **and it will make your whole belly** (the hollow place; the cavity; the stomach and intestines; the innermost part; used of the womb) **bitter, but in your mouth it will be sweet as honey."**

10. **And so I took** (or: seized) **the tiny scroll from out of the Agent's hand, and devoured it, and it was sweet as honey within my mouth. And when I ate it, my belly** (hollow place, etc.) **was made bitter.**

11. **Then He is saying to me, "It necessitates you** (or: It is binding you) **to prophesy** (to exercise the function of a prophet) **again upon peoples and multitudes** (nations; ethnic groups) **and tongues** (languages) **and many kings."**

## CHAPTER 11

1. **Next a reed like a staff** (or: rod) **was given to me, [and He was] presently saying, "Rouse yourself** (or: Arise; Awake) **and measure the temple of God** (God's temple, or dwelling), **and the altar, and the folks continuously worshipping within it.**

2. **"And the court** (unroofed enclosure; [used of the sheepfold in Jn. 10:1, 16]), **the one outside the temple, you must cast outside** (throw, or expel, out of doors), **and you may not measure her because it was given to the multitudes** (ethnic groups; nations), **and they will tread** (advance by setting the foot upon) **the set-apart city** (or: the Holy City) **forty-two months.**

3. **"And I will present a gift to My two witnesses** (or: I will supply for My two witnesses), **and they will prophesy** (function as prophets) **a thousand two hundred sixty days, being clothed** (or: cast around) **[in; with] sackcloth."**

4. **These are the two olive trees and the two lampstands** (= menorahs) **– the ones having made a stand** (or: been placed) **and are standing before** (in the presence of) **the Lord** [= Yahweh] **of the earth** (or: the Owner of the Land).

5. **And if anyone is wanting or intending to harm or injure** (or: do injustice to) **them, fire is continuously** (or: repeatedly) **issuing** (or: proceeding) **out of their mouth and is one after another devouring their enemies** (or: adversaries); **and if anyone is intending** (wanting, willing) **to injure** (do injustice to; harm) **them, thus it is necessary for him to be killed.**

6. **These continuously hold** (or: have) **authority to close** (shut, lock) **the sky** (or: atmosphere; heaven), **so that continuously it can not shower rain [during] the days of their prophesying.** **And they continue holding authority upon the waters, to continuously turn them into blood; and to smite** (beat, strike) **the Land** (or: soil; earth) **within every plague as often as they may will – if they intend** (purpose) **to.**

7. **Now whenever they may complete** (finish; make an end of) **their witness** (or: testimony), **the little animal** (or: beast) – **the one repeatedly climbing up** (or: ascending) **out of the Deep – will make war** (or: do battle) **with them, and will overcome** (or: conquer) **them, and then will kill them.**

8. **And so their fallen dead body will be upon** [other MSS: And their fall will be into] **the broad place** (street; square; plaza) **of The Great City – whatever, spiritually, is normally being called** (or: named) **"Sodom" and "Egypt" – where also their Lord was crucified** (or: where their Lord, also, was executed on a torture stake).

9. **Then those out of the peoples – even from tribes and tongues and ethnic groups** (nations, multitudes; pagans; non-Jews) – **continuously see** (observe, cast a look upon) **their dead body three and one half days, and they will not release their dead bodies to be placed into a memorial monument or tomb** (= to be buried).

10. **And so the folks continuously having a house down upon the earth** (or: the ones normally dwelling upon the Land) **are continuously rejoicing upon them, and they will be gladdened** (or: made happy) **and will send presents to each other, because these, the two prophets, tested and examined** (applied the touchstone to test the purity of the metal of) **those continuously having a house down upon the earth** (or: ground).

11. **Later, after three and a half days, a spirit of Life** (Life's breath-effect or spirit) **from out of God entered within** [other MSS: into] **them and they stood upon their feet.** **And so (a) great fear fell upon the people continuing to be spectators of** (or: watching) **them.**

12. **Then they heard a great** (or: loud) **Voice from out of the atmosphere** (or: sky; heaven), **repeatedly saying to them, "You must climb up here** (or: ascend to this place)." **So they climbed up into the atmosphere** (or: ascended into the sky and heaven) **within the cloud, and their enemies watched** (or: were spectators of) **them.**

13. **And within that hour, a great shaking** (or: earthquake) **was birthed** (or: came to be; occurred) **and the tenth of The City fell** (or: collapsed), **and seven thousand names of humans** (= people) **were killed within the shaking** (quake), **and the remaining ones** (= survivors) **came to be terrified – and so they gave glory to the God of the heaven** (or: atmosphere; sky).

14. **The second woe departed** (or: tragedy went away). **Consider! The third woe is progressively coming swiftly.**

15. **Next the seventh agent sounded a trumpet, and great** (or: loud) **voices of themselves came to be** (birthed themselves; occurred of themselves) **within the sky**



(or: atmosphere; heaven), **continuously saying**, "**The reign of the ordered System** (world of religion, culture, government and economy) **suddenly came to belong to our Lord** [= Yahweh or Christ] **and to the anointed of Him** (or: The kingdom of the arranged system at once became our Lord's and His Christ's; The rule as king which pertains to the world, was birthed to be the possession of [Yahweh], as well as of His Anointed), **and so He will be reigning** (ruling as King) **on into the ages** (or: indefinite time periods) **of the ages** [other MSS add: So it is (Amen)]."

16. **Then the twenty-four elders** (or: old people) – **the people continuously sitting upon their thrones before** (in the presence of) **God – fell** (or: at once fall) **upon their faces and worshiped** (or: do obeisance to; worship) **God**,

17. **repeatedly saying**, "**We are continuously grateful** (thankful) **for You** (or: we continuously give You thanks), **Lord** [= Yahweh] **God, the One of All Strength** (the Almighty, Omnipotent One), **the One continuously existing** (or: being), **even the One Who was continuously existing** (being), **because You have taken – so that You have in Your hand – Your great power and ability, and You reign** (rule as King)."

18. **Now the multitudes** (ethnic groups; nations) **were made angry** (raged; were, or are, made to internally swell; were aroused; were made impulsive) [Ps. 2:1], **and Your inherent fervor** (swelling arousal; impulse; wrath; anger; indignation; natural bent) **came** (or: comes), **and the season** (fitting situation; suitable circumstances) **for the dead folks to be separated, decided about and judged, and then to give the wages** (or: reward) **to Your slaves: to the prophets and to the set-apart people, and to the ones continuously fearing Your Name – to the small** (= insignificant) **ones and to the great ones – and then to thoroughly spoil** (fully ruin; thoroughly decay; utterly destroy) **the folks continuously corrupting** (thoroughly spoiling, ruining, destroying) **the Land** (or: earth; soil).

19. **And then the Temple of God – the one within, or in union with, the atmosphere** (or: heaven) – **was opened** (or: suddenly opened up), **and the ark of the covenant** (or: arrangement) [other MSS read: ark of the covenant of the Lord; or: ark of God's covenant] **was seen** (or: is seen) **within the midst of His Temple. Next lightning and voices and thunders and a shaking** (or: an earthquake) **and great hail were birthed** (came to be; occurred).

## CHAPTER 12

1. **Next a great sign was seen within the atmosphere** (or: sky; or: heaven): **a Woman having been clothed** (cast around) **with the sun, and the moon down under her feet, and a wreath of twelve stars upon her head.**

2. **And being pregnant** (continuously having or holding within the womb), **she is constantly crying** (or: repeatedly uttering a cry), **travailing with birth-pangs, and being progressively tested and tried in the labor pains** (or: experiencing the touchstone) **to bring forth** (= to bear a child).

3. **Then another sign was seen within the atmosphere** (or: sky; heaven): **and**

**consider this!, a great fiery-colored dragon having seven heads and ten horns, and seven bands (diadems; kingly ornaments) upon its seven heads.**

**4. And its tail is progressively dragging the third of the stars of the sky (or: heaven), and casts (it cast; it threw) them into the earth (or: onto the Land, or, ground). And the dragon stood (had made a stand) before (or: in the presence of) the Woman – the one being about to bring forth (= to give birth) – to the end that whenever she may bring forth, it may devour (eat down; consume) her child.**

**5. And so she brought forth a Son, an adult man (or: male; masculine one) Who is about to continuously shepherd all the multitudes (ethnic groups; nations) in the sphere of and with relying on the use of an iron staff (or: rod). And her child was snatched away (seized and carried off by force) toward God and to His throne.**

**6. Then the Woman fled (or: takes flight) into the wilderness (or: desert; desolate place) where she continuously has there a prepared place from God (or: a place having been made ready, from God), to the end that THEY may continuously nourish her there one thousand two hundred sixty days.**

**7. Next a war (or: battle) was birthed (broke out; came to be; arose) within the atmosphere (or: sky; or: heaven): the One, Michael [the One in God's likeness], and His agents [went] to war (or: to battle) with the dragon. And the dragon did battle (or: at once battles; = fought back), as well as his agents,**

**8. and yet they were not strong (or: had no strength), neither was their place (or: position) any longer found within the atmosphere (or: heaven; [note: a symbol of a position of authority, control and dominion]).**

**9. And so thrown (or: hurled; cast; tossed) is (or: was) the great dragon, the serpent from the very beginning (or: the original, or ancient, serpent) – the one being continuously called devil (one who thrusts something through [folks]; slanderer; false accuser; separator; one who casts something throughout the midst [to cause division]) and satan (the adversary; the opponent; the one who stands in opposition; the counter-worker), the one continuously causing the whole inhabited area of the earth to wander (or: that which causes straying; the one continually deceiving). It was (or: is) hurled (thrown; cast; tossed) into the earth (or: Land), and its agents were (or: are) thrown (cast; tossed) with it.**

**10. Then I heard a great (or: loud) voice within the atmosphere (or: sky; or: heaven) repeatedly saying, "At the present moment (or: Just now) the deliverance (the return to the original state and condition; the rescue; the health and wholeness; salvation), and the authority, and the kingdom (or: reign) of our God was (or: is) birthed (comes into existence; came to be), also the authority of His Anointed (or: His Christ; His anointed one), because our brothers' accuser (the accuser of our fellow believers) was cast down (and: is hurled down) – the one that was or is by habit repeatedly accusing them before (or: in the sight and presence of) our God, day and night." [note: this phrase logically indicates that the location is on earth, where there is day and night]**

11. **And they at once overcame** (or: at some point overcome; conquer) **him because of the blood of the little Lamb, and** (or: even) **because of the word** (or: message; Word; Logos) **of their witness** (evidence; testimony) – **and they love not** (or: did not love) **their soul** (soul-life; inner self; personhood) **even to** (or: until) **death**.

12. **Because of this, you atmospheres** (or: heavens) – **and the folks continuously tabernacling** (or: normally living in a tent; presently encamping) **within the midst of them – must continuously make yourselves glad** (keep or develop a good frame of mind; rejoice). **Woe to** (or: Alas for; A tragedy into) **the Land** (or: earth) **and the sea, because the devil** (slanderer; separator; opposer; the one who thrusts-through) **is** (or: was) **cast down to you, having great anger** (swelling emotion; rushing passion), **knowing that he continues having a little season** (a small suitable place; a limited circumstance; a brief fitting situation).

13. **And when** (at the time that) **the dragon suddenly saw** (or: sees; perceived; observes) **that it is thrown** (was cast, thrust) **into the earth** (or: Land), **it pursued** (pursues, presses forward, runs swiftly to catch) **the woman who brought forth** (= gave birth to) **the Man** (or: male).

14. **Then two wings of the Great Eagle** (or: Vulture) **were given to the Woman** (or: are given for the Woman), **to the end that she may progressively fly into the wilderness** (desert; uninhabited region) – **into her place – where** (in which place) **she is there continuously nourished a season, and seasons, and half a season** [Dan. 7:25; 12:7], **away from the serpent's face** (= its presence and ability to observe).

15. **Next the serpent cast** (or: spews) **water, as a river** (or: stream), **from out of its mouth, behind the Woman** (at the Woman's back; after the Woman) **to the end that it may cause her to be carried away by the river** (i.e., by its current).

16. **So then the Land** (or: ground; earth) **ran to the aid of** (or: runs and helps) **the Woman, and the Land** (ground; earth) **at once opened** (or: opens) **up her mouth and swallowed** (or: swallows; gulps down) **the river which the dragon cast** (or: casts) **out of its mouth**.

17. **And so the dragon was enraged** (is angered; swells with agitation of soul) **upon the Woman and went away** (or: goes off) **to make war** (do battle) **with the remaining ones** (the rest; those left) **of her seed** (= offspring) – **those continuously keeping** (guarding; observing) **God's implanted goals** (impartations of the finished product within; inward directives) **and continuously holding the testimony of Jesus** (or: having the evidence about and having the character of Jesus).

18. [other MSS: And it was placed (set; made to stand) upon the sand of the sea.]

## CHAPTER 13

18. **And I was placed** (set, made to stand) **upon the sand of the sea,**

1. **and then I saw** (or: perceived) **a little animal** (a little creature or beast) **progressively climbing up** (or: repeatedly ascending) **from out of the midst of the sea, having ten horns and seven heads, and ten bands** (diadems; kingly ornaments) **upon its horns, and blasphemous names** (or, names [other MSS: a name] of slander

and abusive speech) **upon its heads.**

2. **Then the little animal** (little creature or beast) **which I saw was and continued to exist like a leopard, and yet its feet [were] as a bear's, and its mouth as a lion's mouth.**

**Next the dragon gave its ability and power, its throne, and great authority** (or: license) **to it** [i.e., to the little animal].

3. **And one from of its heads was as having been slaughtered unto death, and yet the blow of its death** (or: its death-blow) **was cured** (or: tended; treated), **and the whole Land** (or: earth) **followed after the little animal with fascinated wonder and admiration.**

4. **And so people worshiped** (or: worship) **the dragon because it gave** (or: gives) **authority to the little animal; and they worship the little animal, saying, "Who** (or: What) **[is] like the little animal** (the little creature or beast)? **And who** (or: what) **is able** (continuously has power) **to do battle** (or: wage war) **with it?"**

5. **Then a mouth, continuously speaking great things and blasphemies was given to it. Authority to act** (or: to make or do) **[for] forty-two months** [other MSS read: to make war 42 months; another early MS reads: to do what it wills 42 months] **was also given to it** (or: And so, a right from out of Being was allowed for it to suddenly form, construct and create [over a period of] forty-two months).

6. **So it opened** (or: at once opens) **its mouth unto blasphemies toward God, to blaspheme His Name and His Tabernacle: those continuously tabernacling** (or: camping in tents; living in the Tabernacle) **within the atmosphere** (or: heaven).

7. **Next it was** (or: is) **given to it to wage war** (or: was allowed to do battle) **with the set-apart** (holy) **folks, and to overcome them. And authority was given** (or: Then right and privilege from out of its being was allowed) **to it upon every tribe and people and tongue and multitude** (nation; ethnic group).

8. **And all those continually dwelling upon the earth** (or: Land) **will worship it – concerning which folks, their name has not been written within the scroll of** (or: which is) **“The Life of the little Lamb” – the One having been slaughtered from a casting-down of [the] ordered arrangement** (world of culture, religion, government and economics; or: from [the] world's founding).

9. **If anyone continues having an ear, let him hear.**

10. **If anyone** (or: a certain one) **[is; is destined] into captivity, into captivity he is repeatedly** (continuously; presently) **departing** [Griesbach's text adds συναγει, so would read: If anyone is continuously gathering (bringing together) a captive host, into captivity he is proceeding to undergo]. **If anyone** (or: a certain one) **is continually killing with a sword, it is necessary for him to be killed with a sword. The patient and persistent endurance** (or: the steadfast, humble and supportive remaining-under)

**and the faith of the set-apart ones** (or: trust and loyalty of the holy folks) **continually exists here.**

11. **Next I saw another little animal** (little creature or beast), **progressively stepping up out of the midst of the Land** (or: earth), **and it had two horns like a little lamb, yet it was, and continued, speaking as [the] dragon,**

12. **and it is continually exercising** (doing, performing, executing) **all the authority of the first little animal** (or: little wild beast) **within its presence** (before it; in its sight), **and it repeatedly makes the Land** (forms the earth) **and those dwelling in her, to the end that they would** (or: may) **worship the first little animal** (little creature or wild beast) **whose death blow was cured** (or: treated).

13. **And it is continually making** (doing; constructing; performing) **great signs** (wonders, miracles, marks, inscriptions), **to the end that it may even repeatedly make** (a) **fire to continuously** (or: repeatedly) **descend from out of the atmosphere** (or: sky; or: heaven) **into the Land** (or: earth) **within the presence of** (in sight of) **the people** (or: humans).

14. **It also continually leads astray** (causes to wander; deceives) **those** [other MSS read: Mine] **who are continuously dwelling upon the Land** (or: earth), **because of the signs which it was** (or: is) **given to it to perform** (or: allowed to do, make or construct) **in the presence of** (before; in sight of) **the [first] little animal** (little creature or wild beast). **[It is] constantly saying – to those habitually dwelling upon the Land** (or: earth) **– to make (construct) an image** (likeness; resemblance; an icon) **to** (or: for) **the little animal** (little wild beast) **which continuously has the blow** (wound; stripe) **of the sword, yet lives.**

15. **And it was given to** (or: allowed for) **it to give spirit** (breath; a spirit) **to the image** (or: icon) **of the [first] little animal** (little wild beast), **to the end that the image** (or: icon) **of the little animal may both speak and cause that whoever would not worship the image of the [first] little animal would** (or: should) **be killed.**

16. **And it is continually making** (causing; forming) **all** (everyone) **– the little** (small; = insignificant) **ones and the great ones, the rich ones and the poor ones, the free ones and the slaves – to the end that they may** [some MSS: it will] **give to them an imprinted mark** (an engraved work; sculpture; [note: same root from which we get the word "character"]) **upon their right hand, or upon their foreheads,**

17. **even to the end that a certain one may continually be unable** (or: not anyone would be continually able) **to buy or to sell if [he or she is] not the one continuously having the imprinted mark, or the name of the little animal, or the number of its name.**

18. **Here is Wisdom! The one having a mind must calculate** (compute by pebbles) **the number of the little animal, for it is man's number** (or: [the] number of mankind; a number pertaining to humanity; a man's number): **his number [is] 666.**

1. **Later I saw this – so consider! The little Lamb [is; was] standing** (or: having made a stand) **upon Mount Zion** (or: the mountain, Zion), **and with Him [are] one hundred forty-four thousand: folks continuously having His Name, and** (or: even) **His Father's Name, having been written upon their foreheads.**
2. **Then I heard a voice** (or: sound) **out of the atmosphere** (or: sky; heaven), **as a voice** (or: sound) **of many waters, and as a voice** (or: sound) **of a great thunder. And the voice** (sound) **which I heard [was] as lyre-singers, continuously playing their lyres** (or: harps).
3. **And they repeatedly sing a new song** (or: ode) **before the throne, and in the presence of the four living ones and the old folks** (or: elders). **And no one was able to learn the song** (or: ode) **except the one hundred forty-four thousand – those having been bought from the Land** (or: earth).
4. **These are those who were** (or: are) **not stained** (polluted, contaminated) **with women, for they are** (or: exist being) **virgins. These are the folks continuously following The little Lamb wherever He progressively leads** [other MSS: wherever He may habitually depart]. **These were** (or: are) **bought from humanity, a first-fruit in God** (for God; to God; by God), **even in** (for; to; by) **the little Lamb.**
5. **And falsehood was** (or: is) **not found within their mouth, for they are** (or: exist being) **without blemish** (are flawless, blameless, without defect).
6. **Next I saw an agent** (or: messenger) **continuously flying within mid-heaven, having eonian good news** (or: a message of goodness and well-being pertaining to the ages and having the character and quality of the Age), **to proclaim the good news upon those situated** (or: habitually sitting down) **upon the Land** (or: earth), **and upon every multitude** (nation; ethnic group), **tribe, tongue, and people,**
7. **repeatedly saying in a great** (loud) **voice,**  
**"You should by habit fear** (or: Be continually fearing) **God, and give glory to Him** (or: grant Him a reputation; give a good opinion in Him), **because the hour of His deciding** (judging; judicial process; making-distinction-between) **came** (or: went; comes), **and you must worship the One making** (the Maker; the One constructing and forming) **the atmosphere** (or: sky; heaven) **and the earth** (or: land) **and the sea and springs of water."**
8. **And then another, a second agent** (or: messenger), **followed, repeatedly saying,**  
**"It fell** (It falls)! **Babylon the Great fell** (falls), **because it has caused all nations** (all ethnic groups and multitudes) **to drink out of the wine of the strong passion** (violent breathing) **of her prostitution."**
9. **And another, a third agent** (or: messenger), **followed them, repeatedly saying in a great voice,**  
**"If any one is continuously worshiping the little wild animal, and its image, and is continuously receiving an imprinted mark upon his forehead or upon his hand,**
10. **"he will also drink out of the wine of God's rushing emotion** (strong passion; anger) **– of the one having been mixed undiluted within the cup of His inherent fervor** (natural bent; impulse; indignation; wrath). **And he will be**

**examined** (scrutinized with the touchstone to test his "mettle") **within Fire and Deity** (Divine qualities) **in the presence of** (before; in the sight of) **the set-apart agents, and in the presence of** (before) **the little Lamb.**"

11. **And so the smoke of their examination and testing by the touchstone continually ascends on into ages of the ages. And those continually worshipping the little animal and its image – and if any one continually receives the imprinted mark of its name – they, continually, are not having rest day and night** [note: day and night are representations of time elapsing on earth].

12. **Here** (or: In this place) **exists** (or: is) **the persistent and patient endurance** (the steadfast, humble remaining under for support) **of the set-apart folks** (or: from the saints) – **the people continually keeping watch upon** (guarding, observing, having custody over) **God's implanted goals** (impartations of the finished product within; inward directives) **and the faith of Jesus** (or: the trust pertaining to Jesus; the loyalty belonging to Jesus; the faith which belongs to and comes from Jesus; the conviction which is Jesus).

13. **Next I heard a voice out of the atmosphere** (or: sky; heaven), **saying,**  
"Write: 'From the present moment (from this time; from now; henceforth) the dead ones [are] blessed (happy) folks – those continuously dying within the Lord!'" "Yes, indeed," the Spirit continues saying, "to the end that they may rest themselves from out of their wearisome labor (travail; toilsome exhaustion), for their works (acts; deeds) are continually following together with them."

[Sinaiticus & p47 omit  $\nu\alpha\iota$ , "yes, indeed," so an alternate rendering would be: Happy {are} the dead ones – those continuously dying in the Lord! Henceforth, the Spirit says that they may rest, for their actions follow with them.]"

14. **And I saw, and look, a bright, white cloud. And upon the cloud One like a son of man** (= a human) **continually sitting, having a golden wreath upon His head and a sharp sickle** (instrument for cutting off, cropping and harvesting) **in his hand.**

15. **Then another agent** (or: messenger) **came forth out of the Temple, repeatedly crying out in a great voice to the One sitting upon the cloud,**

"You must send Your sickle and You must reap (gather in the harvest), because the hour to reap comes (came), because the harvest of the Land (earth) is dried (parched; withered; thus: = ripened)."

16. **And the One continuously sitting upon the cloud cast** (or: thrusts) **His sickle upon the Land** (or: earth) – **and the Land** (or: earth) **was reaped!**

17. **Next another agent came out of the Temple [which is] resident within the atmosphere** (or: within the midst of the heaven), **he, too, having a sharp sickle.**

18. **Then another agent, having authority upon the Fire, came forth out of the altar and uttered** (or: utters) **a sound by a great outcry to the one continuously holding the sharp sickle,**

"You must send your sharp sickle and you must gather (pick) the clusters

**of the Land's (earth's) vineyard (grapevine), because her grapes are in their prime (are at the peak of ripeness)."**

19. **And so the agent cast (or: thrusts) his sickle into the Land (earth), and picks (gathers) the vineyard of the Land and he casts [it; them] into the great wine-press (trough; tub) of God's strong passion (rushing emotion; or: anger).**

20. **Then the wine-press (or: trough) was trodden (or: is trod as a path) outside of the City, and blood came (or: comes; goes) forth from out of the trough (or: wine-press) up to the horses' bridle – from a thousand six hundred stadia (a fixed standard of measure; a racecourse; a stadium).**

## CHAPTER 15

1. **Next I saw another sign in the atmosphere (or: sky; heaven) – great and wonderful (marvelous): seven agents continuously holding the last seven plagues (smitings, strokes), because within them God's strong passion (fury; wrath) is (or: was) brought to its goal (completed; finished, ended).**

2. **And I saw as it were a glassy (crystalline) sea having been mixed with Fire, and the folks (or: those) continually overcoming (being progressively victorious; presently conquering) from out of [the power of] the little wild animal (creature; beast), and from out of [the nature of] its image, and from out of [the identity of] the number of its name, standing (or: having made a stand) upon the glassy (crystalline) sea, continuously holding God's lyres (harps).**

3. **And they repeatedly sing the song (or: ode) of Moses, God's slave, as well as (or: even) the song (or: ode) of the little Lamb, saying,**

**"O Lord [= O Yahweh], The All-Strong (Omnipotent, Almighty) God, Your acts (works) [are] great ones, and wonderful ones (marvelous ones)! The King of the nations (multitudes, ethnic groups; [Sinaiticus & p45 read: King of the ages])! Your ways (roads, paths) [are] just ones (fair and equitable ones in accord with the Way pointed out) and true (or: real) ones!**

4. **"O Lord [= O Yahweh], who may by no means (or: who may in no way) fear You and glorify (bring good reputation to) Your Name? Because [You] only (alone; without accompaniment) [are] appropriately pious, sanctioned, benign [Vat. 2066 reads: Set-apart (Holy)]. Because the multitudes (nations: ethnic groups) WILL arrive, and they WILL worship in Your presence (in Your sight; before You). Because the results of Your righteousness (effects of Your fairness and equity, just decrees and decisions, actions according to the way pointed out, results of justification, actualization of justice and rightwising of relationships) are manifested (or: were brought to light; were made to appear)."**

5. **Later, after these things, I saw, and the Temple (Divine habitation; sanctuary) of the Tabernacle (or: tent) of the Witness (testimony; evidence) was opened up within the midst of the atmosphere (or: in heaven),**

6. **and the seven agents – those continuously holding the seven plagues (smitings) – came out of the Temple, being clothed with bright, clean (unsoiled, pure) linen [other MSS: λιθον, stone], and having been bound with a girdle around**



**the breasts [with] golden girdles.**

**7. Then one out of the four living ones gave (or: gives) to the seven agents seven golden bowls (or: shallow cups) continuously brimming (being full) of the strong passion (rushing emotion; fury; anger) of the God Who is continuously living on into the ages of the ages (or: of God, the One continuously living [and proceeding] into the [most significant] eons of [all of] the eons).**

**8. And the Temple was made full of smoke from out of God's glory, and from out of His power (or: ability). And no one had power (or: was able) to enter into the Temple until the seven plagues (blows; smittings) of the seven agents would (or: can) be brought to their goal and completed.**

## CHAPTER 16

**1. And I heard a great Voice out of the Temple, saying to the seven agents, "You must go (depart) and you must pour out the seven bowls (shallow cups) of God's strong passion (fury; rushing emotion; anger) into the Land (or: earth)."**

**2. Then the first one went forth and poured (or: at once pours) out his bowl (or: cup) upon the Land (or: ground; earth) – and a bad and malignant, festering wound (or: ulcer) came to be upon those people having the imprinted mark of the little wild animal (creature; beast), even upon those continuously worshiping its image (or: likeness).**

**3. Then the second one poured (or: at once pours) out his bowl (or: cup) into the sea – and it came to be blood as of a dead person, and every living soul within the sea died.**

**4. Then the third one poured (or: at once pours) out his bowl (or: cup) into the rivers (or: streams) and into the springs (or: fountains) of the waters – and they became blood.**

**5. And I heard the Agent of the Waters saying, "You are continually a Just One (a Righteous One; One Who observes the way pointed out), the One continuously existing (or: being), even the One Who was continuously existing, the appropriately pious, sanctioned, benign One, because You suddenly judge (or: judged) these,**

**6. "because they poured (or: pour) out [the] blood of the set-apart folks and of the prophets, and You gave (or: give) them blood to drink: they are deserving [this]!" [note: see Luke 11:50-51]**

**7. Then I heard the Altar saying, "Yes indeed, O Lord [= O Yahweh], the All-Strong (Omnipotent; Almighty) God, Your decisions (separations; judgments) are true and real ones, and fair (equitable; just; right) ones."**

8. **Next the fourth one poured** (or: at once pours) **out his bowl** (or: cup) **upon the sun – and it was given to him to burn the people** (the humans; mankind) **in Fire.**

9. **And so the people** (the humans) **were burned [with] great heat, and they blasphemed** (spoke insultingly of; slandered) **the Name of God – the One having authority upon these plagues – and they did** (or: do) **not change their minds** (their way of thinking) **to give Him glory** (or: to have a good opinion of Him).

10. **Next the fifth one poured** (or: at once pours) **out his bowl** (or: cup) **upon the throne of the little wild animal** (creature; beast) – **and its kingdom** (or: reign) **came to being made dark** (or: had been darkened), **and they were biting their tongues from the painful labor** (misery; travail; hard toil),

11. **and they blasphemed** (speak insultingly of; slander) **God with reference to the atmosphere** (or: heaven's God; the God of the atmosphere; God, Who is heaven; the God from the sky) **from out of the midst of their painful labor and from out of their festering wounds** (ulcers), **and did not** (or: do not) **change their mind** (their way of thinking) **from out of their works** (or: actions).

12. **Next the sixth one poured** (or: at once pours) **out his bowl** (or: cup) **upon the great river Euphrates, and its water was** (or: is) **dried up, to the end that the way** (road, path) **of the kings – the ones from the risings of [the] sun** (or: = the east) – **may be prepared** (made ready).

13. **And I saw – out of the mouth of the dragon, and out of the mouth of the little wild animal** (creature; beast), **and out of the mouth of the false prophet – three unclean** (impure) **spirits, as frogs**

14. **– for they are spirits** (or: breath-effects) **of demons** (Hellenistic concept and term: = animistic influences), **continually doing** (making; constructing; performing) **signs – which are continuously going out** (marching forth) **upon the kings of the whole inhabited land, to assemble them** (bring them together) **into the battle** (combat, war) **of that great Day of the All-Strong** (Omnipotent) **God.**

15. **Consider! I continually** (or: repeatedly) **am coming as a thief! The one continually watching** (or: in wakeful vigilance) **and keeping guard upon his garments [is; will be] blessed** (or: a happy person), **to the end that he may not be continually walking about** (or: roaming; = living his life) **naked so that they may continually see** (or: observe) **his indecency** (condition of being without proper form, shape or character; shame; ungracefulness). [note: see 1 Thes. 5:2; Matt. 24:43; 2 Pet. 3:10; 2 Cor. 5:3]

16. **And He gathered** (or: assembles) **them together into the place being called, in the Hebrew Armageddon** [some MSS: Mageddon].

17. **Next the seventh one poured** (or: at once pours) **out his bowl** (or: cup) **upon the air – and a great voice came** (or: goes) **forth from the Temple of the atmosphere** (or: heaven) [other MSS: out of the temple from the throne; out of the temple of God], **from the throne, repeatedly saying,**

**“It has come to be** (or: He has been birthed; It has come into existence; It has occurred)!”

18. **Then lightnings and voices and thunders came to be** (occurred), **and a great shaking** (earthquake) **came to be** (occurred), **such as had not come to be** (or: did not happen) **since** (or: from of which [time]) **the humans came to be** (or: mankind was birthed) **upon the Land** (or: ground; earth) – **a shaking** (quake) **of such magnitude, so very great!**

19. **And the Great City came to be [divided] into three parts, and the cities of the nations** (multitudes; ethnic groups) **fell, and then Babylon the Great** (the Great Babylon) **was called to mind** (or: is remembered) **in the presence of** (before; in the sight of) **God, to give to her the cup of the wine of the strong passion** (rushing emotion; fury; anger) **of His inherent fervor** (natural impulse; mental bent and disposition; personal emotion; indignation; wrath).

20. **Then every island fled** (took flight), **and the mountains** (or: hills) **were not** (or: are not) **found,**

21. **and hail, great** (large) **as weighing a talent** (about 70 pounds), **is continuously coming down** (descending) **out of the atmosphere** (or: sky; heaven) **upon the people** (the humans; mankind). **And the men blasphemed** (spoke insultingly of; slandered) **God from out of the midst of the plagues** (or: blows) **of the hail, because Her plague** (smiting; blow) **is exceeding great.**

## CHAPTER 17

1. **Next one of the seven agents – the ones holding the seven bowls – came and spoke with me, saying,**

**“Come here! I will show** (point out to) **you the judgment** (administering of justice; judicial decision and equitable sentence) **of the Great Prostitute – the one continuously sitting upon the many waters,**

2. **“with whom the kings of the Land** (or: earth) **commit** (or: committed) **prostitution** (or: fornication) – **and those continually dwelling down upon the Land** (or: earth) **[that] are** (or: were) **made drunk from out of the wine of her prostitution.”** [note: see Isa. 1:21; comment: prostitution can be a symbol of idolatry]

3. **And he carried me away, in spirit** (or: within [the] Spirit; in union with a Breath-effect), **into a desert. And I saw a woman continuously sitting** (or: seated) **upon a crimson** (or: scarlet) **little wild animal** (beast), **[which was] continuously loaded** (freighted) **with names of blasphemy, having seven heads and ten horns.**

4. **The woman also had been clothed [with] purple and crimson** (scarlet). **And having been adorned** (overlaid; gilded) **with gold and precious stones and pearls, she is continuously holding in her hand a golden cup** (goblet) **[which] is continuously loaded** (freighted; brimming) **with abominations** (detestable things) **and the unclean things** (impure aspects) **of her prostitutions.**

5. **And upon her forehead, a name having been written:**

**A MYSTERY** (A SECRET; a matter to the knowledge of which initiation is

necessary) – **BABYLON the GREAT: The Mother of the Prostitutes and of The Abominations (Detestable Things) of The Land (or: earth).**

6. Then I saw the woman, being continuously drunk from out of the blood of the set-apart folks and from out of the blood of the witnesses of Jesus, and seeing her I wondered (marveled) a great wonder (or: I wondered, “[It is] a great marvel!”).
7. And the agent said to me,  
“Why do (or: did) you wonder (marvel)? I will declare to you the secret of the woman and of the little wild animal [which is] continuously bearing her aloft, [and] which has the seven heads and the ten horns.
8. “The little wild animal (beast) which you saw was existing, and does not exist (is not), and is about to repeatedly climb up (ascend) out of the Deep, and to repeatedly lead under (or: go away) into loss (destruction; state of being lost). And those continually dwelling down upon the Land (earth) – whose names have not been written upon the little Scroll of THE LIFE from [the] casting-down (foundation) of [the] world (ordered system) – will wonder (marvel), continually observing (beholding) the little wild animal, that it was continuously existing (it was), and it does not exist (is not), and it will be present (exist alongside).
9. “Here [is] The Mind: the one continuously having (holding) Wisdom (or: Here [is] the mind [which] has wisdom): The seven heads are seven mountains, where the woman continuously sits upon them,
10. “and they are seven kings: five fell, the one is (exists), the other one came not as yet, and when he may come it is necessary for him to remain (abide) a little while (or: briefly).
11. “And the little wild animal which was existing, and does not exist, it is also itself [the] eighth, and is (exists) out of the seven, and repeatedly leads under (goes away) into loss (destruction; state of being lost).
12. “And the ten horns which you saw are ten kings who do not yet receive a kingdom, but they are continually receiving authority AS kings [for] one hour with the little wild animal.
13. “These continually hold (or: have) one opinion (or: thought; resolve), and they continually give their power (or: ability) and authority to the little wild animal.
14. “These will wage war (or: do battle) with the little Lamb, and the little Lamb will overcome (subdue; conquer) them because He is LORD of lords and KING of kings, and the ones with Him are CALLED ONES and CHOSEN ONES and FAITHFUL ONES (or: trusting folks; people filled with faith).”
15. Then he is saying to me,  
“The waters which you saw (or: see), where the Prostitute continually sits, are peoples and crowds (mobs) and multitudes (nations; ethnic groups) and tongues (languages).
16. “And the ten horns which you saw (or: see) – even the little wild animal – these will hate (regard with ill will) the Prostitute, and [she] being made

- desolate** (having been laid waste), **they will also make her naked and will eat her flesh** (= physical form) **and they will burn her down in a fire.**
17. **“For God gave** (or: gives) **into their hearts to do His opinion** (thought; resolve; purpose), **even to form** (make; do) **one opinion** (thought; resolve), **and to give their kingdom to the little wild animal** (beast) **UNTIL God’s Words** (the Words of God) **shall be completed** (finished; ended; perfected; brought to their goal).
  18. **“And the woman, which you saw, is the Great City – the one continuously having a kingdom** (or: reigning with dominion) **upon** (over) **the kings of the Land** (earth).”

## CHAPTER 18

1. **After these things I saw another Agent progressively descending out of the atmosphere** (or: sky; heaven), **continuously having great authority, and the Land** (or: ground; or: earth) **was lighted** (illuminated) **by His glory** (or: His manifestation which called forth praise; or: the splendor which was Him).
2. **Then He uttered** (or: suddenly utters) **a cry in a strong voice, repeatedly saying,**  
**“She falls** (She fell)! **Babylon the Great falls** (fell) **and becomes** (became; comes to be; is birthed) **an abode** (dwelling) **of demons** (or: animistic influences) **and a confine** (ward, prison, a place of keeping watch over) **of every impure** (unclean) **spirit and a preserve** (a keep; a cage; a guard-house) **of every unclean and hated bird,**
3. **“because all the multitudes** (nations; ethnic groups) **have drunk** [other MSS read: fallen] **from out of the wine of the strong passion of her prostitution, and the kings of the Land** (earth) **commit** (committed) **prostitution** (fornication; = idolatry) **with her, and the merchants** (those who travel by sea for trade) **of the Land** (earth) **are** (or: became) **rich from out of the power** (or: ability) **of her headstrong pride and wanton luxury** (or: reveling).”
4. **Next I heard another Voice from out of the atmosphere** (sky; heaven), **repeatedly saying,**  
**“Come out of her** (or: go forth from out of her midst) **My people, so that you may not jointly participate with** (be a partner with; fellowship together with) **her sins** (failures; occasions of missing the mark), **and so that you may not receive from out of her plagues** (blows),
5. **“because her sins** (failures) **are glued together** (joined; adhered so as to be heaped, built or piled) **as far as the atmosphere** (or: sky; heaven). **And God remembers** (called to mind) **her unjust effects** (injuries done; misdeeds; unjust acts; ill-gotten gains; things contrary to the way pointed out).
6. **“Pay** (Render; Give away; Give back) **to her as she also** (even as she) **paid** (or: pays), **and double to her doubles** [other MSS: double the doubles] **according to her works** (acts). **In the cup which she mixes** (blended), **mix** (blend) **double for her.**
7. **“As much as she glorified** (or: glorifies) **herself and indulged** (lives in proud luxury), **so much give to her examination** (testing) **by the touchstone and mourning** (grief; sadness; sorrow), **because within her heart she is**

- continually saying, 'I continually sit as a queen, and I am not a widow; I may by no means see mourning (grief; sadness; sorrow; misery).'
8. **"On account of this, in (or: within) one day her plagues (blows) will arrive: death, mourning (grief) and famine. And she will be burned down (consumed) within fire, because the Lord [= Yahweh], the God judging her, [is] strong!**
  9. **"And the kings of the Land (earth) – those committing prostitution (or: acts of fornication) with her and indulging (living in proud and wanton luxury) – will weep and lament (smite or cut themselves in wearisome labor) upon (over) her when they may be observing (or: seeing) the smoke of her burning,**
  10. **"standing away, at a distance, on account of the fear of her examination (testing) by the touchstone, repeatedly saying, 'Woe, tragic [is] the great city! Babylon, the strong city! Because in one hour your judging came!'**
  11. **"And the merchants (sea traders) of the Land (earth) [are] continually weeping and mourning upon (over) her, because no one continues buying their cargo (merchandise) any longer:**
  12. **"a cargo of gold, and of silver, and of precious stones, and of pearls, and of fine cotton, and of purple, and of silk, and of scarlet (crimson), and every aromatic (thyme or citron) wood, and every ivory utensil (or, vessel), and every utensil (vessel) [made] out of precious wood and of copper (bronze) and of iron and of shining marble,**
  13. **"also cinnamon [grown in Arabia & Syria] and amomum [fragrant white vine from India], and incenses and essential oil [aromatic juices from trees; used for anointing] and frankincense [from Mt. Lebanon and Arabia], and wine and olive oil, and the finest flour, and grain and cattle and sheep and horses and four-wheeled chariots (carriages; coaches), even bodies and souls of people.**
  14. **"And the fruit season (or: autumn; ripe fruits) of your soul's earnest desire (yearning) went away (passes away) from you, and all the fat (sumptuous) things and the bright, shining things destroyed themselves (became lost; perished) from you, and no longer may you [other MSS: will they] by any means find them.**
  15. **"The merchants of these things – those becoming rich from her – will stand away at a distance, because of the fear of her testing (examination) with the touchstone, continually weeping and mourning,**
  16. **"saying repeatedly, 'Woe, tragic [is] the great city – the one being clothed in fine cotton and purple and crimson (scarlet), and being overlaid (gilded, adorned) in gold and precious stone and pearls – because in one hour so much wealth (so great riches) is (or: was) laid waste (made desolate; made as a desert).'**
  17. **"And every navigator (helmsman; one who steers), and everyone repeatedly (habitually) sailing upon a place, and sailors (ship men; seamen; mariners), and as many as are continually working the sea, stand (or: stood) away at a distance,**
  18. **"and, continuously observing the smoke of her burning, they were crying**

- out, repeatedly saying, 'What [exists] like the Great City?'
19. "And they cast dust (loose earth) upon their heads, and were uttering cries, continually weeping and mourning, repeatedly saying, 'Woe, tragic [is] the Great City in which all those having ships in the sea became rich from out of her valuable merchandise (or: preciousness; estimated worth; imputed value), because in one hour she was laid waste (made like a desert).'
20. "Continually rejoice (be made glad) upon her, O Atmosphere (Sky; Heaven), even the set-apart ones and the envoys and the prophets, because God decided and executed (judges; makes a distinction by separating) your sentence (judgment; law-suit; decision) from out of her."
21. And one strong agent lifts (took up; carried away) a stone as great as a millstone, and casts (or: cast) [it] into the sea, saying,  
"Thus, by violence (or: impetuous motion) Babylon the Great City will be cast (thrown) and may by no means any longer be found (or: be yet found).
22. "And a sound (voice) of lyre-players/singers and of musicians and of flutists and of trumpeters may by no means be heard in YOU any more (yet, further), and every technician (craftsman, artist) of every trade (craft; art) may by no means be yet (any longer) found within YOU. And a sound of a millstone may by no means be yet found in YOU,
23. "and a light of a lamp may by no means any longer shine within YOU; and a voice of a bridegroom and of a bride may by no means any longer be heard in YOU, because YOUR merchants were the great ones of the Land (or: earth) because all the multitudes (nations) were (are) deceived (led astray; caused to wander) in YOUR employment of drugs (sorcery; enchantments)."
24. And within her was (or: is) found blood of prophets and of set-apart folks – even of all those having been slaughtered upon the Land (earth). [comment: cf Matt. 23:34-38]

## CHAPTER 19

1. After these things I heard – as it were a great voice of a large crowd – folks in the atmosphere (or: heaven) repeatedly saying,  
"Hallelujah (Praise Yahweh)!: the Deliverance (Salvation) and the Glory and the Power of our God!
2. "Because His judgments (decisions and administrations of justice; judicial processes; separations according to the Way pointed out) [are] true ones and fair (equitable; rightwised; just) ones, because He judged (or: judges) the Great Prostitute – anyone who was spoiling (ruining; corrupting) the Land (or: earth) within her prostitution (fornication) – and He restored a rightwised situation of equity in fairness for (avenges; vindicates; executes the right for) the blood of His slaves from out of her hand."
3. And a second time they have said, "Praise Yahweh (Hallelujah)!"  
And her smoke rises up on into the ages of the ages.

4. **Then the twenty-four elders (old people) and the four living ones fell (or: fall) down and worshiped the God continuously sitting upon the throne, repeatedly saying, “Amen (Make it so; So be it). Praise Yahweh (Hallelujah)!”**

5. **And a Voice from out of the throne came forth, saying,  
“Habitually praise our God, all His slaves and the people continually fearing Him – the small ones and the great ones.”**

6. **Next I heard as a voice of a large crowd, and as a sound of many waters, even as a sound of strong thunders saying,**

**“Praise Yahweh (Hallelujah)! Because the Lord [= Yahweh] our God, the Almighty, reigns!**

7. **“We should (or: may) continually rejoice (be glad; be full of joy), and we should continually celebrate (exult), and we should [other MSS: we will] give the glory to Him, because the wedding (marriage festival) of the little Lamb came (or: comes) and His Wife made (or: makes) herself ready (prepares herself).”**

8. **Then it was (or: is) granted (or: given) to her to the end that she may clothe herself with bright and clean fine cotton (or: she may cast bright, pure, fine linen around her) – for the fine cotton (or: linen) is the effects of fair and equitable deeds and way of life (or: just awards; the results of rightwised behavior; the actualizations of justice; consequences of justice rendered; the effects of living in right relationship which accords with the Way pointed out) of the set-apart folks (of the saints).**

9. **And he is saying to me,**

**“Write: ‘Blessed (Happy) ones [are] the folks having been called (the summoned ones; those being invited) into the wedding supper (meal) of the little Lamb.’”**

**He also is saying to me,**

**“These are the true Words of (or: real thoughts and messages from) God!”**

10. **And so I fell before his feet to worship him, and he is saying to me,**

**“See! No! I am your fellow-slave, even belonging to your brothers – the ones constantly holding (having) the witness of (or: the testimony pertaining to, and the evidence about) Jesus – Give worship to God! You see, the evidence of (or: testimony pertaining to; witness about) Jesus is the spirit of The Prophecy (or: For the Breath-effect which is prophecy is the evidence for, and comes from, Jesus).”**

11. **Then I saw the atmosphere (or: sky; heaven), having been opened, and consider! A bright, white horse. And the One continually sitting upon it being constantly called “Faithful (Full of Faith; To Be Trusted; Trustworthy; Loyal) and True (or: Real),” and He is continuously judging (making decisions and separations) and battling (making war) in fairness (equitable dealings; in justice and right relations which accord with the Way pointed out).**



12. **And His eyes [are] a flame of fire; and upon His head [are] many diadems** (kingly bands), **having a name having been written** [other MSS: having names written, and a name] **which no one knows except Himself,**

13. **and having been clothed** (or: cast around) **with a garment having been dipped in blood** (or: dyed with blood), **and His Name is being called “The Word of God** (God’s Logos; The Message from God; God’s Idea).”

14. **And the armies in the atmosphere** (or: heaven) – **ones having been clothed with** (invested with; entered within) **clean** (or: pure) **bright, white fine cotton – continued following Him upon bright, white horses.**

15. **Also a sharp two-edged broadsword repeatedly goes out** (issues forth; proceeds) **from His mouth, to the end that in it He may smite** (or: strike) **the multitudes** (nations; ethnic groups). **And He will shepherd them with an iron staff. Furthermore He is continually treading,** [as on a path], (or: trampling) **the tub** (the wine vat) **of the wine of the strong passion of the internal swelling fervor** (natural impulse; mental bent; personal emotion; indignation; wrath) **of the All-Strong** (Almighty) **God.**

16. **And upon His garment and upon [His] thigh He has a Name having been written:**

**“King of kings and Lord of lords.”**

17. **Next I saw one agent standing in the sun. And he cried with a great voice, repeatedly saying to all the birds continuously flying in mid-heaven,**

**“Come! Be gathered together into God’s great supper** (meal taken at evening),

18. **“so that you may eat kings’ flesh and military commanders’** (commanders of 1000 men; tribunes) **flesh, even the flesh of strong ones, and the flesh of horses and of those sitting on them; both flesh of all free ones and of slaves; even of little ones and of great ones.”**

19. **And I saw the little wild animal** (creature; beast), **and the kings of the Land** (earth), **and their armies, having been gathered** (assembled) **to make war** (or: do battle) **with the One continually sitting upon the horse, and with His army.**

20. **And yet the little wild animal** (beast) **was pressed and caught** (or: is arrested), **and with him the false prophet** (the lying prophet) – **the one that did** (or: who does) **the signs in his presence** (or: before him), **in which he led astray** (or: he deceives) **the folks taking the imprinted mark of the little wild animal, and continually worshipping its image – the two were cast** (or: thrown) **into the lake of the Fire: the one continuously burning within the midst of [the] Deity** (or: the lake of the fire which constantly burns in union with the Divine Nature).

21. **And the remaining ones** (the rest; the ones left) **were killed in the broadsword coming out of the mouth of Him who is continuously sitting upon the horse. And all the birds were fed until satisfied from out of their flesh.**

1. **Next I saw an Agent progressively descending out of the atmosphere** (or: sky; heaven), **continually holding** (or: presently having) **the key of the Deep** (or: the abyss) **and [there was] a great chain upon His hand.**
2. **And He seizes** (or: put a power-hold on) **the dragon, the primeval** (ancient; original) **serpent, who is a false accuser and an adversary** (or: [the] devil and satan), **and He binds** (or: bound) **it** (or: him) **“a thousand years.”**
3. **Then He casts** (or: threw) **it** (or: him) **into the Deep** (or: abyss) **and He closes** (or: shut; locked) **and seals** (or: stamped with a seal) **over upon it** (or: him), **to the end that it** (or: he) **can no longer** (or: would not still) **deceive** (lead astray; cause to wander) **the multitudes** (the nations; the non-Israelites; the ethnic groups), **until the thousand years may be ended** (finished, completed, perfected; brought to the goal). **After these [events; things], it is necessary for it to be loosed [for] a little time.**
4. **And I saw thrones – and they sit** (or: sat; are seated) **upon them, and judgment** (judicial process and verdict) **is given by them** (or: authority to judge was given to them; decisions and separations are made by them) – **and souls** (inner lives) **of those being ones having been cut with an axe** (= beheaded) **because of the testimony** (witness) **of** (or: pertaining to) **Jesus, and because of the Word of God – even those** (or: also the ones) **who do not** (or: did not) **worship the little wild animal** (or: beast), **nor its image, and do not** (or: did not) **take** (or: receive) **the imprinted mark** (or: the engraving) **upon their forehead and upon their right hand – and they live and reign** (or: lived and reigned) **with the Christ** (the Anointed One) **one thousand** [other MSS: the thousand] **years.**
5. **But the remaining** (the rest) **of the dead ones do not** (did not) **live until the thousand years may be ended** (finished; concluded; caused to reach the goal). **This [is] the first resurrection** (or: The first rising up [is] this):
6. **Blessed and happy and set-apart** (holy) **[is] the one holding** (or: having) **a divided part** (a piece) **within the first resurrection** (rising up) – **upon these the second death has no authority** (does not continue holding right or privilege), **but rather, they will be priests belonging to God and to the Christ** (or: priests pertaining to God and the Anointed One; or: God's, even Christ's, priests; or: priests from God and Christ), **and they will reign with Him a** [other MSS: the] **thousand years.**
7. **Then, when the thousand years may be ended** [other MSS: after the thousand years], **the adversary** (satan) **will be loosed from out of its prison** (his place of being watched and guarded),
8. **and it** (or: he) **will go forth (or: come out) to deceive** (lead astray) **those** [other MSS: all the] **nations** (multitudes; ethnic groups) **within the four corners of the Land** (or: earth) – **“Gog and Magog”** [Ezk 38:2] – **to gather them together into the battle** (or: war): **their number [being] as the sand of the sea.**
9. **And they ascended** (or: climb up) **upon the breadth of the Land** (or: earth) **and came around** (or: surround) **the encampment** (or: fortress) **of the set-apart** (holy) **folks, even the Beloved City** [other MSS: even the city of the set-apart ones]. **And fire descends** (or: came down) **from God, out of the atmosphere** (or: sky; heaven), **and devours them** (eats them down).

10. **And the devil** (slanderer; accuser; one who thrusts-through or causes division), **the one continuously deceiving them** (repeatedly leading them astray) **is cast** (or: was thrown) **into the lake of the Fire and Deity, where the little wild animal and the false prophet also [are; presently exist]. And they will be examined and tested by the touchstone day and night, on into the ages of the ages** (or: the indefinite time periods of the eons).

11. **Next I saw a great bright, white throne, and the One continuously sitting upon it from Whose face the earth** (or: ground; Land) **and the atmosphere** (or: sky; heaven) **flee** (or: at once fled). **And a place is not found for them** (or: And then no position was discovered by them or found in them).

12. **Then I saw the dead folks – the great ones and the little ones – standing before the throne. And scrolls are** (or: were) **opened up. And then another scroll is opened up, which is of** (or: the one pertaining to; or: from) **The Life. And the dead ones are judged** (were evaluated) **from out of the things having been written within the scrolls, according to their works** (down from their actions; on the level of their deeds).

13. **And the sea gives** (or: suddenly gave) **[up; back] the dead folks within it, and death and the Unseen give** (or: gave) **[up; back] the dead folks within them. And they are judged** (evaluated) **according to their works** (in correspondence with their actions; in line with their deeds).

14. **Next the Death and the Unseen are cast** (or: were thrown) **into the lake of the Fire. This is the second death: the lake of the Fire.**

15. **So if anyone is not found** (or: was not found) **written within the scroll of The Life, he is cast** (or: was thrown) **into the lake of the Fire.**

## CHAPTER 21

1. **Then I saw “a new** (new in nature; different from the usual; better than the old; superior in value and attraction; new in quality) **atmosphere** (or: sky; or: heaven) **and a new Land** (or: earth)” [Isa. 65:17; 66:22], **for the first** (former; preceding; earlier) **atmosphere** (or: heaven) **and the first** (former, preceding) **Land** (or: earth) **went away** (or: pass away), **and the sea does not exist any longer.**

2. **And I saw the set-apart** (or: holy) **city, a new Jerusalem, continuously** (or: progressively) **descending from out of the atmosphere** (or: heaven), **from God, being prepared** (having been made ready) **as a bride, being arranged** (having been set in order; adorned; decorated) **for** (or: by) **her man** (husband; a male person of full age and stature).

3. **And I heard a great voice from out of the throne** [other MSS: atmosphere; heaven] **saying,**

**"Consider! God's tent** (the Tabernacle of God) **[is] with mankind** (the humans), **'and He will live in a tent** (dwell in a Tabernacle) **with them, and they will be** (will exist being) **His people, and God Himself will be with them** [some MSS add: their God].' [Lev. 26:11-12; Isa. 7:14; 8:8, 10; Jer. 31:33; Ezk.

37:27; 2 Chr. 6:18]

4. **"And He will anoint (smear; wipe away) every tear from their eyes. And death will no longer exist (or: the death shall be no more) – neither will mourning (sadness; grief), nor an outcry, nor hard work (painful toil; misery) exist any longer ([they] will be no more), because the FIRST THINGS went (passed) away."**
5. **And the One (or: He [who is]) continuously sitting upon the throne said, "Consider this! I am presently making all things new (or: habitually creating everything [to be] new and fresh; progressively forming the whole anew)!"**  
**Next He is saying [to me],**  
**"Write, because these words are faithful ones (ones full of faith) and true ones."**
6. **Then He said to me,**  
**"They have come into being (been born; come to be) and stand accomplished (are produced) [Concordant Gr. Text reads, with Sinaiticus: I have become (been born)!; Griesbach reads γεγονε: It has been done; Rotherham simply says: Accomplished; Barclay, Young, Beck, NASB, NKJV, Amplified all read w/Griesbach; Weymouth, Williams, Wuest, Robertson & Vincent read w/the Nestle-Aland & Metzger Text, γεγοναν (3rd. per. pl.)]. I am the Alpha and the Omega: The Beginning (Origin) and The End (The Goal; Consummation; The Finished Product).**  
  
**"To him who is continuously thirsty, I will give from out of the spring (fountain) of the Water of the Life, as an undeserved (free) gift (or: I will freely give...).**
7. **"The one habitually overcoming will inherit (acquire by lot) these things, and I will be a God for him (in him; to him) and he will be a son [Griesbach reads: the son] for Me (in Me; to Me).**
8. **"But for the timid (cowardly) folks and for faithless ones (unbelieving people) and for abominable folks (detestable ones) and for murderers, and for prostitutes and for sorcerers (enchanters; users of drugs) and for idolaters and for all the liars (the false ones): their portion [of the inheritance?] [is] within the lake continuously burning with Fire and Deity, which is the Second Death."**
9. **And one of the seven agents – the ones holding (having) the seven shallow bowls: the ones being continuously full of (or: brimming with) the seven plagues – came and spoke with me, saying,**  
**"Come here! I will show you the Bride, the Wife of the little Lamb."**
10. **Next he carried (or: carries) me away, in spirit (or: in the midst of a Breath-effect), upon a great and high mountain, and showed (points out to) me the set-apart (or:**

holy) city, Jerusalem, progressively (or: habitually; or: presently) descending out of the atmosphere (or: heaven), from God –

11. continuously having (holding; or: = bringing with it) the glory of God (God's glory; God's reputation; or: God's appearance; or: the opinion from God), her illuminator (that which gives her light; the cause of her light) – like a most precious stone, as a jasper stone being continuously crystal-clear,

12. continuously having a great and high wall, having twelve gates, and upon the gates twelve agents, and names [Sinaiticus adds: of them] having been inscribed (engraved; imprinted) upon [them], which are the names of the twelve tribes of the sons of Israel:

13. from the east (a rising) three gates; from the north three gates; from the south three gates; from the west (a sinking) three gates.

14. And the wall of the City continuously has twelve foundations, and upon them twelve names of the twelve emissaries of the little Lamb.

15. And he who is speaking with me was holding and continues having a measure, a golden reed, so that he may measure the City – even her gates and her walls.

16. And the City is lying (or: is continually being laid) square (four-angled; four-cornered), and her length [is] even as much as the width. And he measured (or: measures) the City with the reed upon twelve thousand race-courses (stadiums; fixed standards of measure): her length and width and height are equal.

17. And he measured her wall: one hundred forty four cubits – (a) human's measure, which is an agents [measure].

18. And that which was built within her wall is jasper, and the City [is] pure (clear; clean; cleansed) gold like pure (clear, clean) crystal (or: glass),

19. and the foundations of the wall of the city are ones having been set in order (made a system, a world; adorned) with every precious stone.

The first foundation: jasper; the second, sapphire (or: lapis lazuli); the third, chalcedony; the fourth, emerald;

20. the fifth, sardonyx; the sixth, sardius (or: carnelian); the seventh, chrysolite (or: topaz); the eighth, beryl; the ninth, topaz (or: peridot); the tenth, chrysoprasus; the eleventh, hyacinth (jacinth); the twelfth, amethyst.

21. And the twelve gates [are] twelve pearls – each one of the several gates was [made] out of one pearl. And the broad place (street; plaza; square) of the City [is] pure (clean, clear; cleansed) gold, as a translucent crystal (or: transparent glass).

22. And I did not see an inner sanctuary [= the holy place, or places, of the Temple] within her, for the Lord [=Yahweh], Almighty (All-Strong) God, even the little Lamb, is her inner sanctuary (or: dwelling place).

23. And the City continually has no need of the sun nor of the moon, to the end

**that they may** (should) **continually shine for her, for the Glory of God illuminates** (enlightens; gives light to) **her, and her lamp [is] the little Lamb.**

24. **And the multitudes** (nations; people groups; ethnic groups; or: non-Jews) **will walk about** (i.e., live their lives) **by means of her Light. And the kings of the Land** (or: earth) **continually carry** (bring; bear) **their glory** [Codex Vaticanus adds: and honor] **into her.**

25. **And her gates shall by no means be closed** (or: locked) **[by] day, for night will not be in that place** (or: for there will not be night there).

26. **And they will carry** (or: bring) **the glory and the honor of the multitudes** (nations; non-Jews; ethnic groups) **into her.**

27. **And under no circumstances may anything common** (profane; ceremonially unclean) – **even the one continuously making an abomination and a lie – enter into her, except the ones having been written** (or: being engraved) **within the scroll of “The Life of the little Lamb”** (or: the little Lamb’s scroll of “The Life”).

## CHAPTER 22

1. **And he showed** (points out to) **me a river of “water of life”** (or: Life's water; or: water which is Life), **bright** (resplendent, glistening, clear, sparkling) **as crystal** (clear ice), **continuously flowing** (issuing) **forth from out of God’s – even the little Lamb’s – throne!**

2. **Within the midst of her broad place** (plaza; square; street), **and on each side of the river, [is] a tree** (a wood; timber; a log; same word used in Gen. 2:9, LXX; figure for “the cross” in the NT) **of life continuously producing twelve fruits, continually yielding** (or: giving away) **according to each month, and the leaves of the tree** (wood; timber) **[are given] for** (or: into) **service** (nurture, care; healing or medical service; a body of household attendants) **of the multitudes** (nations; Gentiles; non-Jews; ethnic groups).

3. **And every curse will no longer exist.**

**And God's throne – even the Little Lamb's – will be** (or: exist) **within Her [i.e., the City], and His slaves will render sacred service to Him,**

4. **and will see His face, and His Name [is; or: will be] upon their foreheads.**

5. **And night will no longer exist. And so they continuously have no need of the light of a lamp, or even the light of the sun, because [the] Lord [= Yahweh] God will give light upon** (or: will illuminate) **them, and they will reign** (perform as kings) **on into the ages of the ages** (or: the indefinite time periods of the eons).

6. **And he said to me,**

**“These words are faithful ones and true ones, and the Lord [= Yahweh], the**

**God of the spirits of the prophets, sent** (or: sends) **His agent with a commission** (as an envoy) **to show** (point out; exhibit) **to His slaves things which of necessity must** (it is binding to) **come into being** (be birthed; happen, occur) **in speed** (swiftness, quickness, – so Lexicons; but Wuest, Williams, Barclay, Lattimore, Beck, Goodspeed, NEB translate this phrase: soon; others give: shortly).

7. **“And consider this! I am continuously** (habitually; repeatedly) **coming quickly** (swiftly). **Blessed** (Happy) **[is] the one continuously keeping** (actively observing; watching over) **the words** (or: messages) **of the prophecy of this scroll.”**
8. **And I, John, [am] the person progressively hearing and seeing these things. And when I heard and saw, I fell down to worship in front of the feet of the agent [who] is progressively exhibiting** (pointing out) **these things to me.**
9. **And he is saying to me,**  
**“See! No! I am your fellow-slave, even of** (belonging to; originating from) **your brothers – of** (or: belonging to) **the prophets and of those continuously keeping and observing the words of this scroll. Worship God!”**
10. **Then he is saying to me,**  
**“Do not seal the words of the prophecy of this scroll, for the season** (fitting situation) **is progressively near** (or: continues existing close at hand).
11. **“The one continuously acting unjustly** (unfairly; inequitably; contrary to the Way pointed out) **must yet** (or: still) **act unjustly** (unfairly); **and the filthy one must yet** (still) **be filthy; and the just one** (fair and equitable one) **must yet** (still) **do justice** (behave fairly and deal equitably in rightwised relationships); **and the set-apart** (holy) **person must yet** (or: still) **be set apart** (or: made holy).”
12. **“Consider this! I am continuously** (habitually) **coming quickly** (swiftly), **and My wage** (reward for work; compensation; recompense) **[is] with Me, to give back** (give away; render; pay) **to each one as his work is** (= what he deserves).
13. **“I am the Alpha and the Omega, the First and the Last, the Beginning** (Origin) **and the End** (Goal; Finished Product).
14. **“Blessed** (Happy) **folks [are] the ones** (folks; people) **continually washing their garments** (equipment) [other MSS: continually doing His inner goals], **to the end that their authority** (or: right) **will be over** (or: upon) **the tree** (pole) **of The Life, and they may enter into the City by the gates.**
15. **“Outside [are] the dogs and the sorcerers** (users of drugs) **and the fornicators** (male prostitutes) **and the murderers and the idolaters and everyone continuously fond of** (being friendly to) **and constantly practicing** (making; doing) **falsehood** (deception; a lie).
16. **“I, Jesus, sent** (or: send) **My agent to bear witness to you people [concerning] these things [being imposed] upon the called-out communities** (or: to testify these things to, by or in you, over the [situation of the]

summoned-forth assemblies). **I am** (I continuously exist being) **the Root and the Offspring** (Race; Genus) **of David, The Bright** (Radiant) **Morning Star**.

17. **“And now the Spirit** (Breath-effect) **and the Bride are continuously saying, ‘Be progressively coming!’ Then let the one continuing to listen and hear say, ‘Be continuously coming!’ And so let the person constantly thirsting continuously come; let the one habitually willing** (or: intending; desiring) **at once take** (or: receive with the hand) **Water of Life freely** (or: as a free gift).”

18. **I am continuously testifying** (repeatedly witnessing) **to** (or: in) **everyone [who is] habitually hearing the words** (or: messages) **of the prophecy of this scroll: If ever anyone should overlay** (place upon; thus: add) **upon them, God will overlay** (impose; add) **upon him those plagues having been written within this scroll.**

19. **And if anyone should take away from the words of the scroll of this prophecy, God will take away his part from the tree of the Life, and out of** (or: forth from) **the set-apart City – of** (or: pertaining to) **the things being written within this scroll.**

20. **The One continuously testifying these things is saying,**

**“Yes, I am continuously** (or: habitually; repeatedly; or: presently) **coming quickly** (swiftly; promptly)!”

**Amen** (So be it; It is so; Count on it). **Be continuously** (or: repeatedly) **coming, Lord Jesus!**

21. **The Grace and favor of the Lord Jesus [is] with everyone.**

[other MSS read: ... with all of you; ... with the set-apart ones; ... with all the set-apart ones]

[written circa A.D. 68-70 – Based on the critical analysis of John A.T. Robinson]